**A Treatise on White Magic — Mental Rules 02  
Transcript of Video Commentaries by Michael D. Robbins**

**Abstract**

Content for A Treatise on White Magic, Video Commentary, Program 2, Continuing the subsection: Man’s Three Aspects. 1 hr, 0 min: pages 5-9.

Fifteen Rules for Magic. Expand upon the nature of the soul. The self in this case is a spiritual being… the Observer in one of its guises. The inner worlds are drawing nearer. When we seek powers prematurely and for their own sake we go astray. Remove the mystery from that which is apparently mysterious. Open-minded scientists. Improving the microcosm. Disciples and not aspirants. These initiates have knowledge and realization. Working from below—the first causal realm. We can learn a lot about ourselves by studying *A Treatise on Cosmic Fire.* This is said to be a book on the control of the astral body, but also focuses much on the microcosm.

FOUR POSTULATES which we must admit as an hypothesis. I call this Energy or Life the Universal Logos. God is the One, and the One is fundamental to the appearance of all B/beings. Without limitation of consciousness there is no Time and Space. Matter arises from Self-Observation. Matter is an artifact of Consciousness. The arising of Light is due to Self-Observation. Out of the Great Universal Self-Observer arises Consciousness of the capability to Self-Observe. The unification of subject and object will occur when we can truly contemplate. The extension of the sense of identity into that which identified… this is contemplation.

A question of when consciousness arises. Consciousness is required to produce the illusion of otherness. I am saying that Self-Observation IS Matter… or produces Matter. The knowingness of all B/beings. Consciousness is all-pervading, and I call this Consciousness by the name “Infuception.” A degree of self-knowledge is needed by all self conscious beings on the Path of Return. As Kant said, “categories of consciousness.” Grounded in limited Self-perception—Self-perception is Matter. There is the Self as the Observer and the Self being observed is Matter. Due to Self-veiling these lesser lives have forgotten What they essentially are. Working in the ‘Realm of Privation.” = Infinitude is deprived of Infinity and become Finitude.

[A Treatise on White Magic Video Commentary 2](http://makara.us/04mdr/webinars/atowm/2018-01-14-2048-ATOWM-Video-Commentary-2-Apprx-1-hr.wmv) 78 MB .wmv file  
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**Transcript**

Hi everybody. And now we proceed with a commentary on *A Treatise on White Magic*.

By the way one of our colleagues, Paula Martin, has very kindly overseen the transcription of quite a number of my video commentaries and you'll be able to find those presently on Makara, in case you want to have a written version of what I have said. Some people might find it just fine to work with the video version and other people might want to have a written version of the words that were on video or maybe use both simultaneously.

But anyway, here we are and we have gone a few pages into the introduction. We've gone here - the Tibetan is expanding upon His 15 rules for magic that are found in *A Treatise on Cosmic Fire*. But it will be more applicable, rather than general, to the work of the aspirant, He says, and giving suggestions for the better development of soul contact and soul manifestation. So He says, okay we're not babes here, I'm not dealing with babes but with mature men and women who have chosen a certain way and who are pledged to walk in the life. So presumably, hopefully, we can consider ourselves to be pledged, at least pledged disciples; we've made a certain promise to humanity, to the Hierarchy, and a promise to engage with the Ageless Wisdom in a proper, useful, serviceable manner.

2:20 So we go on then and we continue at this point on whatever page it may be. Sometimes I just lose track here, page 5. Okay, but Page 5 of the introduction, right? Okay.

***I seek in this book to do four things, and to make appeal to three types of people. It is based, as regards its teaching, upon four fundamental postulates. These are intended to:***

***1. Teach the laws of spiritual psychology as distinguished from mental and emotional psychology.***

***2. Make clear the nature of the soul of man and its systemic and cosmic relationships. This will include its group relationship as a preliminary step.***

***3. Demonstrate the relations between the self and the sheaths which that self may use, and thus clarify public thought as to the constitution of man.***

***4. Elucidate the problem of the supernormal powers, and give the rules for their safe and useful development. TWM 5-6***

***I seek in this book to do four things, and to make appeal to three types of people. It is based, as regards its teaching, upon four fundamental postulates. These are intended to:*** I might as well highlight these because they are obviously going to be important. It's been a long time since I've read this introduction and naturally have forgotten the four postulates.

***1. Teach the laws of spiritual psychology as distinguished from mental and emotional psychology.***

Now we do have to remember that following the writing of this book, Master DK went into His work with esoteric psychology and expanded the subject tremendously. But even so, this book on white magic is considered by him a spiritual psychological book.

***2. Make clear the nature of the soul of man and its systemic. . .***solar systemic ***. . .and cosmic relationships.*** Beyond the cosmos beyond rather beyond the solar system. ***This will include its group relationship as a preliminary step.*** So we might say expand upon the nature of the soul and here teach spiritual psychology. Okay.

Now the next one. ***3. Demonstrate the relations between the self and the sheaths which that self may use, and thus clarify public thought as to the constitution of man.***

***Demonstrate the relations between the self and the sheaths which that self may use …*** interesting and it tells us for whom this may be intended, not necessarily only the deep student of esotericism,***and thus clarify public thought as to the constitution of man.***

So, what is the self in this case? A spiritual being, the Observer in one of its guises. We can continue to extend the idea of the Observer until we have the Observer of the entire universe. But as high as we tend to go is the monad, which is that emanation of the One Self at core and at root; it is the One Self but it has a smaller scope in its understanding because it has circumscribed its range of consciousness. It has involved, involuted; it has wrapped itself in containing energies.

***4. Elucidate the problem of the supernormal powers,*** now why problem? Well because for many people it is a problem how to use them, how to judge whether they are accurate, how to see that they are applied properly, ***and give the rules for their safe and useful development.*** In this case, so many people go astray and over emphasize these. You know of the story of the Buddha and his arhats. They wanted to do a miracle just to exercise their powers and they did. The Buddha allowed them to do that and they caused all kinds of trouble, all kinds of imbalances, and they had to go forward and relieve many distresses and distressed people that their miracle had been put in that condition.

7:10 Okay, so the laws of spiritual psychology, that's number one. This is the objective. The nature of the soul of man and it's relationships. The relation of the self with its sheaths and the problem of the supernormal powers. We certainly can say that the Tibetan plans ahead and writes in a manner very well organized. I have admiration for that and one day maybe I'll be able to do it. And thus for all of us.

***We stand now towards the close of a great transition period and the subtler realms of life are closer than ever before; unusual phenomena and inexplicable happenings are commoner than at any time heretofore, whilst matters telepathic, psychic, and peculiar occupy the attention even of sceptics, scientists, and religionists. TWM 6***

***We stand now towards the close of a great transition period …*** probably between the 6th ray and 7th ray period or between the Age of Pisces and the Age of Aquarius, and even more so it's a transition between a 25,000 year Age of Pisces, a great platonic age, and the upcoming approximately 25,000 year Age of Aquarius and also the end of a 250,000 year cycle. Sort of once around the Pleiades is one way to look at it. A 250,000-year cycle that supposedly ended around the time when the Christ made his appearance with the Master Jesus.

8:55 ***We stand now towards the close of a great transition period and the subtler realms of life are closer than ever before; unusual phenomena and inexplicable happenings are commoner than at any time heretofore, whilst matters telepathic, psychic, and peculiar occupy the attention even of sceptics, scientists, and religionists.*** What can we say? The inner worlds are drawing nearer, hence the opportunity and the danger of misuse.

***Reasons for the appearance of phenomena are being everywhere sought, and societies are formed for their investigation and demonstration. Many are likewise going astray in the effort to induce in themselves psychic conditions and the energy-producing factors which give rise to the manifestation of peculiar powers. This book will endeavor to fit the information given into the scheme of life as we today recognize it and will show how basically natural and true is all that is termed mysterious. All is under law, and the laws need elucidation now that man's development has reached the stage of a juster appreciation of their beauty and reality. TWM 6***

***Reasons for the appearance of phenomena are being everywhere sought and societies are formed for their investigation and demonstration.*** I have had some connection with these societies, such as for Psychical Research. When we were doing some investigation as to the death process back in the days when I was with the Arcane School, when their headquarters were there and we met some very interesting people who were members or directors of these societies.

***Many are likewise going astray in the effort to induce in themselves psychic conditions and the energy-producing factors which give rise to the manifestation of peculiar powers.*** When we seek the powers for their own sake we go astray. When we seek powers, let's call it prematurely and for their own sake, we go astray. ***This book will endeavor …*** it was written almost a hundred years ago now, when you think about this maybe the work started here in the late 1920s, middle to late 20s. ***This book will endeavor to fit the information given into the scheme of life as we today recognize it and will show how basically natural and true is all that is termed mysterious.*** So, what are we doing? Trying to remove the mystery from that which is apparently mysterious, make it seem more natural, which it essentially is.

11:35 ***All is under law, and the laws need elucidation now that man's development has reached the stage of a juster appreciation of their beauty and reality.***And of course he's given us the laws of the soul, has given us laws of the solar system; he's given us laws and rules of magic. He's given us rules, well rules and laws are very similar. There are some distinctions. He's given us rules for group work. He's given us great cosmic laws, you know, the law of synthesis, law of attraction repulsion, the law of economy, those kinds of things. The intermediate Law of Karma.

I remember in the Arcane School a discontinued series called Occult Law and it was studied in the earlier days of the school and lesson-sets existed for that, but basically taken from *A Treatise on Cosmic Fire* where these various laws are at least presented, and I think for us the most important that the laws, the law of the soul law, of sacrifice, the law of magnetic impulse, law of service, law of repulse, the law of elevation, well the law of group progress is the normal name, and there is a law of magnetic expansion, and finally a law of the lower four. It's not exactly magnetic expansion but it is very close to that. Anyway, you can look that up in the *Esoteric Psychology* book or in *A Treatise on Cosmic Fire*.

***Three types of people will respond to this book. They are:***

***1. Those open minded investigators who are willing to accept its fundamentals as a working hypothesis until these are demonstrated to be erroneous. They will be frankly agnostic, but willing temporarily, in their search for truth, to try out the methods and follow the suggestions laid down for their consideration. TWM 6***

***Three types of people will respond to this book.*** You have to have a target audience I suppose. They are:

***Those open minded investigators who are willing to accept its fundamentals as a working hypothesis until these are demonstrated to be erroneous.*** I suppose we have the fifth ray agnostic researcher type. ***They will be frankly agnostic, but willing temporarily, in their search for truth, to try out the methods and follow the suggestions laid down for their consideration.***So these people you might say, they are not initially believers but open-minded scientists; at least people who are willing to inquire and to be fair minded about their inquiry.

***2. Aspirants and disciples. They will study this treatise in order to understand themselves better and because they seek to help their brother man. They will not accept its dicta blindly but will experiment, check and corroborate with care the stages and steps laid down for them in this section of the teachings of the Ageless Wisdom. TWM 6-7***

***2. Aspirants and disciples.*** They are more in the ranks of the believers I suppose. ***They will study this treatise in order to understand themselves better and because they seek to help their brother man.*** So they work on improving the microcosm. ***They will not accept its dicta blindly but will experiment, …*** at least reason about it, think about it. … ***check and corroborate with care the stages and steps laid down for them in this section of the teachings of the Ageless Wisdom.*** We assume that true aspirants who according to DK have already taken the first initiation, the true aspirant, aspirants and disciples, have moved beyond the stage of blind belief and it has to make sense to them; it has to be reasonable, not only reasonable but inspiring and attractive, but they do not lose their mind in their beliefs.

***3. Initiates. These persons will arrive at a meaning which will not be apparent to those in the first group and which will only be suspected by the more advanced members of the second. Within themselves they know the truth of many of its statements and will realise the subjective working out of many of the laws. These laws of nature have effects in three distinct realms:***

***a. Physically, where they demonstrate as effects in the dense form.***

***b. Etherically, where they demonstrate as the energy lying back of those effects.***

***c. Mentally, where they concern the impulses which produce the other two. TWM 7***

***Initiates. These persons will arrive at a meaning which will not be apparent to those in the first group and which will only be suspected by the more advanced members of the second.*** And we might say in this case namely disciples and not aspirants. ***Within themselves they know the truth of many of its statements and will realise the subjective working out of many of the laws.*** So they have knowledge. These initiates have knowledge and realization. ***These laws of nature have effects in three distinct realms:*** I mean when we're talking about nature, we are not just confining ourselves to the physical realm. The lower 18 subplanes in a way consist of what we might call nature. So these laws of nature have effects in three distinct realms:

***a. Physically, where they demonstrate as effects in the dense form.*** Not all latent causes work out as effects.

17:20 ***b. Etherically, where they demonstrate as the energy lying back of those effects.*** And we might call this working from below, the first causal realm, the dense physical plane is largely the world of effects.

***c. Mentally, where they concern the impulses which produce the other two.*** We have an alignment here between the mind and the etheric-physical brain. He did not mention the astral plane, interestingly enough, although given that there are many lives upon that astral plane, devic lives are active, there will be there certain laws as well.

**The Treatise on Cosmic Fire *dealt primarily with the solar system and only touched upon human aspects and correspondences insofar as they demonstrated the relation of the part to the whole, and of the unit to the totality. TWM 7***

**The Treatise on Cosmic Fire *dealt primarily with the solar system and only touched upon human aspects and correspondences insofar as they demonstrated the relation of the part to the whole, and of the unit to the totality.*** But I must say, even so, we can learn a lot about ourselves by studying a*Treatise on Cosmic Fire*.We can still learn quite a bit but nevertheless the idea of analogic and correspondential thinking is prominent in the book *A Treatise on Cosmic Fire.*

***The present book will deal more specifically with human development and unfoldment, elucidating the causes which are responsible for the present effects, and pointing to the future and its possibilities, and to the nature of the unfolding potentialities. TWM 7***

***The present book will deal more specifically with human development and unfoldment, elucidating the causes which are responsible for the present effects …*** in the microcosm we might say …***and pointing to the future and its possibilities, and to the nature of the unfolding potentialities.***This is said to be a book on the control of the astral body, but it also focuses much on the microcosm and maybe in the astrology portion of this book, it does go beyond the microcosm and various types of beings are mentioned which are beyond our particular microcosm, but there is a difference in the degree of practicality and the possibility of applying what is given in this book, *A Treatise on White Magic* compared with the *Treatise on Cosmic Fire*.

***This book will be based also upon four fundamental postulates which must be admitted by the student of the succeeding pages as providing an hypothesis worthy of his consideration and trial. No true investigator of the Ageless Wisdom is asked to give blind adherence to any presentation of truth; he is asked, however, to have an open mind and seriously to weigh and consider the theories and ideals, the laws and the truths which have guided so many out of darkness into the light of knowledge and experience. The postulates might be enumerated as follows and are given in the order of their importance. TWM 7-8***

***This book will be based also upon four fundamental postulates.*** He's kind of laying the groundwork here for all of us … ***which must be admitted by the student of the succeeding pages as providing an hypothesis worthy of his consideration and trial.*** At least an aspirant or disciple has to give it that much, not blind belief, but the estimation I think that what is given is probably true, and then the attitude of testing it out within his own microcosm and the microcosm of others, their energy systems mainly. ***No true investigator of the Ageless Wisdom is asked to give blind adherence to any presentation of truth;*** I think that's a really important point and you know in that extract by the Tibetan which is found in the front of most of these books He really tells us that we have to be convinced as our intuition convinces us before we finally and wholly accept what is said. We reason our way there and we observe and we see.***… he is asked, however, to have an open mind and seriously to weigh and consider the theories and ideals, …***All of these different factors, speculations, that which would be ideal, laws which are invariable, truths which persist, He's asked us to have an open mind and seriously weigh and consider the theories and ideals***… the laws and the truths …*** All of these are words which represent our objectives and we want to deal with them … ***which have guided so many out of darkness into the light of knowledge and experience.*** It's a great promise and we know that we are relatively in the dark, especially when we see what a Master like Master DK knows to be able to present all this and He would probably consider himself not so knowledgeable compared to a still higher beings.

Anyway, we're as regards spiritual things, I think it's wholesome to consider, for a great measure, we are in the dark.

***The postulates might be enumerated as follows and are given in the order of their importance.***

23:11 Four postulates which we must admit as a hypothesis. And they are:

***I. First, that there exists in our manifested universe the expression of an Energy or Life which is the responsible cause of the diverse forms and the vast hierarchy of sentient beings who compose the sum total of all that is. This is the so-called hylozoistic theory, though the term but serves to confuse. This great Life is the basis of Monism, and all enlightened men are Monists. "God is One" is the utterance of truth. One life pervades all forms and those forms are the expressions, in time and space, of the central universal energy. Life in manifestation produces existence and being. It is the root cause, therefore, of duality. This duality which is seen when objectivity is present and which disappears when the form aspect vanishes is covered by many terms, of which for the sake of clarity, the most usual might be here listed: TWM 8***

***I. First, that there exists in our manifested universe the expression of an Energy or Life which is the responsible cause of the diverse forms and the vast hierarchy of sentient beings who compose the sum total of all that is.*** An energy or life, and I call this energy or life the universal Logos. Others would have other names for it and you know some people would simply say well the God of the universe and so forth. ***This is the so-called hylozoistic theory, though the term but serves to confuse.*** He has told us that Theosophists just loved these high sounding difficult and possibly confusing terms. ***This great Life is the basis of Monism, and all enlightened men are Monists.*** In other words, they see or understand that the One prevails, the God is the One and the One is fundamental to the appearance of the beings. ***"God is One" is the utterance of truth. One life pervades all forms.*** One life. It's such a platitude in a way, but if we would realize what it really means it would be an astonishing realization … ***and those forms are the expressions, in time and space,*** which is always due to the limitation of consciousness***… of the central universal energy.*** Time and space without limitation of consciousness, there is no time and space. The utterly unlimited consciousness of what I call the absolute deity, which is an extra-universal deity, for that Being there is no time in space such as we are familiar with; there is no division whatsoever.

***26:02 Life in manifestation produces existence and being.*** Well if being means existence - when I think about being I think it is the absolute, the substratum of all - the Absolute substance. So there are different ways of looking at being and one of the ways is to consider it very close to the factor of existence, that which comes out of Absolute infinitude. But anyway this Being this universe Logos, this one God, this God is One, this cause of all monism. ***It is the root cause, therefore, of duality.*** Well duality has to do with the rising of consciousness, in my view. Duality arises when the great Deity observes itself. But actually it arises even before when there is the extrusion of a universal Logos from absolute infinitude or from the absolute Deity which is an extra-universal being.

***This duality which is seen when objectivity is present and which disappears when the form aspect vanishes is covered by many terms, of which for the sake of clarity, the most usual might be here listed:***So duality is not real but it is actual, and it is a condition in consciousness which exists for all emanated beings in cosmos. As a matter of fact, I say the prime duality is the fact that there even should be a universal Logos which is extruded from absoluteness, the absolute Deity, the absolute infinitude - that's the primary duality universe and the source of universe.

But anyway, this duality, we are constantly dealing with it. Any object of perception involves the perceiver and that which is perceived, apparently as an other, and then of course the act of perception, maybe it makes it a triplicity.

***Spirit Matter***

***Life Form***

***Father Mother***

***Positive Negative***

***Darkness Light***

***TWM 8***

So there's a life and ***spirit and matter.*** Matter is always the result of self-observation. That's actually quite a statement. Matter arises from self-observation. We have to think about that one. In a way it doesn't even exist, but it is an artifact of consciousness.

***Life and form***, the energy and the confinement of that energy due to limited perception which we call form.

***Father and Mother. Positive, negative. Darkness, light.*** We see that the spirit in a way is darkness. But when observation, self-observation arises, that is the arising of light as well. The rising of light is due to self-observation. Well, admittedly, this is a fairly psychological idealistic view of the nature of that which has arisen, the nature of reality.

30:33 So, we have these dualities in mind and there's always a relationship between them which creates a triplicity and that relationship is generally consciousness, the son. And various triplicities, such as father, son and mother. Positive, neutral, negative – I don't know what I put here for darkness and light, a kind of twilight and spirit, consciousness, matter and so forth. There's always a triplicity but it begins with a duality, and out of the great universal self-observer arises consciousness or the capacity to self-observe. I believe we are living in a psychological universe -- all factors within it being the result of various scopes of self-observation – all the way from that form of self-observation which is the tiniest ultimate particle event, subatomic particle – as small as it can possibly be and the degree of small determined by the will of the observer. All the way from that tiny little thing to a full type of self-observation wherein spirit observing itself sees matter or the result of self-observation.

Anyway, that's sort of a philosophical take on all of this. If we go more deeply into it maybe it will make sense; at least for me it makes sense. But maybe everybody has to come to their own ontology, their own understanding of being and that which apparently derives from being.

***33:10 Students must clearly have this essential unity in mind e'en when they talk (as they needs must) in finite terms of that duality which is everywhere, cyclically, apparent.*** Obviously when the universe arises, duality arises with it, but when it disappears, duality as well disappears. And long before the disappearance of a universe, we rejoin our original nature wherein we realize that the apparent mayavic duality is just an apparency and not real. We begin to identify as the subject with the apparent object and realize that that object is, in fact, the subject; so that unification of subject and object is something that we can look forward to as we learn to contemplate. Unification of subject and object will occur when we can truly contemplate which is more than meditate.

It is an extension of the sense of identity into that which is identified. This is contemplation or at least one way of thinking about it. I understand that there are books written about this that go far deeper into it, and Alice Bailey's *From Intellect to Intuition* goes deeply into it and the mystic Evelyn Underhill I think went very deeply into the nature of contemplation. But, it's something that occurs under the sign Libra, it's a marriage, it's a marriage sign: the marriage between subject and object.

35:45 Now that's the first postulate. I've been doing so much talking that one can forget the postulate. Anyway, let's just call it the first postulate, it is all about one life and no matter how many lives there seem to be. We have to learn that all the many apparent lives are one life. That's going to take some work in overcoming the apparency of separateness: the great heresy, the great mistake in consciousness of perceiving separateness. There is a kind of practical separation one has to deal with, but there has to be a fundamental understanding that separateness is not real. It's simply a maya, as it were.

***II. The second postulate grows out of the first and states that the one Life, manifesting through matter, produces a third factor which is consciousness. This consciousness, which is the result of the union of the two poles of spirit and matter is the soul of all things; it permeates all substance or objective energy; it underlies all forms, whether it be the form of that unit of energy which we call an atom, or the form of man, a planet, or a solar system. TWM 8***

***The second postulate grows out of the first and states that the one Life, manifesting through matter, produces a third factor which is consciousness.*** Okay, well, the one life produces this consciousness and you kind of wonder: would the appearance of matter even be possible without consciousness? So, it is a question of when consciousness arises, or do all three: subject, object and consciousness arise together? This is a deep question because self-observation, what is there about the self? So there is no other, at that point; you have to create otherness, the illusion of otherness and it requires consciousness to produce the illusion of otherness.

This has to be gone into deeply and we cannot necessarily fall right into the thoughtforms which are always present around this subject.

38:22 ***This consciousness, which is the result of the union of the two poles of spirit and matter, …*** I'm saying, would that pole of matter even exist if there were no consciousness? I think that's a good question. What I'm saying is that consciousness produces matter, at least as it seems to me at this time, at my present level of ignorance. I am saying that self-observation is matter, or produces matter. Now this really has to be thought about, but anyway this consciousness, which is the result of the union of the two poles of spirit and matter – see, see which comes first? Does consciousness come first or does matter? … ***is the soul of all things;*** the knowingness of all beings … ***it permeates all substance or objective energy; it underlies all forms, …*** I call it "infusception" … ***whether it be the form of that unit of energy which we call an atom, or the form of man, a planet, or a solar system.*** As He has dealt with these analogous stages in *A Treatise on Cosmic Fire,* let's just say consciousness is all pervading, and I call this consciousness by the name infusception. It infuses everything and it is a type of perception or it gives the possibility of perception.

***This is the Theory of Self-determination or the teaching that all the lives of which the one life is formed, in their sphere and in their state of being, become, so to speak, grounded in matter and assume forms whereby their peculiar specific state of consciousness may be realised and their vibration stabilised; thus they may know themselves as existences. Thus again the one life becomes a stabilised and conscious entity through the medium of the solar system, and is essentially, therefore the sum total of energies, of all states of consciousness, and of all forms in existence. The homogeneous becomes the heterogeneous, and yet remains a unity; the one manifests in diversity and yet is unchanged; the central unity is known in time and space as composite and differentiated and yet, when time and space are not (being but states of consciousness), only the unity will remain, and only spirit will persist, plus an increased vibratory action, plus capacity for an intensification of the light when again the cycle of manifestation returns. TWM 8-9***

***40:47 This is the Theory of Self-determination …*** very interesting … ***or the teaching that all the lives of which the one life is formed, in their sphere and in their state of being, become, so to speak, grounded in matter and assume forms whereby their peculiar specific state of consciousness may be realised and their vibration stabilised;*** You know that consciousness holds onto a form until there is stabilization of that consciousness and some kind of, well, for those beings who are self-conscious, some kind of realization and the necessity to move on, and for those that are not self-conscious then there is a moving on caused by a greater life which somehow embodies these lesser lives. … ***thus they …*** the self-conscious ones, at least … ***may know themselves as existences.*** So, a certain amount of self-knowledge, a degree of self-knowledge, is needed by all self-conscious beings on the path of return.

***Thus again the one life becomes a stabilised and conscious entity through the medium of the solar system, and is essentially, therefore the sum total of energies, of all states of consciousness, and of all forms in existence.*** In that solar system. Of course it goes on to greater beings, or maybe originated with greater beings in that solar system. ***The homogeneous …*** and, this is a good thing to remember, the homogeneous … ***becomes the heterogeneous, and yet remains a unity; the one manifests in diversity and yet is unchanged; …*** This a wonderful statement and deserves to be augmented in scope. … ***the central unity is known in time and space as composite and differentiated and yet, when time and space are not (being but states of consciousness), …*** as we might say, as has Kant said, he called them categories of consciousness … ***only the unity will remain, and only spirit will persist, plus an increased vibratory action, plus capacity for an intensification of the light when again the cycle of manifestation returns.***

What an important section this is. Fairly abstract, we have to think that way. It's the kind of thing I don't want to leave: the theory of self-determination. All things come from the one self and all diversity arises out of unity and the sense of the unity is lost in the lower levels of diversification, but following the arc of return, the sense of unity returns and eventually not only the unity but the sense of one, one it is, even more than the unity. You can put many different factors together into a relationship which one considers to be totally interrelated, but are all of those factors which are now seen as interrelated seen as one thing only and that would be a state of synthesis or the perception of synthesis.

45:15 ***This is the Theory of Self-determination or the teaching that all the lives of which the one life is formed, in their sphere and in their state of being, become, so to speak, grounded in matter. …*** Now, in that, so to speak of course, a lot is left out. He's not getting into the technicalities of how it happens. Grounded in matter or grounded in limited self-perception. That's what I'm going to call it. For me this means grounded in limited self-perception. This is a perceptual, maybe an ideal view of the universe.

Maybe I'm joining those philosophers that are called Idealists. Maybe they are "idea-ists, that all things are ideas first and ideas are things and all things are ideas grounded in limited self-perception and self-perception is matter. That's how I see it. Self-perception is matter. Now, you might say that's kind of a crazy idea. Okay. But I think it has to be thought through, because when we start we have nothing but the One and so all things must arise from the One as a self-becoming. And how is that done? And I'm saying it's done through self-observation and that which is observed is the self as matter. There's the self as the observer and the self as matter.

So, there is the self as the observer and the self being observed is matter. So from the one to the many and returning from the many to the one. Right now people like us, we're deeply buried in many-ness, but can we develop that infusception which allows us to perceive the many as the One while not losing touch with their mayavic forms. The mayavic forms of the One which have to be manipulated in such a way that they recreate the original design or archetype which sent them forth.

***The homogeneous becomes the heterogeneous, and yet remains a unity; …*** and that ‘and yet’ is a big study, a big meditation. We're faced every day with the heterogeneous. For us, is the heterogeneous the homogeneous? That's the question we all have to answer. When I observe the heterogeneous – that great seeming; that maya, that maha maya – is it realized and understood as the homogeneous. ….***the one manifests in diversity and yet is unchanged; …*** and in that and yet so much is contained … ***the central unity is known in time and space as composite and differentiated and yet, when time and space are not (being but states of consciousness), …*** [considering] categories of consciousness, and I might say being of states of, I want to say, limited consciousness or limited self-consciousness … ***only the unity will remain, and only spirit will persist, plus an increased vibratory action, plus capacity for an intensification of the light when again the cycle of manifestation returns.*** And always getting into the idea of reincarnation, which He is doing here.

50:10 There is always, while the universe persists, an ideal heightening of vibration which occurs with each reincarnation and with that heightening of vibration comes a deepening, an extension of perception. Thus the invisible becomes visible. We're on our way. We're veiled down here; the onion has many, many layers, even though there's nothing in the middle and we have a lot of layers, we’re in an onion with many layers here.

***Within the vibratory pulsation of the one manifesting Life all the lesser lives repeat the process of being,—Gods, angels, men, and the myriad lives which express themselves through the forms of the kingdoms of nature and the activities of the evolutionary process. All become self-centered and self-determined. TWM 9***

***Within the vibratory pulsation of the one manifesting Life all the lesser lives repeat the process of being, …*** here He is going into the Kaballah where, how is it – where the mineral becomes a plant, the plant becomes the animal, the animal becomes the man, the man becomes the angel, the angel becomes the God. That's as far as we need to go. … ***all the lesser lives repeat the process of being,—Gods, angels, men, and the myriad lives which express themselves through the forms of the kingdoms of nature and the activities of the evolutionary process. All become self-centered and self-determined.*** They may have begun that way, but due to what I call self-veiling, they have forgotten. Due to self-veiling, these lesser lives have forgotten what they are and it's a big *what* – what they essentially are.

This seems to repeat itself. A great arc and its return repeats itself interminably, and always with a new type of algorithm, a new type of selection, a finite selection from absolute infinity. Who knows how that selection is made? We do know that because the universe is cyclic, it has to be finite. The absolute deity self-selects each time it's about to send forth a universe – a universal Logos – limited though, but compared to us, a vastly powerful creative being. In that self-selection process there's the mystery. No universe is infinitely evolved, yet if the universe is improved one after another and endless infinite succession of universes would produce the infinite universe, and every one of them would be infinite, every one being succeeded by an infinitude of improving universes. So, some other method of explanation is required of us and here is just a little introduction into *A Treatise on White Magic* which deals with such fundamental things.

54:00 So, we're dealing with three postulates. The first postulate is about the One life. That's the first postulate. The second postulate is that the One life, manifesting through matter, produces a third which is consciousness. Now I've offered a question regarding that: How does matter even arise if not through self-observation? That is my theory. That is my postulate, and I'd like it to be considered along with this, but let's just say that consciousness is the relation between spirit and matter. But matter, too, is a God. The question is, what aspect of God is it, and matter is the object. But how do you get an object except through in this case self-observation?

Maybe I appear to deviate a little from what is being said here, but all I can do is talk about what makes sense to me, and if it at a certain point in my development it no longer makes sense, then I'll be happy to relinquish the theory.

We're going to go on to the third postulate, but not now because we have about an hour's worth of programming here and the people who are doing the transcription told me that if I create three-hour programs it's so daunting that nobody even wants to begin to transcribe, so I have to be a little careful.

This will be the end of *A Treatise on White Magic* program number 2, page 9 so far.

I never know really what I'm going to say, it's what arises for me as I read these words and it may have been already 20 years since I have read these words, so if we were having a class together this is probably what I would say, and if what I say is useful to you and extends your thought or deepens your thought then these video commentaries will have been of some service.

57:00 For fun, let's just say that this is the beginning of *A Treatise on White Magic* #3, page 9, and at least read the third postulate:

***III. The third basic postulate is that the object for which life takes form and the purpose of manifested being is the unfoldment of consciousness, or the revelation of the soul. This might be called the Theory of the Evolution of Light. TWM 9***

This is where we will begin when we start next, whether it's tonight or some other time and I'll reread that, just for fun. ***The third basic postulate is that the object for which life takes form and the purpose of manifested being is the unfoldment of consciousness, or the revelation of the soul.*** At least in the world of unconsciousness, in the world of maya, in the Maha Maya. Now, let’s recall, absolute consciousness forever exists, absolute infinitude forever exists, the self-perception of the absolute deity revealing absolute infinity forever exists.

We are definitely working in the realm of privation. I think I'll put that in. When we say these things we are working, I'll call it the realm of privation, which equals the idea that infinitude is deprived of infinity and becomes finitude. I know it sounds hopelessly abstract and kind of philosophical, but I think that's basically what happens: every universe is a privation. It has lost absolute infinitude and has become finite and any finitude is infinitely removed from absolute infinitude. In this realm we can talk about the unfoldment of consciousness, once we are deep in matter, but the absolute noumenon, the supra-noumenon maybe of consciousness forever exists at least cyclically.

All right that ought to be enough for right now and we will work further, as we go on, with this introduction which is very, very deep and we'll do our best with it. Okay. See you soon.