**A Treatise on White Magic — Mental Rules 16  
Transcript of Video Commentaries by Michael D. Robbins**

**Abstract**

Content for A Treatise on White Magic, Video Commentary, Program 16, Rule 1.4, Continuing Rule One, THE WAY OF THE DISCIPLE. 59 min: pages 64-70.

The breath and the form which the breath energises. Most of us are average, are we not? A cyclic response to soul impulse. Much preliminary work will have to be done. Aspirants to this difficult work must watch themselves with infinite care.

1. It is essential that there should be an endeavor to arrive at absolute purity of motive.

2. The ability to enter the silence of the high places will follow next. The inbreathing and outbreathing of the entity of the earth. The silence that comes from the inner calm is the one to cultivate.

3. Remember always that lack of calm in the daily life prevents the teachers on egoic levels from reaching you.

4. Learn to control thought. What is the criterion whereby a man may know which out of several lines of activity is the right line to take? An understanding of one’s place upon the ladder of evolution. Learn through right decision and right use of the mind to solve problems. The intuition reveals not the way ambition can be fed.

[A Treatise on White Magic Video Commentary 16](http://makara.us/04mdr/webinars/atowm/2018-01-28-1030-ATOWM-Video-Rule-1-4-Commentary-16-Approx-1hr.wmv) 94 MB .wmv file  
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**Transcript**

Hello, everybody. Good morning here from Finland.

This is our 16th *Treatise on White Magic* video commentary, we're beginning on page 64, looking at how the form side looks to the true disciple, simply a field for service and not a field for sensuous perception. The Tibetan asks us to really ponder this. He asks us to live as a soul and to know that these cyclic impulses which are coming in to the personality consciousness are really emanating from the higher part of our own nature, something for which we as the soul are really responsible and which we, in cooperation with the angel of the presence/solar angel, have sent forth, and then we know ourselves to be the initiating cause and not just that which is subject to effects.

So, here we continue, and let's see whether we can finish this. This will be rule one, and

***Looked at from another angle we get two factors, the breath and the form which the breath energises and drives into activity. Upon careful study it becomes apparent that we have for eons of time identified ourselves with the form we have emphasized the effects of the imparted activity but have not understood the nature of the breath nor known the nature of the one who breathes. Now in our work we are concerning ourselves with that One Who, breathing rhythmically, will drive the form into right action and right control. This is our objective and our goal. A right understanding is necessary nevertheless if we are to appreciate intelligently our task and its effects. TWM 64***

***looked at from another angle we get two factors, the breath and the form which the breath energises and drives into activity*** and it’s via the sutratma.

0:02:00 … ***Upon careful study it becomes apparent,*** in other words, the sutratma is the organ or them means a method of transmitting the living vitalizing breath from the soul or whatever higher agency is responsible for the sustainment of the personality to that personality. At a certain point it will be the monad itself which is responsible, once what we call the soul in the soul body has been destroyed at the fourth initiation, and from the spiritual triad and monad will come that sustainment and the sutratma will still exist for us. ***… Upon careful study it becomes apparent that we have for eons of time identified ourselves with the form we have emphasized the effects of the imparted activity but have not understood the nature of the breath nor known the nature of the one who breathes.*** This is where we have been before occultism conveyed its truth to us.

***Now in our work we are concerning ourselves with that One Who, breathing rhythmically, will drive the form into right action and right control.*** We are concerned with the soul as the source of the breath and the source of the higher consciousness. We are concerned with the soul as the at least temporary source of the breath and the source of the higher consciousness. Okay.

***This is our objective and our goal a right understanding is necessary nevertheless, if we are to appreciate intelligently our task and its effects.*** So, this is clarity itself and we are grateful to be presented with such a clear picture.

***Much more could be said on this rule but enough has been here given for the average applicant to discipleship to consider and upon which to base action. Most of us are average, are we not? If we regard ourselves otherwise, we divorce ourselves from others and become guilty of the sin of separateness—the one real sin. TWM 64***

***Much more could be said on this rule but enough has been given for the average applicant to discipleship.*** That's I guess for whom it is written, maybe we should not presume that we are necessarily disciples until we know we are accepted disciples, and that comes somewhere between the 1st and 2nd initiation.

The group that DK was working with, if they continue to work with him and he didn't let them go for some reason they became accepted disciples. By the time the second type of work had begun in 1939 where a group of 24 the new seed group was formulated. Whether they were accepted disciples of not earlier. I suppose they were because they were under many of them were anyway, they were under the supervision of the master in one of the masters external groups. So the direct contact with the master pretty much made them accepted disciples. ***Much more to be said on this rule but enough has been given for the average applicant to discipleship to consider and upon which to base action.***

Then comes the important statement***. Most of us are average, are we not? If we regard ourselves as otherwise, we divorce ourselves from others and become guilty of the sin of separateness—the one real sin.*** Interesting, and as well, if I may say, and as well, the one real heresy ever, the great heresy of separateness. This is what we have to overcome, and I've been thinking that in this work with identifying being, the seed thought work, because I have a new book coming out, *The Seeds of the Infinite,* which the real being is. I should just give see thoughts and we should meditate in the attempt to overcome the great heresy of separateness which still of course has to exist in us before the higher initiations are taken when all is seen and known as one.

***An appreciation of the above thoughts should build in the aspirant a realisation of the value of his meditation work, whilst the idea of a cyclic response to soul impulse lies back of the activities of a morning meditation, a noonday recollection, and an evening review. A larger ebb and flow is also indicated in the two aspects of the full moon and the new moon. Let this be borne in mind. TWM 64***

0:07:00 ***An appreciation of above thoughts should build in the aspirant a realization of the value of his meditation work, whilst the idea of a cyclic response to soul impulse flies back of the activities of a morning meditation, the noonday recollection, and an evening review.*** The soul will take advantage of the rhythm offered from the side of the personality.

So the value of our meditation work, we have to give the soul it's soul meaning, the angel of the presence/solar angel we have to give that great being; it's occasion to really reach us and of course it will impose its own rhythm on us as well and we may be receiving it other times whilst the idea of a cyclic response to soul impulse lies back of the activities of a morning meditation. Perhaps it's so that a cyclic response could be sent forth, it dwells there waiting to precipitate when the meditator offers the opportunity and it doesn't have to be exactly in the moment.

***A larger ebb and flow is also indicated in the two aspects of the full moon and the new moon. Let this be borne in mind.*** The masters really use the entire month to approach the full moon and then, we have sometimes a seven-day process, a five-day process, a three-day process, but their rhythm is continuous.

***May there be a full and steady play of cyclic force from the kingdom of spirit upon each one of us calling us forth into the realm of light, love and service and producing a cyclic response from each one! May there be a constant interchange between those who teach and the disciple who seeks instruction!***

***Much preliminary work will have to be done. The disciple on the physical plane and the inner teacher (whether one of the Great Ones or the "Master within the Heart") need to know each other somewhat, and to accustom themselves to each other's vibration. Teachers on the inner planes have much to contend with owing to the slowness of the mental processes of students in physical bodies. But confidence and trust will set up the right vibration which will produce eventually accurate work. Lack of faith, of calmness, of application, and the presence of emotional unrest will hinder. Long patience those on the inner side need in dealing with all who must, for lack of other and better material, be utilized. Some physical injudiciousness may make the physical body non-receptive; some worry or care may cause the astral body to vibrate to a rhythm impossible for the right reception of the inner purpose; some prejudice, some criticism, some pride, may be present that will make the mental vehicle of no use. Aspirants to this difficult work must watch themselves with infinite care, and keep the inner serenity and peace and a mental pliability that will tend to make them of some use in the guarding and guiding of humanity. TWM 64-65***

***May there be a full and steady play of cyclic force from the kingdom of spirit upon me each one of us.*** The kingdom of spirit, we would have to include the spiritual triad and the monad, but perhaps the soul can also be considered to belong to the kingdom of spirit.So, here is DK offering us his hope, his prayer, his anticipation for us: ***May there be a full and steady play of cyclic force from the kingdom of spirit upon each one of us calling us forth into the realm of light, love and*** there the ***service.*** I suppose goes along with sacrifice, service with sacrifice, because it's usually light love and power, or it's or light, love and sacrificial will? Service with sacrifice and sacrificial will – ***and producing a cyclic response from each one!*** That we indeed (let's say at the time of the full moons) we particularly rise into an ability to respond to the higher energies, but also in a more daily way we offer these opportunities, the morning meditation, the noontime recollection, and the evening review.

***May there be a constant interchange between those who teach and the disciple who seeks instruction!*** and of course this suggests the sign Gemini, and the planet Mercury. One of those who is teaching is not only the human teachers but the solar angel/angel of the presence is also a great teacher, having been entirely through the human kingdom, whatever, however it manifested in the previous solar system and onto Sirius for training in solar angelic life. The manner of that training? Who can say, but the bulk of humanity will be experiencing that very type of training, what? 80-85 percent? I suppose that represents bulk and it seems to fit because some my calculations am I correct. But I've seen or thought that perhaps moon chain humanity accounts for perhaps 15% of the present humanity and they would be more manasically attuned and therefore not necessarily destined for Sirian training because those who are needing to build up the monastic ability go to Sirius with its ray five soul, as I see it for such training.

0:13:00 Okay. ***Much preliminary work will have to be done. The disciple on the physical plane and the inner teacher whether one of the great ones or the “Master within the Heart”).*** And, who is that master? This would be the true master or the solar angel/angel of the presence ***need to know each other somewhat, and to accustom themselves to each other's vibration***. Yes, there is a period of accommodation. ***Teachers on the inner planes have much to contend with owing to the slowness of the mental processes of the students in physical bodies,*** I suppose is much faster and much freer once we are liberated from the physical vehicle, and faster and freer once liberation from even here from the physical vehicle of course. …

… the poor teachers on the inner planes they just can't get through to us because of the slowness or a process, but once we have dropped the body and as it says in *Esoteric Healing* the soul stands free, there will be a faster and freer exchange and thought process.

***But, confidence and trust will set up the right vibration which will produce eventually accurate work.***

And this is important,

[repeating] ***Lack of faith, of calmness, of application, and the presence of emotional unrest will hinder. Long patience those on the inner side need in dealing with all who must, for lack of other and better material, be utilized. Some physical injudiciousness may make the physical body non-receptive; some worry or care may cause the astral body to vibrate to a rhythm impossible for the right reception of the inner purpose; some prejudice, some criticism, some pride, may be present that will make the mental vehicle of no use. Aspirants to this difficult work must watch themselves with infinite care, and keep the inner serenity and peace and a mental pliability that will tend to make them of some use in the guarding and guiding of humanity. TWM 64-65***

***Lack of faith, of calmness, of application, and the presence of emotional unrest will hinder.*** and that all of us … so,

***Long patience those on the inner side need in dealing with all who must, for lack of other and better material, be utilized.*** and that that is we must because there is not better material around be utilized. So, if we sometimes wonder, what am I doing in a place like this? Why am I at this job, at this task, why am I not working in a field that offers me greater scope for expression? And so forth. Just think what the masters have to put up with when they put up with the slow response that we have.

***Some physical judiciousness may make the physical body non-receptive*** may be overeating is one of the big ones, or just exhausting the body ***some worry or care may cause the astral body to vibrate to a rhythm impossible for the right reception of the inner purpose; some prejudice, some criticism,*** He is going through the vehicles, right? First the physical, emotional, mental, ***some prejudice, some criticism, some pride, may present may be present that will make the mental vehicle of no use aspirants to this difficult work much washed themselves with infinite care and keep the inner serenity and peace and a mental pliability that will tend to make them of some use in the guarding and guiding of humanity.*** Well, if anything such a statement as these, as this, will induce a certain humility, no presumption. We're not all that useful, and but we are perhaps increasingly useful, and as As I've told you before, when I went to the Arcane School and had my interview with Mary Bailey she told me about Foster Bailey saying *at least let me be useful.* But what will it take? Okay,

***The following rules might therefore be given:***

***1. It is essential that there should be an endeavor to arrive at absolute purity of motive.***

***2. The ability to enter the silence of the high places will follow next. The stilling of the mind depends upon the law of rhythm. If you are vibrating in many directions and registering thoughts from all sides, this law will be unable to touch you. Balance and poise must be restored before equilibrium can be reached. The law of vibration and the study of atomic substance are closely intertwined. When more is known about these atoms and their action, reaction and inter-action, then people will control their bodies scientifically, synchronizing the laws of vibration and of rhythm. They are the same and yet unlike. They are phases of the law of gravitation. The earth is itself an entity which, by the force of will, holds all things to itself. This is an obscure matter, little has been learned about it as yet. The inbreathing and outbreathing of the entity of the earth affects vibration potently,—that is the vibration of the physical plane matter. There is a connection also between this and the moon. Those members of humanity who are specially under lunar influence respond to this attraction more than any others, and they are difficult to use as transmitters. The silence that comes from the inner calm is the one to cultivate. Aspirants are urged to remember that the time will come when they too will form part of the group of teachers on the inner side of the veil. If then they have not learnt the silence that comes from strength and from knowledge, how will they bear the apparent lack of communication that they will then find exists between them and those on the outer side? Learn therefore, how to keep quiet or usefulness will be hampered by astral fretfulness when on the other side of death.***

***3. Remember always that lack of calm in the daily life prevents the teachers on egoic levels from reaching you. Endeavor therefore to remain quiescent as life unrolls, work, toil, strive, aspire, and hold the inner calm. Withdraw steadily into interior work and so cultivate a responsiveness with the higher planes. A perfect steadiness of inner poise is what the Masters need in those whom They seek to use.  It is an inner poise that holds to the vision yet does its outer work on the physical plane with a concentrated physical brain attention which is in no way deviated by the inner receptiveness. It involves a dual activity.***

***4. Learn to control thought. It is necessary to guard what you think. These are days when the race as a whole is becoming sensitive and telepathic and responsive to thought interplay. The time is approaching when thought will become public property, and others will sense what you think. Thought has, therefore, to be carefully guarded. Those who are contacting the higher truths and becoming sensitive to the Universal Mind must protect some of their knowledge from the intrusion of other minds. Aspirants must learn to inhibit certain thoughts, and prevent certain knowledge from leaking out into the public consciousness when in contact with their fellow men. TWM 65-67***

0:18:50 ***The following rules might therefore be given. One, it is essential that there should be an endeavour to arrive at absolute purity of motive***. No mixed motives, or secondary motives, or motives which touched the exaltation of the personality, nothing like that ability of the buddha.

***Two, the ability to enter the silence of the high places will follow next.*** And obviously if we were disturbed, inert in our body, tamas, or disturbed in an astral vehicle, or crystallized in our mind, this is not going to happen. So we have to really watch each one of those vehicles are we vital enough, are we calm enough, are we pliable enough, mentally?

The ability to enter ***The silence of the high places will follow next. The stilling of the mind depends upon the law of the rhythm. If you are vibrating in many directions*** full of, what we say points of extension rather than a real point of tension, ***and registering thoughts from all sides this law will be unable to touch you.*** So, a chaotic receptivity works against the law rhythm.

***Balance and poise must be restored before equilibrium can reached.*** Note how very Libran this requirement is, balance, Libra, poise, equilibrium, Libra.

***The law of vibration*** that's the first system of law, maybe under Vulcan ***and the study of atomic substance are closely intertwined.***

***When more is known about these atoms and their action reaction and interaction than people will control their bodies scientifically synchronizing the laws of vibration and of rhythm.*** We will have appropriate vibration to the task at hand and rhythmically pursued, but so far we just have to rely upon a certain calmness, a certain serenity, a certain confidence in the process, and the ability to pull back and quiet the vehicle, so that they do not present disturbance to the impression trying to get through … you know how it goes, if the sun shines on the calm lake, but if the wind whips the lake up, then the image of the sun is broken into many maybe many little suns and you don't get a true image.

***The law of vibration and the law of rhythm they are the same and yet unlike they are phases of the law of gravitation.*** What a hint that is for the fifth ray types! I wouldn't even know how to begin interpreting that in any kind of scientific manner.

0:22:00 [repeating, partial point 2:]

***… The earth is itself an entity which, by the force of will, holds all things to itself. This is an obscure matter, little has been learned about it as yet. The inbreathing and outbreathing of the entity of the earth affects vibration potently,—that is the vibration of the physical plane matter. There is a connection also between this and the moon. Those members of humanity who are specially under lunar influence respond to this attraction more than any others, and they are difficult to use as transmitters. The silence that comes from the inner calm is the one to cultivate. Aspirants are urged to remember that the time will come when they too will form part of the group of teachers on the inner side of the veil. If then they have not learnt the silence that comes from strength and from knowledge, how will they bear the apparent lack of communication that they will then find exists between them and those on the outer side? Learn therefore, how to keep quiet or usefulness will be hampered by astral fretfulness when on the other side of death.***

***The earth is itself an entity which by the force of will holds all things together this is an obscure matter, little has been learned about it as yet.*** I'll go along with that; there is an attractiveness among all the different parts of any whole. I suppose the way things are held together depend upon their frequency and there are flows in the internal economy of any wholeness and these flows are rhythmic and they do something for the circulation of energy within, that are held together whole, and let's say this, the friction is reduced under the law of rhythm and the parts are held together without the danger of disintegration due to friction …

So, the earth is an entity ***which by the force of will and it has a strong one eventually holds all things to itself this is an obscure matter little has been learned about it as yet. The in breathing and out breathing of the entity of the Earth effects vibration potently that is*** that is the in breathing the out breathing and we'll say according to the law of rhythm effects vibration potently that is the ***vibration of the physical plane matter.*** When we talk about the entity here entity of the earth we may be speaking sometimes spirit of the earth is referred as the lowest itself. But the Earth entity may be speaking of a lower form of on conscious life maybe.

***There is a connection also between this and the moon.*** goodness what a feast for the future fifth ray researchers in this area. I think in all humility I have to pass it by but at least a few indications have been given so the holding of things together will affect the law of vibration will affect vibration potently and especially a physical plane matter and thus we tend to think of the earth entity as a great but still unconscious life and there's a connection between this and the moon the tides are involved rhythmically. I mean, as an example for instance, the tides operate and I suppose if we speeded up those kinds of rhythm we would have kind of a vibration, but we're probably talking when we're speaking of rhythm of these larger types of oscillations.

***Those members of humanity who especially under lunar influence respond to this attraction more than any others and they are difficult to use as transmitters.*** Now this does not necessarily mean, I hope, that if you came from the moon chain you are among those who and it be youth, because I would say that the great majority of disciples at this time have come from the moon chain. But, there are some who are peculiarly under the lunar influence and maybe certain emphatic types are that, and Master Morya warns about that as well. It's possible to come from the moon chain and still be under very a solar influence in this particular chain.

***The silence that comes from the inner calm is the one to cultivate.*** Obviously serenity is involved here, Humanity is a fourth for a kingdom in many respects and the fourth ray and its usual behavior has the antidote called serenity as the fourth ray humanity must develop serenity.

***Aspirants are urged to remember that the time will come when they too will bomb a part of the group of teachers on the other side of the veil if then they have not learned the silence that comes through strength from strength and from knowledge how will they bear the apparent lack of communication that they will then find exists between them and those on the other side.*** I suppose for people like ourselves who will become the inner teachers, it's predicting that there is still a problem operating in in the future and it will not be immediately solved.

***Learn therefore, how to keep quiet or usefulness will be hampered by astral fretfulness when on the other side of death.***

I guess, well if this program is irregular as I'm feeling this morning … it will be a program of irregular length, but okay, it's not yet meant for primetime TV. I guess one can get away with that.

All right going on. [repeating:]

***3. Remember always that lack of calm in the daily life prevents the teachers on egoic levels from reaching you. Endeavor therefore to remain quiescent as life unrolls, work, toil, strive, aspire, and hold the inner calm. Withdraw steadily into interior work and so cultivate a responsiveness with the higher planes. A perfect steadiness of inner poise is what the Masters need in those whom They seek to use.  It is an inner poise that holds to the vision yet does its outer work on the physical plane with a concentrated physical brain attention which is in no way deviated by the inner receptiveness. It involves a dual activity.***

***Three. Remember always that lack of calm in the daily life prevents the teachers on egoic levels from reaching you.*** I mean, what a simple and very important statement. Of course, a lack of calmness has much to do with the fear of reaction or excessive desire or not having learned how to cope with difficulty in a way that really can allow one's full intelligence to be applied.

***Endeavour therefore to remain quiet as life unrolls, work, toil, strive, aspire, and hold the inner calm.*** He talking to all of us.

0:30:00 Actually, I've read so many of the more abstract things that he's written, but here we are coming back to *A Treatise on White Magic* the very first rule and how important it is to re-remember. These factors are very important

***Withdraw steadily into interior work and so cultivate a responsiveness with*** or to responsiveness with prior plans a perfect steadiness of inner poise related to harmlessness - isn't it is what the masters need in those whom they seek to use it is an enterprise that holds to the vision yet does its outer work on the physical plane with a concentrated physical brain attention which in no way deviated isn't is in no way deviated by the inner receptiveness it involves a dual activity. I'm just struck by the appositeness of this advice, it's real usefulness… ***withdraw steadily into interior work and so cultivate a responsiveness with the higher planes.***

***A perfect steadiness of inner poise is what the Masters need in those whom they seek to use it is an inner poise that holds to the vision yet does its how to work on the physical plane with a concentrated brain attention which is in no way deviated by the inner receptiveness.*** It's not we've become so engrossed in the outer task that we lose the flow of receptivity which can adjust our work on the outer plane as we go along to better effect.

***It involves a dual activity.*** So a dual attitude is required … simultaneously, inner receptivity and outer effectiveness, simultaneously. It's a very practical thing to become a worker with the hierarchy and we're not just talking about any kind of mystical escape, nor are we talking about such a great removal from current circumstances that some who may experience if they get lost in the world of thought. There I point the finger at myself. Okay.

***4. Learn to control thought. It is necessary to guard what you think. These are days when the race as a whole is becoming sensitive and telepathic and responsive to thought interplay. The time is approaching when thought will become public property, and others will sense what you think. Thought has, therefore, to be carefully guarded. Those who are contacting the higher truths and becoming sensitive to the Universal Mind must protect some of their knowledge from the intrusion of other minds. Aspirants must learn to inhibit certain thoughts, and prevent certain knowledge from leaking out into the public consciousness when in contact with their fellow men. TWM 67***

***Learn to control thought it is necessary to guard what you think.*** We've learned about that when it comes to occult silence, haven't we? It's all silence, not just what we say in the presence of others or do not say that is appropriate, not appropriate, it's what you think, because your thoughts can be picked up and so the guarding of thoughts is important it is necessary to guard what you think.

***These days when the race as a whole is becoming sensitive and telepathic and responsive to thought interplay.*** Well, we're told that the members of the Black Lodge want to determine, understand completely what the divine plan is, so they can thwart it. They really don't know yet, and those who know the parson pieces of it are not to give them the clues or to give their representatives as Master Morya would say the gray ones, the clues.

***The time is approaching when thought will become public property and others will sense what you think.*** Maybe it's already here. That time this was written 90 years ago, wasn't it? Something like that, about that.

***Thought has therefore to be carefully guarded. Those who are contacting the higher truths and becoming sensitive to the universal mind.*** Maybe the will of Atma, let us say which is also a mental plane, ***must protect some of their knowledge from the intrusion of other minds.*** Well at least the word *some* is there. We have to be careful lest we thought the expression of the Divine Plan when in fact we could be helping it.

***Aspirants must learn to inhibit certain thoughts and prevent certain knowledge from leaking out into the public consciousness when in contact with their fellow men.*** This is all part of the general watchfulness over our life of expression in the three lower worlds.

***It is of course a vital interest to appreciate the significance of the words “scatters not his force.” There are so many lines of activity into which the soul of inspired disciple may throw himself. Assurance says to varying lines of activity is not easy to reach and every aspirant knows perplexity. Let us put the problem in the form of a question relegating it to the plane of everyday endeavor as we are not yet in a position to comprehend in what way a soul can “scatter his forces” on the higher planes. What is the criterion by whereby a man may know which out of several lines of activity is the right line to take?*** ***Is there, in other words, a revealing something which will enable the man under earning me to choose right action and go the right way?*** ***The question has no reference to a choice existing between the path of spiritual endeavor and the way of the man in the world because obviously we're not at that point. We're into the spiritual endeavor and we're not thinking that the way of the man in the world.*** ***It refers to right action when faced with a choice.*** ***There is no question but that a man is faced in his progress with increasingly subtle distinctions the crude discrimination between right and wrong which occupies the child soul is succeeded by finer distinctions of right, or of more right, of higher, and the moral and spiritual values have to be faced with the most meticulous spiritual perception. In the stress and toil of life and in the constant pressure on each one from those who constitute their group the complexity of the problem is very great. It is of course a vital interest to appreciate the significance of the words “scatters not his force”.***

0:36:00 ***It is of course a vital interest to appreciate the significance of the words “scatters not his force.” There are so many lines of activity into which the soul of inspired disciple may throw himself. Assurance says to varying lines of activity is not easy to reach and every aspirant knows perplexity.*** So, this comes to the question of really deciding what we shall do upon the physical plane and in the lower three worlds.

***Let us put the problem in the form of a question relegating it to the plane of everyday endeavor as we are not yet in a position to comprehend in what way a soul can “scatter his forces” on the higher planes.*** but apparently you can, ‘the overextended soul’, if you're on the second ray, or if third ray gets involved with it, there is the possibility of overextension. Let me just take a look here at that very first rule:

***the solar angel collects himself scatters not his force but in meditation deep communicates with his reflection.***

So we as the personality may scatter a force over that we have some control we leave it to the solar angel to know how it can prevent his self from scattering its force. It's in a way none of our business, it has to do with his or it’s preparation to interact with us.

***What is the criterion by whereby a man may know which out of several lines of activity is the right line to take?*** I'm sure we've all faced perplexity.

***Is there, in other words, a revealing something which will enable the man under earning me to choose right action and go the right way?*** Many people have great anxiety over whether they've chosen aright. Even, think about marriages, have I chosen aright? People will say and they discover somewhere along the line maybe they haven't, or maybe they have.

***The question has no reference to a choice existing between the path of spiritual endeavor and the way of the man in the world.*** because obviously we're not at that point. We're into the spiritual endeavor and we're not thinking that the way of the man in the world. or of the world is preferable; it's not, for us having experienced already a great deal of what it's like to be in the world, and even of the world. Whereas we are to be in the world but not of the world.

***It refers to right action when faced with a choice. There is no question but that a man is faced in his progress with increasingly subtle distinctions the crude discrimination between right and wrong which occupies the child soul is succeeded by finer distinctions of right, or of more right, of higher, and the moral and spiritual values have to be faced with the most meticulous spiritual perception.*** So, He's telling us where we should be focusing our power of choice and the kind of refinement of self understanding and understanding of our context and our duty that is required.

***In the stress and toil of life and in the constant pressure on each one from those who constitute their group the complexity of the problem is very great.*** There are always people advising us what to do, what you should be doing, they act often as if they know better than you do. I'm not talking about the high teachers, but one’s associates, but we cannot allow that to happen we are the ones who have to make the decision.

***In solving such problems, certain broad discriminations can precede the more subtle and when these decisions have been made the more subtle can then take their place. The choice between selfish and unselfish action is the most obvious one to follow upon the choice between right and wrong, and is easily settled by the honest soul. A choice which involves discrimination between individual benefit and group responsibility rapidly eliminates other factors, and is easy to the man who shoulders his just responsibility. Note the use of the words "just responsibility." We are considering the normal, sane man and not the over-conscientious morbid fanatic. There follows next the distinction between the expedient, involving factors of physical plane relations of business and of finance, leading up to a consideration of the highest good for all parties concerned. But having through this triple eliminative process arrived at a certain position, cases arise where choice still remains in which neither common sense nor logical, discerning reason seem to help. The desire is only to do the right thing; the intent is to act in the highest possible way and to take that line of action which will produce the best good of the group apart from personal considerations altogether. Yet light upon the path, which must be trodden, is not seen; the door which should be entered is unrecognized and the man remains in the state of constant indecision. TWM 68***

0:39:30 ***In solving such problems certain broad discriminations can proceed the more subtle and when these decisions have been made the more subtle can then take their place.*** So, proceed in order in making these important life direction, choices.

***The choice between selfish and unselfish action is the most obvious one to follow upon the choice between right and wrong and is easily settled by the honest soul,*** and leave the soul in incarnation having to stand before the bar, as it said, of our higher soul nature and make such choices. Is it worldly, is it spiritual, is it right, is it wrong, is it selfish, is it unselfish?

***A choice which involves discrimination between the individual benefit and group responsibility rapidly eliminates other factors and is easy to the man who shoulders his just responsibility. Note just not over responsibility.*** That could be a problem and a lot of people become egoistical or egotistical when shouldering too much responsibility which maybe calls attention to themselves in the funny way that they might be thinking, look at how much responsibility I'm taking on myself, and to be praised thereby, when it's not proven commeasured Libran, and just responsibility.

***Note the use of the words “just responsibility.”*** He's trying to bring the note of sanity and on this:

***We are considering the normal sane man and not the over conscientious morbid fanatic*** who drives himself and everybody else crazy. DK knows what we might be falling into.

***There follows next the distinction between the expedient involving factors of physical pain relations and business and finance, leading up to a consideration of the highest good for all parties concerned.*** So, some practicality and knowledge of expedience. Maybe third ray is necessary here, even though it's good, even though it's selfless, even though it is for the benefit of the group, can it be done? is it expedient and finally is it for the greatest good of the greatest number which is that continent I suppose, looking out for the greatest good of the greatest number.

***But having through this triple eliminated process arrived at a certain position cases arise which I still remains in which neither common sense neurological disorder isn't seems to help.*** What can you do?

***The desire is only to do the right thing the intent is to act in the highest possible way and take that line of action which will produce the best good of the group apart from personal considerations all together***. The right thing the highest possible way the good of the group.

0:43:00 Let's note those factors as we go along here, the right thing performed in the highest possible way and the line of action will produce the best good of the group, apart from personal considerations altogether, that is the intent and yet perplexity may continue.

***Yet light upon the path which must be trodden is not seen the door which should be entered is unrecognized and the man remains in a state of constant indecision.***

***What, then, must be done? One of two things:***

***First the aspirant can follow his inclination and choose that line of action out of the residue of possible lines which seems to him the wisest and the best. This involves belief in the working of the law of Karma and also a demonstration of that firm decisiveness which is the best way in which his personality can learn to abide by the decisions of his own soul. It involves also the ability to go forward upon the grounds of the decision made, and so to abide by the results without forebodings or regrets.***

***Secondly, he can wait, resting back upon an inner sense of direction, knowing that in due time he will ascertain, through the closing of all doors but one, which is the way he should go. For there is only one open door through which such a man can go. Intuition is needed for its recognition. In the first case mistakes may be made, and the man thereby learns and is enriched; in the second case, mistakes are impossible and only right action can be taken.***

***It is obvious, therefore, that all resolves itself into an understanding of one's place upon the ladder of evolution. Only the highly advanced man can know the times and seasons and can adequately discern the subtle distinction between a psychic inclination and the intuition. TWM 68-69***

***Yet light upon the path which must be trodden is not seen the door which should be entered is unrecognized and the man remains in a state of constant indecision.***

***What then must be done well. One of two things:*** I'm remembering, these things from my own life. I had to as I told you choose between a medical career I think there are probably many future patients who are fortunate that I did not choose that way, but it probably would have been psychiatry or something like that, or the choice of the arts and psychology.

***First the aspirant can follow his inclinations, choose the line of action out of the residue possible lines which seemed to him wisest and best. This also involves belief in the working of the law of karma and also a demonstration of that firm decisiveness which is the best way in which the personality can learn to abide by the decisions of his own soul.*** Well abide by your own decisions first and then that will train you to abide by the decisions of your soul.

***It also involves an ability to go forward upon the grounds of the decision made and so abide by the results without foreboding or regrets.*** Notice how that word *abide,* to stay with, not to vacillate, to remain with the decision made, is emphasized. So that is one way to go and perhaps the more common way chosen.

***Secondly, he can wait, resting back upon an inner sense of direction, knowing that in due time he will ascertain through the closing of all doors but one which is the way he should go.*** Well, this is more should we say relying upon the intuition, or at least upon an inner sensitivity.

***For there is only one open door through which such a man can go.*** I mean not all men, but such a man, one who is even more determined shall we say, not to – well I don't want to use the word *blunder in*, but not to just forge his way forward without greater certainty. F***or there's only one door open through which such a man can go***.

***Intuition is needed for its recognition.*** Intuition a sense of the of the real larger context and the best possibility of producing something of value for the divine plan. It's not just personal likes and dislikes and how we will be comfortable with respect to our choice.

***In the first case mistakes may be made.*** Well intuition is needed. … ***in the first case, mistakes can be made*** ***and the man learns thereby and is enriched; in the second case mistakes are impossible and only right action can be taken.*** It requires a certain real inner sensitivity and patience, inner sensitivity and patience and acute receptivity. Maybe that goes along with that inner sensitivity.

***It is obvious, therefore, that all resolves itself into an understanding of one's place upon the ladder of evolution.*** ***Only the highly advanced man can know the times and seasons and can adequately discern the several distinctions between a psychic inclination and the intuition.*** He tells us, watch out for the psychic hunch, it is not an intuition and many psychics think they are following their intuition when in fact a psychic inclination or psychic hunch is what they are following. We have to know where we stand, really and be humble about it, and poised and proportional and balanced, and know really what is ours to do, and not just what we might desire to do, because it is apparently a higher type of thing. We have to know our place. What is it said, that the man who is seeking to achieve -- to help people be in the right place at the right time doing the right thing – sounds right.

***In considering these two ways of ultimate decision let not the man who should use his common sense and take a line of action based upon the use of the concrete mind, practice the higher method of waiting for a door to open.  He is expecting too much in the place where he is. He has to learn through right decision and right use of the mind to solve his problems. Through this method he will grow, for the roots of intuitive knowledge are laid deep within the soul and the soul, therefore, must be contacted before the intuition can work. One hint only can here be given:—the intuition ever concerns itself with group activity and not with petty personal affairs. If you are still a man centered in the personality, recognize it, and with the equipment available, govern your actions. If you know yourself to be functioning as a soul and are lost in the interest of others, untrammeled by selfish desire, then your just obligation will be met, your responsibilities shouldered, your group work carried forward, and the way will unfold before you, whilst you do the next thing and fulfill the nest duty. Out of duty, perfectly performed, will emerge those larger duties which we call world work; out of the carrying of family responsibilities will come that strengthening of our shoulders which will enable us to carry those of the larger group. What, then, is the criterion? TWM 69-70***

0:48:30 ***In considering these two ways of ultimate decision that not the man who should use his common sense and take a line of action based upon the use of the concrete mind practiced the higher method of waiting for a door to open it might not he is expecting too much in the place where he is he has to learn the right decision and right use of the mind to solve his problems.*** It's more … the concrete mind and common sense approach.

***Through this method he will grow for the roots of intuitive knowledge are laid deep within the soul and the soul, therefore, must be contacted before the intuition can work.*** Intuition may relate to the intuitive plane but the soul has its own portion of intuition.

***One hint*** ***only can here be given:—the intuition ever concerns itself with group activity and not with petty personal affairs.*** The real intuition, right? That's something that in all my reading has impressed me, and I'm sure you too, as well.

***If you are still a man centered in the personality recognize it and with the equipment available, govern your actions. If you know yourself to be functioning as a soul and are lost in the interests of others,*** (because that would be the hint. Right?) ***untrammeled by selfish desire then you're just obligation will be met and irresponsibility shouldered, your group were carried forward and the way will unfold before you that's the opening of the right door whilst you do the next thing and fulfill the next duty the way will unfold before you the correct door will open before you out of duty perfectly performed will emerge those larger duties which we call world work out of the caring a family responsibilities will come that strengthening of our shoulders which will enable us to carry those of the larger group. What, then, is the criterion?*** This is so practical isn't it? I've read and reread this section many times and I'm sure that's case with a number of you.

***For the high grade aspirant, let me repeat, the choice of action depends upon a sound use of the lower mind, the employment of a sane common-sense and the forgetfulness of selfish comfort and personal ambition. This leads to the fulfillment of duty. For the disciple there will be the automatic and necessary carrying forward of all the above, plus the use of the intuition which will reveal the moment when wider group responsibilities can be justly shouldered and carried simultaneously with those of the smaller group. Ponder on this. The intuition reveals not the way ambition can be fed, nor the manner in which desire for selfish advancement can be gratified. TWM 70***

***For the high grade aspirant, let me repeat, the choice of action depends upon a sound use of the lower mind, the employment of a sane common-sense and the forgetfulness of selfish comfort and personal ambition. This leads to the fulfillment of duty.*** Let’s read that again because this is written for high grade aspirants, isn’t it?

***For the disciple there will be the automatic and necessary carrying forward of all the above, plus the use of the intuition which will reveal the moment when wider group responsibilities can be justly shouldered and carried simultaneously with those of the smaller group. Ponder on this. The intuition reveals not the way ambition can be fed, nor the manner in which desire for selfish advancement can be gratified.***

What then is the criterion for the high grade aspirant that they repeat? ***– the choice of action depends upon the sound use of the lower mind the employment of a sane common-sense and the forgetfulness of selfish comfort and personal ambition. This leads to the fulfillment of duty.***

Let's read that again, because this is written for high-grade aspirants isn't it. ***For the high grade aspirant, let me repeat, the choice of action*** in the case when choice is difficult and all the lower requirements have been fulfilled ***depends upon the sound use of the lower mind and in the employment of the same in common sense and the forgetfulness of selfish comfort and personal ambition.*** Who does it benefit really?

***This leads to the fulfillment of duty. For the disciple there will be the automatic hearing forward of all the above*** because it doesn't abandon his lower mind the same common sense and the selflessness ***plus the use of the intuition which will reveal the moment when the wider group responsibilities can be justly shouldered and carried simultaneously with those of the of the smaller group.***

So, interesting, the initiate of the second degree has to retain all of the approaches that are required of the first degree initiate. The person who is using the esoteric ruler has to continue to use the orthodox ruler, but in a way which makes the orthodox ruler subsidiary to the esoteric ruler. So it's not that we drop the earlier methods, but we continue in their wholesome use and make them subcategories or subsets of the new type of energy or approach we are using.

Presumably, some of us are disciples and we have to do all that is originally required, using our mind, common sense, selflessness, dropping personal ambition and then adding to it the intuition which is very deeply, we are told in within the soul, soul having its portion of intuition invested from above and then the moment of wider action will be shown.

0:53:50 Now, of course, there's a problem with some people because they want to leave Bethlehem too quickly, they don't want to take care of their family and ordinary responsibilities, and they want to rush into a wider work which is more satisfying to them. That of course, is a function of the continuous pressure of the lower ego, which wants those gratifications and duty is ignored. Well, we don't want to fall into that trap, right? So He says, ***ponder on this.*** He's told us what the aspirant must do, He's told us what the disciple must do. ***The intuition reveals not the way ambition can be fed nor the manner in which decide for selfish advancement can be gratified.*** Ponder on this, ponder on this.

… it appears that finishing this particular section is coming in at less than an hour, so, I won't worry about it. This will be the end of *A Treatise on White Magic* number 16, and whatever page we began with. I suppose we're here on page 70, and we began at what page? You will know better than I because I always forget this, just like a friend of mine once long ago, he used to get on the bus and sometimes you have to change buses, so you needed to transfer, and transfer was a little piece of paper that showed where you would go, and by the time we reached the back of the bus he had always lost his transfer. Well I always lose the page numbers, unfortunately, by the time I reached the end of the section.

So this is 64 to 70 and we will continue in our work realizing that there are choices to be made and there are methods to choose and DK wisely lays before us the difference between the way of the world and the way of the spirits and what is right and what is wrong, and what a selfish and what is unselfish and what is expedient and what is non expedient, and finally you know the question of courage and abiding by choice when you just don't know what the intuition indicates, but some of us may at times know what the in the intuition indicates and we may follow that.

So this is the beginning of *A Treatise on White Magic* video commentary number 17 coming up, and we'll begin on page 71.

Alright, so thank you everybody for being here and working through these wonderful ideas thoughts methods working through this wonderful advice given by Master DK, so simple, so sane, so selfless, and so designed to make sure that we really do make progress, so that we can be of greater service.

I wonder if the decisions are coming up for any one of us where this particular method has to be applied. I'm thinking of my own life, I do a lot of work with the making the video commentary, and I have a book to write on subjects that have to do with the pursuit and understanding of being. Which is more important or they're both important? There's only one important certainly commentaries on Master DK's work is important. If I can offer some thoughts which will expand the possibilities of the readers and the thinkers and those who study and study groups. Yet, I would dearly love to clarify this matter of oneness and help to overcome the great heresy of separateness in my own little way. Can I choose both? This is this is where I have my encounter with what Master DK has said here. Well, probably knowing myself I'll make an attempt to choose both and find the right timing of work with each one, but what does the intuition say?

Alright, let's see how, tune in, I'll let you know later. Thank you, and onward.