**A Treatise on White Magic — Mental Rules 05  
Transcript of Video Commentaries by Michael D. Robbins**

**Abstract**

Content for A Treatise on White Magic, Video Commentary, Program 5, Continuing the subsection: Man’s Three Aspects. 1 hr, 2 min: pages 16-21.

Discussing terms. Past life fantasies and also future fantasies. We are constantly building upon our experience. Unfoldments in the causal body of humanity as a whole. Gradual building process… no great leaps. The mind and the fifth ray determine what will be accepted as fact. No real examination, but acceptance. In general a fifth ray liability. The personality of humanity is, it is said in some references, on the fifth ray. Intuition as pure reason and straight knowledge.

Man’s Three Aspects. A vague idea of what lies ahead. The concrete rightly understood reveals the abstract. Symbols point to states beyond themselves. Energy. Vitality of the body withdraws at death. The energy also uses the heart, which is the seat of Life. Triple energy, with three rays. The nervous system. The network of nerves is very complex. Sensitive to the inner workings of his body and bodies. First we are fixated upon our own functioning and later our sensitivity responds to the widening environment.

The great statement by HPB. He focuses on religion, education and philosophy, but there are other areas to which the triplicity applies. The Thinker, the thought and that which is the means of thought; Subject and Object and that which makes the Subject aware of the Object. Consciousness is That interrelating something. All three aspects persist through an ever increasing range of greater Beings. We will begin to be aware of the World Soul, as found in every form of life. The inner nervous structure of the mineral kingdom. An interrelationship based upon sensitivity, etheric pervasion of all Kingdoms of Nature. The second ray factor of coherence. Correlating the Anima Mundi with a great nervous, sensory system. All Kingdoms of Nature are thus correlated by this macrocosmic nervous system. This soul sensitivity in the Anima Mundi. Dealing with triplicities and their Oneness.

[A Treatise on White Magic Video Commentary 5](http://makara.us/04mdr/webinars/atowm/2018-01-23-0749-ATOWM-Video-Commentary-5-Approx-1-hr.wmv) 90 MB .wmv file  
Video of A Treatise on White Magic Video Commentary 5 by Michael D. Robbins.

[A Treatise on White Magic Video Commentary 5](http://makara.us/04mdr/webinars/atowm/2018-01-23-0749-ATOWM-Video-Commentary-5-Approx-1-hr.mp3) 59 MB .mp3 file  
Audio of A Treatise on White Magic Video Commentary 5 by Michael D. Robbins.

**Transcript:**

Good morning everyone.

Here we are, goodness I’d rather clear the cobwebs out here... morning in Finland still quite dark we’re far north, so that's the way it is up here.

Now we continue to move forward with discussion of *A Treatise On White Magic*. I also, remembering that the Tibetan advised us to study topically, I have so many interesting compilations on specific subjects, I started to do that on the topic of meditation, and I think I did some on the third degree. I have to go back into the second degree and the first degree, then maybe go on to other degrees with compilations. That’s just a promise to myself that I'm putting down here and I hope it's a promise to you too because I really like to the work topically, I think it’s so important and so interesting.

We are on program number 5 and we’re on page 16, and we've been discussing definitions of a number of terms. I’ll go backwards, I think knowledge of three kinds which is a speculative, discriminative and intuitive, and then *unfoldment*, a word which the Tibetan says is very good for describing, maybe none better, for describing the way consciousness grows up.

Going back a bit, we have the term *psychic*, the idea of psychism of the animal type and of the human type. And before that, let’s see, so many... the laws, the idea of *laws*, and then the term *occult*. These are the terms we've been trying to define and he wants us to be clear about that, and then of course the marvelous statement by Blavatsky which is so foundational:

***"Life we look upon as the one form of existence, manifesting in what is called Matter; or what, incorrectly separating them, we name spirit, soul and matter in man. Matter is the vehicle for the manifestation of soul on this plane of existence, and soul is the vehicle on a higher plane for the manifestation of spirit, and these three are a trinity synthesized by life, which pervades them all." (*The Secret Doctrine*. Vol: I. p. 79. 80.)***

***"Life we look upon as the one form of existence, manifesting in what is called Matter…*** with a capital *M,* maybe entailing more levels of vibratory life than we are normally consider to be material. So everything having to do I think with, maybe with the cosmic physical plane in a way, but certainly with the dense physical body of the planetary and solar Logos ***… or what, incorrectly separating them –*** we don’t want to do that – ***we*** ***name spirit, soul and matter in man.*** Life manifests through all of these, being that is manifest through spirit, soul and matter***.***

***Matter is the vehicle for the manifestation of soul on this plane of existence –*** and thus we draw all things together within the circle of Love Wisdom, essentially ***– and soul is the vehicle on a higher plane for the manifestation of spirit –*** and so the Divine Will works out through the energy of love. I speak generically, I'm not talking about the rays, obviously. There are ray distinctions and they will modify how these factors work in any individual or group – ***and these three are a trinity synthesized by life, which pervades them all."*** The all-pervading something is what we are and what we look for and what we seek to identify as and to know that we are and to be. Well we can’t help being it, we are it. But knowing that we are it is another matter.

Alright so, that's just a little review and then going on to what the Tibetan says here in our Section 5:

***The past is purely speculative from the standpoint of the average man and the future is equally so, but he himself is the result of that past and the future will work out of the sum total of his present characteristics and qualities. If this is true of the individual it is then also equally true of mankind as a whole. That unit in nature, which we call the fourth or human kingdom, represents that which is the product of its physical heritage; its characteristics are the sum of its emotional and mental unfoldments and its assets are those which it has succeeded in accumulating during the cycles wherein it has been wrestling with its environment—the sum total of the other kingdoms in nature. Within the human kingdom lie potentialities and latencies, characteristics and assets which the future will reveal and which in their turn determine that future. TWM 16-17***

04:30 ***The past is purely speculative from the standpoint of the average man and the future is equally so, –*** well people think they know their past lives and sometimes maybe they do and oftentimes come up with past life fantasies, and also future fantasies. It’s so easy to exaggerate what we think we have been or what we are destined to be in our present human form and so much of this is the result of the pain of incarnation and the general weariness and the hope to rise above it. Rarely do we look at our past lives in a proportional manner with a degree of humility as Alice Bailey said. Well, I'm not going to look back there, probably I wouldn’t be very happy with what I saw. But there are of course the Cleopatras and the Ceasars and the great historical figures that one seems mistakenly to identify with. We know this is fallacy, but people get involved in it and it’s hard to dissuade them, okay – ***but he himself is the result of that past…***

We build upon all of our past experiences and they’re stored in the permanent atoms as memory, the atomic triangle, that is the lower permanent atoms at first. Maybe later they’re raised to the higher permanent atoms because the Tibetan working in the triad certainly hasn't forgotten His previous incarnations ***… he himself is the result of that past and the future will work out of the sum total of his present characteristics and qualities.* L**et’s just say in general, we are constantly building on our experience. ***If this is true of the individual it is then also equally true of mankind as a whole.*** The entire personality of humanity is becoming increasingly soul-infused and is moving towards a greater destiny and its future karma is based very much on present conditions and what one does with those conditions.

***That unit in nature, which we call the fourth or human kingdom, represents that which is the product of its physical heritage; its characteristics are the sum of its emotional and mental unfoldments and its assets are those which it has succeeded in accumulating –*** and where is that? In the causal body of humanity as a whole? – ***which it has succeeded in accumulating during the cycles wherein it has been wrestling with its environment*** *–*we struggle on this planet and we do wrestle with many things in the attempt to overcome them for the sake of the soul which we more essentially are ***– the sum total of the other kingdoms in nature.*** That is what the environment is, that’s what our environment is, and we have a lower environment and also as we begin to penetrate via meditation and the antahkarana into the higher worlds, we have a higher environment too.

***Within the human kingdom lie potentialities and latencies, characteristics and assets which the future will reveal and which in their turn determine that future.*** So it’s all a gradual building process and no great leaps. The Tibetan tells us that we appear to leap forward it’s only because that leap has been well-prepared by our process, by our activities. It’s an illusion. A leap is really an illusion. Sometimes, there are those moments of rapid progress but they have been well-prepared by a slower method. I suppose I should say a safer method, as we have to build with some degree of stability. Otherwise, the house of cards could come crashing down. So it's better to befriend Saturn and build with caution a platform which will really sustain us and support us and will not collapse at the first sign of pressure. As I say, that desire to move it rapidly is often very much the result of the pain of incarnation and the anticipation of things will be so much better or even easier in the higher worlds which is, well as far as the easier goes, it's hardly the case.

***I have purposely chosen to begin with the undefinable and the unrecognised. The soul is as yet an unknown quantity. It has no real place in the theories of the academic and scientific investigators. It is unproven and regarded by even the more open-minded of the academicians as a possible hypothesis, but lacking demonstration. It is not accepted as a fact in the consciousness of the race. Only two groups of people accept it as a fact; one is the gullible, undeveloped, childlike person who, brought up on a scripture of the world, and being religiously inclined, accepts the postulates of religion—such as the soul, God and immortality—without questioning. The other is that small but steadily growing band of Knowers of God, and of reality, who know the soul to be a fact in their own experience but are unable to prove its existence satisfactorily to the man who admits only that which the concrete mind can grasp, analyse, criticise and test. TWM 17***

10:12 ***I have purposely –*** I would think purposefully, anyway **– *I have purposely chosen to begin with the undefinable and the unrecognised.*** And this, in a very practical book. ***The soul is as yet an unknown quantity.*** Even the soul and here we talk about going to other planets and what's going on in the galaxy and so forth but as I say, our eagerness for growth and for relief propels us speculatively into areas which we cannot possibly yet enter. ***It has no real place in the theories of the academic and scientific investigators.*** Not yet, okay. ***It is unproven*** (to most) ***and regarded by even the more open-minded of the academicians as a possible hypothesis, but lacking demonstration.***

You see how much the mind and the fifth ray determine what will be accepted as fact. ***It is not accepted as a fact in the consciousness of the race.*** In general. Although the Christians speak of the soul as if it is something that is judged and as if it is what is the remaining of us. So when we die out of this physical expression and I suppose other religions bring in the idea of the soul. But in terms of accepting it, as the occultists accepts it with all of the lore about who participates in our soul demonstrations, the Solar Angel and its extension – the Angel of the Presence and our nature on the higher mental plane and all that sort of thing, not in the consciousness of the rays.

***Only two groups of people accept it as a fact; one is the gullible, undeveloped, childlike person who, brought up on a scripture of the world, and being religiously inclined, accepts the postulates of religion—such as the soul, God and immortality—without questioning.*** So no real examination here, but acceptance and that can be a good thing, but it’s not yet provable in the consciousness of the one accepting. And the other is that small but steadily growing, thank goodness, band of Knowers of God. They accept this and hopefully we find ourselves numbered among them. ***The other is that small but steadily growing band of Knowers of God, and of reality, who know the soul to be a fact in their own experience –*** this is the whole key and as occultism training, we want to make all the things as stated by DK at least those things which relate to the microcosm. We want to make these things real and experiential, real to us through experience. But they know it – ***know the soul to be a fact in their own experience but are unable to prove its existence satisfactorily to the man –*** there are attempts to prove but they are not deemed to be satisfactorily scientific ***– unable to prove its existence satisfactorily to the man who admits only that which the concrete mind can grasp, analyse, criticise and test.* O**bviously, this is in general a fifth ray liability, the personality of humanity is, it is said in some references, on the fifth ray. Not necessarily that the minds of all people are on the fifth ray, but there is that bias on the fifth plane from above to use the fifth ray and the concrete mind and the bridge to higher types of thinking and speculation is not yet generally built. We who are building these things, we have to find a way to convey these matters to humanity so that they become acceptable and so the people begin to experiment you know, with reaching into the higher worlds, the inner worlds themselves.

***The ignorant and the wise meet on common ground as extremes always do. In between are those who are neither totally ignorant nor intuitively wise. They are the mass of the educated people who have knowledge but not understanding, and who have yet to learn the distinction between that which can be grasped by the rational mind, that which can be seen by the mind's eye, and that which only the higher or abstract mind can formulate and know. This ultimately merges in the intuition, which is the "knowing faculty" of the intelligent and practical mystic who—relegating the emotional and feeling nature to its own place—uses the mind as a focussing point and looks out through that lens upon the world of the soul. TWM 17-18***

15:24 ***The ignorant and the wise meet on common ground as extremes always do.*** That’s interesting. I guess He’s including the people who are taught by the scriptures and have unquestioning faith and do not use the mind to examine but simply accept, I suppose He is calling them the ignorant. They are ignorant of the inner possibilities and they are not particularly interested in the methods of the concrete mind to try to prove these things. Increasingly, there are groups, research societies and so forth who are using the concrete mind to try to actually substantiate their inner sense of other more subtle factors, okay. And that's good you know, we need a bridge there between the fifth ray in its lower aspect and maybe the fifth ray as it relates to the higher mind. ***In between are those who are neither totally ignorant nor intuitively wise.*** This is the assessment of humanity and DK is so good at that, knowing the different categories of the human race. ***They are the mass of the educated people who have knowledge but not understanding –*** so the understanding, let’s just say more related to wisdom ***– and who have yet to learn the distinction between that which can be grasped by the rational mind that which can be seen by the mind's eye –*** imagination and eventually the Eye of Shiva reveal an inner world ***– and that which only the higher or abstract mind can formulate and know.*** And some of us, trying to build the antahkarana to its first target point, the manasic permanent atom of the abstract mind, have some experience in attempting to formulate a philosophy of life based upon the inclusion of the inner worlds.

The average human being here is not yet distinguishing between what can be grasped by the rational mind and what requires higher apprehension, higher organs of apprehension within the energy system, and so ***– the higher or abstract mind –*** yes that’s how we’re working as we go through many of these books and it’s good when we read this that: ***This ultimately merges in the intuition –*** which is straight knowledge, pure reason and straight knowledge as Master Morya calls it ***– which is the "knowing faculty" of the intelligent and practical mystic who—relegating the emotional and feeling nature to its own place—uses the mind as a focussing point and looks out through that lens upon the world of the soul.***

The soul as we normally consider it is situated on the higher mental plane and some people are able to focus their consciousness on the higher mental plane or in the lower mind as it is illuminated by the light of the higher mental plane. It becomes possible to begin knowing the ways of the soul, to know what occurs on the higher mental plane and to bring that type of experience into our normal consciousness, as so many people are focused upon and within the personality. So, there is a gradual merging, we might say, of the concrete mind and of the abstract mind through the antahkaranic building process and through meditation and the merging then of the abstract mind, higher mind, abstract mind into the intuition which sees and knows directly without the faculty of reasoning.

Pure reason does not require reasoning, this may be an important point. It simply presents itself and then we have to reason from the presentation if we’re going to present the evidence of the pure reason to the reasonable people who are using only the concrete mind. There’s so much to be said and let each student gather out of what is read, that which is most important, to hear more. That’s what DK tells us, that these days we gather our hints for further expansion of consciousness from the mass of material that we may have read and certain things stand out to us, or jump off the page as it were, and thereby tell us that they are significant to us and that we should dwell upon them. Perhaps a few of these can be pondered throughout the life and will lead to a real growth in consciousness.

For myself when I read the definition of harmlessness and harmlessness is the expression of the life of a man who knows himself to be everywhere – and whoa, I stopped right there. *He knows himself to be everywhere.* What does that mean? So for me that’s a hint, when I really began to work with that and had been working with it for some years and other such hints have appeared to me and will appear to you and you kind of cherish them and hold them in your consciousness and work upon them and they do call in the light as the word proceeds.

Alright, we’re still in the, what shall we say, the introduction of the book, this is Page 18 and it’s about:

***MAN'S THREE ASPECTS***

An idea with which of course we are very familiar.

***One of the main means whereby man arrives at an understanding of that great sum total we call the Macrocosm— God, functioning through a solar system—is by an understanding of himself, and the Delphic injunction "Man, know thyself" was an inspired utterance, intended to give man the clue to the mystery of deity. "Man, know thyself" was an inspired utterance, intended to give man the clue to the mystery of deity. Through the Law of Analogy, or correspondences, the cosmic processes, and the nature of the cosmic principles are indicated in the functions in the functions, structure, and characteristics of a human being. They are indicated but not explained or elaborated. They serve simply as sign posts, directing man along the path whereon future sign posts may be found and more definite indications noted. TWM 18***

22:22 ***One of the main means whereby man arrives at an understanding of that great sum total we call the Macrocosm —*** You and I, in a way, are planetary demonstration as a kind of Macrocosm, and certainly our solar system is, and there are many greater and greater spheres beyond our little individuality which we could call a Macrocosm in which we live and move and have our being. Finally, there’s the universal totality which is the great macrocosm within any universe. Notice I don’t say *the* universe, I say *any* universe, because the idea in *The Secret Doctrine* is presented of the great breadth which produces an endless sequence of… well I would call it finite in my view, finite universe is.

***One of the main means whereby man arrives at an understanding of that great sum total we call the Macrocosm—*** and He is limiting here to the solar system – ***God –*** presumed as the solar Logos ***… functioning through a solar system—is by an understanding of himself –*** generalizing from one's own structure, analogizing from one’s own structure – ***and the Delphic injunction "Man, know thyself" was an inspired utterance, intended to give man the clue to the mystery of deity…* *"Man, know thyself…"*** and thou shalt know the universe or the Great Hole. If we want to extend the idea of what is God there are just… well, according to the nature of the intelligence and sensitivity of any human being. So, is this a definition of God? In occultism, there are many ascending gods who are part of the one universal God. Beyond that, beyond any universe, is really God, for the absolute deity arising from the absolute as I presently conceive it. Probably, many mysteries are there. How does that arising occur?

Anyway, ***"Man, know thyself" was an inspired utterance, intended to give man the clue to the mystery of deity.*** It is deeply, deeply veiled by our present focus and when we begin to withdraw the intensity of focus from our present limited circumstances, more veils begin to live. ***Through the Law of Analogy, or correspondences –*** the Law of Correspondences being more particular – ***the cosmic processes, and the nature of the cosmic principles are indicated in the functions, structure, and characteristics of a human being.*** That’s the idea, we begin with something we can grasp and before you know it, we have a clue to something we have not been able to grasp. The universe, in all of its variousascending hierarchical parts, is understood through the Law of Analogy, not entirely completely understood as one Will when focused upon those higher levels, purely focused there, but understood sufficiently to get an idea of the structure of those states of consciousness and activity that are impending in the life of any human being.

***They are indicated but not explained or elaborated.*** That's what analogy can give us. We also can look for more details. ***They serve simply as sign posts –*** they direct us forward ***– directing man along the path whereon future sign posts may be found and more definite indications noted.*** So, we have a vague idea of what lies ahead and it’s better and it’s really accurate, it’s better than having no idea – a vague idea of what lies ahead. This is orienting, we might say, orienting towards the light, towards the truth of things. And then when our stature is such that we are elevated to that point of focus which is immersed within those higher states which are previously only indicated, we will know more.

***The comprehension of that triplicity of spirit, soul, and body lies as yet beyond man's achievement, but an idea as to their relationship and their general coordinated function may be indicated by a consideration of man from the physical side, and his objective functioning. TWM 18***

27:25 ***The comprehension of that triplicity of spirit, soul, and body –*** as we review with that wonderful quote from Blavatsky: ***lies as yet beyond man's achievement. W***e’re just getting into the soul, we might say, and the spirit is the great question mark for so many ***… but an idea as to their relationship and their general coordinated function may be indicated by a consideration of man from the physical side, and his objective functioning.*** In other words, the principle involved here, I can call it that, is that the concrete rightly understood reveals the abstract. We begin with what we can know, somewhat and we generalize preserving the structural relationships of what a more concrete study as revealed to us. Well this will not to be new to us, although I am discovering those a long time ago, but I read the introduction to *A Treatise on White Magic* and I found it tough going at that time, and I do see more things now, years later, and thus it will be when we stay within the teaching and return for greater depth and amplification.

***There are three aspects of man's organism which are symbols, and symbols only, of the three aspects of being. TWM 18***

29:08 ***There are three aspects of man's organism which are symbols, and symbols only, of the three aspects of being.*** They point to states beyond themselves. One of the three here, energy, the nervous system, and what else? The body, alright, He is dividing it this way and some of this would play into the esoteric healing, the nervous system, and I suppose they’ll be connected with the aspects of divinity and the body. I suppose we can look at that in terms of the first, second and third ray, these are the three.

***1. The energy, or activating principle, which withdraws mysteriously at death, partially withdraws in the hours of sleep or of unconsciousness, and which seems to use the brain as its main seat of activity and from there to direct the functioning of the organism. This energy has a primary direct relation with the three parts of the organism which we call the brain, the heart, and the breathing apparatus. This is the microcosmic symbol of spirit.  TWM 18***

***The energy, or activating principle –*** the prime mover – ***which withdraws mysteriously at death –*** we might say vitality of the body withdraws at death – ***partially withdraws in the hours of sleep –*** because the electric thread, the cord of vitalization remains attached ***– partially withdraws in the hours of sleep or of unconsciousness, and which seems to use the brain as its main seat of activity and from there to direct the functioning of the organism.*** We might say the energy also uses the heart, which is the seat of Life within the mechanism. ***This energy has a primary direct relation with the three parts of the organism which we call the brain, the heart, and the breathing apparatus. This is the microcosmic symbol of spirit.***

So, we have a triple energy with three rays. We might say that: the brain and the head relate to the first ray; the heart to the second ray, but it has a very strong first ray components, and then the breathing apparatus particularly relating to the third ray. God is a great energy. We are a very fifth ray age, an age in which the fifth ray ashram has made tremendous contributions to humanity. We have the factor of energy prominent and we describe God as energy. Now DK does that, but of course it’s an intelligent, loving, willing energy, dynamic and moving all things according to its design.

Next, we have in the three-fold man:

***2. The nervous system, with its complexities of nerves, nerve centres and that multiplicity of interrelated and sensitive parts which serve to coordinate the organism, to produce the sensitive response which exists between the many organs and parts which form the organism as a whole, and which serve also to make the man aware of, and sensitive to, his environment. This entire sensory apparatus is that which produces the organised awareness and coordinated sensitivity of the entire human being, first, within itself as a unit, and secondly, its responsiveness and sensitive reaction to the world within which it plays its part. This nervous structure, coordinating, correlating, and producing an outer and inner group activity demonstrates primarily through the three parts of the nervous system.***

***a. Cerebro-spinal system.***

***b. Sensory system of nerves.***

***c. Peripheral system of nerves. TWM 18-19***

32:10 ***The nervous system, with its complexities of nerves –*** the network of nerves is very complex – ***nerve centres and that multiplicity of interrelated and sensitive parts which serve to coordinate the organism –*** the ganglia I suppose – ***to produce the sensitive response which exists between the many organs and parts which form the organism as a whole, and which serve also to make the man aware of, and sensitive to, his environment.*** We might add *sensitive* to the inner workings of his body and bodies. ***This entire sensory apparatus*** *–*we can see it’s related to sentiency, to filling the response through consciousness.

***This entire sensory apparatus******is that which produces the organised awareness and coordinated sensitivity of the entire human being, first, within itself as a unit, and secondly, its responsiveness and sensitive reaction to the world within which it plays its part.*** First, we are fixated upon our own functioning and later our sensitivity response to the widening environment. ***This nervous structure –*** sounds so Mercurian doesn’t it? ***This nervous structure, coordinating, correlating, and producing an outer and inner group activity demonstrates primarily through the three parts of the nervous system.***

***a. Cerebro-spinal system.*** Which involves the factor of volition and will.

***b. Sensory system of nerves.*** That’s our sensitivity, and …

***c. Peripheral system of nerves.*** I think the medical people will have specific names – sympathetic, parasympathetic and so forth. Is this the network related to the second ray, is related to the third ray, or the sum combination of the two? Certainly, it has the sensitivity associated with the second ray and the complexity associated with the third, the network. The idea of the ramifications, that kind of ramifying complexity related very much to the third ray. So this nervous structure and the words are used here. It’s an intelligent coordination of all factors within the energy system, the vehicles of man. ***This nervous structure, coordinating, correlating –*** as we know the various organs in our body let us say are correlated in their functioning with each other and we can feel often that correlation ***– and producing an outer and inner group activity –*** the various factors in the energy system working together as a group ***– demonstrates primarily through the three parts of the nervous system.***

***a. Cerebro-spinal system.***

***b. Sensory system of nerves.***

***c. Peripheral system of nerves.***

***It is closely associated with the energy aspect, being the apparatus utilised by that energy to vitalise the body, to produce its coordinated activity and functioning, and to bring about an intelligent rapport with the world in which it has to play its part. It lies back, if one might use such an expression, of the body nature proper, back of the mass of the flesh and bone and muscle. It in its turn, is motivated by and controlled by two factors:***

***a. The sum total of the energy which is the individual quota of vital energy***

***b. The energy of the environment in which the individual finds himself and within which he has to function and to play his part. This coordinating nervous system, this network of interrelating and sensitive nerves is the symbol in man of the soul, and an outer and visible form of an inner spiritual reality. TWM 19***

35:50 ***It is closely associated with the energy aspect –*** the first aspect – ***being the apparatus utilised by that energy to vitalise the body, to produce –*** especially here **– *its coordinated activity and functioning, and to bring about an intelligent rapport with the world in which it has to play its part.*** So, it is driven by the energy but the intelligent coordination or the correlation, the linking of all the different factors is connected with this second aspect of the nerves and I suppose the noughties behind the nerves. ***It lies back, if one might use such an expression, of the body-nature proper, back of the mass of the flesh and bone and muscle. It in its turn, is motivated by and controlled by two factors:***Here DK is stepping into this role as an, what do you call one who studies anatomy?

***a. The sum total of the energy which is the individual quota of vital energy.*** Expendable and depletable by the end of life. And be...

***b. The energy of the environment in which the individual finds himself and within which he has to function and to play his part.*** And some degree of regeneration or vitality can be had from the environment. It’s not only an inner factor, we can be vitalized by outer factors as well. Sometimes we depend entirely upon vitalization, by outer factors and forget that we can inwardly call upon our own subtle reserves of vitality which are independent of the environment. ***This coordinating nervous system, this network of interrelating and sensitive nerves*** *–*see when the word *sensitivity* is there, we find the second ray – ***is the symbol in man of the soul, and an outer and visible form of an inner spiritual reality.***

Here we have a strong suggestion of the second ray relationship. And then it say *behind* and *within* and behind – ***back of the mass of the flesh and bone and muscle.*** Moving these things in a coordinated manner and an intelligent and sensitive manner. I suppose as our consciousness develops, our nervous system develops correspondencially. With each life I suppose we’re born with a more sensitive nervous system corresponding to the growth of consciousness which should have occurred as we gradually ascend, the ladder of evolution. This is the whole *materia medica* here, this is the medical discussion and it is greatly enlarged in the book *Esoteric Healing*.

***3. There is finally what might be described as the body, the sum total of flesh, of muscle, and of bone which the man carries around, correlated by the nervous system and energised by what we vaguely call his "life". In these three, the life, the nervous system and the body mass we find the reflection and the symbol of the greater whole, and by a close study of these, and a comprehension of their functions and group relation, we can arrive at an understanding of some of the laws and principles which direct the activities of "God in nature"—a phrase, sublimely true and equally finitely false. TWM 19-20***

39:18 ***There is finally what might be described as the body –*** now, *body* is generally considered to be physical, but when you look at spiritual body, the entire personality is considered in a way to be the body. ***There is finally what might be described as the body, the sum total of flesh, of muscle, and of bone which the man carries around, –*** that gives the picture and there are some days when you really know it's true, that what we are internally is carrying around this heavy mass, is – ***correlated by the nervous system and energised by what we vaguely call his "life".*** Or energy. This is the synthetic statement, so – ***man carries around,*** that’s it.

***There is finally what might be described as the body, the sum total of flesh, of muscle, and of bone –*** right there we have a triplicity – ***which the man carries around, –*** as we move in, would be, and discover ourselves to be a subtle non-material being and we can locate our identity in that subtlety. We do get the sense that true volition we carry this mass moving from place to place, apparently ***… man carries around, correlated by the nervous system –*** the great coordinating intelligent system ***– and energised by what we vaguely call his "life"****,* which is the vitality, the beingness behind all things.

***… In these three, the life, the nervous system and the body mass we find the reflection and the symbol of the greater whole –*** okay, sort of a 123 – ***and by a close study of these, and a comprehension of their functions and group relation, we can arrive at an understanding of some of the laws and principles which direct the activities of "God in nature"—a phrase, sublimely true and equally finitely false.*** Oh, that’s quite a statement. We can arrive at an understanding with some of the laws and principles which direct the activities of the Macrocosm. ***"God in nature" –*** but is also God *external from nature* or abstracted from nature, and we have the infusion of the great intelligence throughout the Kingdoms of Nature. But God is far more than this finitude that we find working in nature. By *nature* we oftentimes mean that that which has to do with the dense physical body of the planetary or solar Logos, at least the lower eighteen subplanes. We're not just talking about only the kingdoms on the lower levels. Nature has these more subtle correspondences as well and God is extracted from or what we call *abstracted*, extracted and abstracted from these Kingdoms through which it manifests.

***The three aspects of divinity, the central energy, or spirit, the coordinating force or soul, and that which these two use and unify are in reality one vital principle manifesting in diversity. These are the Three in One, the One in Three, God in nature, and nature itself in God. TWM 20***

43:30 ***The three aspects of divinity, the central energy, or spirit, the coordinating force or soul, and that which these two use and unify are in reality one vital principle manifesting in diversity.*** Isn’t this exactly what HPB. just said? Only it is offered in different words. So, this is the great statement by HPB offered in a different expression ***… the central energy, or spirit, the coordinating force or soul, and that which these two use and unify are in reality one vital principle manifesting in diversity.*** We can think of the circle with the dot; the dot is the central energy, symbol of central energy or spirit, the radius or the sort of a space or distance between the dot and the periphery. It is the soul, that’s the radius as the coordinating force, and then there is the periphery which is really the shell which is the body. ***These are the Three in One, the One in Three, God in nature, and nature itself in God.*** We have to see it both ways and with later identification we do see, pantheistically, all things as identified with God or identified as God. When we can look all around us in the outer world, the senses and through the inner senses of the astral body and the mind, and see only God, then we’re coming into that kind of unity which identification reveals and we’re coming closer to an apprehension of reality and overcoming the illusion of separateness.

***Carrying the concept, for the sake of illustration, into other realms of thought this trinity of aspects can be seen functioning in the religious world as the esoteric teaching, the fundamental symbology and doctrines of the great world religions and the exoteric organisations; in government it is the sum total of the will of the people whatever that will may be, the formulated laws, and the exoteric administration; in education it is the will to learn, the arts and sciences, and the great exoteric educational systems; in philosophy it is the urge to wisdom, the interrelated schools of thought, and the outer presentation of the teachings. Thus this eternal triplicity runs through every department of the manifested world, whether viewed as that which is tangible, or as that which is sensitive and coherent, or that which is energising. It is that intelligent activity which has been clumsily called "awareness"; it is the capacity of awareness itself, involving as it does sensitive response to environment, and the apparatus of that response, the divine duality of the soul; it is finally the sum total of that which is contacted and known; it is that of which the sensitive apparatus becomes aware. This, as we shall see later, is a gradually growing realisation, shifting ever into more esoteric and inner realms. TWM 20***

45:37 ***Carrying the concept, for the sake of illustration, into other realms of thought this trinity of aspects can be seen functioning in the religious world as the esoteric teaching, the fundamental symbology and doctrines of the great world religions and the exoteric organisations; in government it is the sum total of the will of the people whatever that will may be, the formulated laws, and the exoteric administration; –*** it’s giving us a series of trinities which are correlated with these three major rays, the third being the outermost ray, and the first ray associated with the will and the laws and the methods of coordination and correlation and right functioning connected with the second aspect. (I’m remembering Dane Rudhyar now speaking of Jupiter as a great coordinating factor and it’s on the second ray also with the seventh) ***… in education it is the will to learn, the arts and sciences*** (which are the substance of the learning) ***and the great exoteric educational systems;* –** this is marvelous, how he generalizes the trinity to different areas of our human endeavor – ***the will to learn, the arts and sciences*** –which we do learn, and which reveal to us the manner of coordination and correlation in the inner and outer environment and then giving us the shell, the place, the space, the protected area, the foundation where the learning can take place. Of course, now it's over the internet and things have changed drastically. One can go to college right in one’s own room. Of course it would lack probably the social interaction. … ***in philosophy it is the urge to wisdom, the interrelated schools of thought, and the outer presentation of the teachings*** – in books and lectures and other forms. I find this very useful type of application. ***Thus this eternal triplicity runs through every department of the manifested world*** – taking here education, philosophy and religion, to name three. He focuses on religion, education and philosophy, but there are other areas where the triplicity applies or to which the triplicity applies, where to which ***… whether viewed as that which is tangible, or as that which is sensitive and coherent, or that which is energising.*** And here basically tangibility, ray three, ***sensitive and coherent –*** ray two and ***energizing*** – ray one, and I think that’s pretty obvious.

***It is that intelligent activity which has been clumsily called "awareness"; it is the capacity of awareness itself, involving as it does sensitive response to environment, and the apparatus of that response, the divine duality of the soul; it is finally the sum total of that which is contacted and known; it is that of which the sensitive apparatus becomes aware.*** So again, He’s presenting to us a threefoldness. We have to be in Being to have ***the capacity of*** consciousness and ***awareness,*** we have to have ***the apparatus of that response*** and ***the divine duality of the soul.*** This is another triplicity and then final area of triplicity given ***of which the sensitive apparatus becomes aware.***

***This, as we shall see later, is a gradually growing realisation, shifting ever into more esoteric and inner realms.*** So always, there is, what can we call it? The Thinker, the thought and that which is the means of thought. There is the subject, the object, and that which makes the subject aware of the object, consciousness is that interrelating something between the subject and the object. And these three of course really are one. Well, I guess we have to look at our life and find ourselves as the subject and we have to look at that which we consider to be objective and then we have to understand how it is we know or are aware of that which we have detected as objective. Now something can be objective and not necessarily on the outer plane. We can be objective about the phenomena on the astral plane or the mental plane and still consciousness survives as the interrelating means of being aware even of subtle things as objects. So perhaps, we should have an approach in our daily life where we stop ourselves for a moment and say “I, the subject, am aware of the object through the means of consciousness which is awareness, which is revelatory sensitivity.” Okay. Now let’s see, a little more:

***These three aspects are seen in man, the divine unit of life. First he recognises them in himself; then he sees them in every form in his environment, and finally he learns to relate these aspects of himself to the similar aspects in other forms of divine manifestation. Correct relation between forms will result in the harmonising and right adjustment of physical plane life. Correct response to one's environment will result in correct rapport with the soul aspect, hidden in every form, and will produce right relations between the various parts of the inner nervous structure to be found in every kingdom of nature, subhuman and superhuman. This is as yet practically unknown but is rapidly coming into recognition, and when it is proven and realised it will be discovered that therein lies the basis of brotherhood and of unity. As the liver, the heart, the lungs, the stomach, and other organs in the body are separate in existence and in function and yet are unified and brought into relation through the medium of the nervous system throughout the body, so will it be found that in the world such organisms as the kingdoms in nature have their separate life and functions yet are correlated and coordinated by a vast intricate sensory system which is sometimes called the soul of all things, the anima mundi, the underlying consciousness. TWM 21***

53:07 ***These three aspects are seen in man, the divine unit of life.*** I guess, and they’re also seen within any Being, a Globe Lord, a Chain Lord, a planetary Logos, a solar Logos, a cosmic Logos, supercosmic Logos and on our galactic Logos. All of these three aspects persist through an ever-increasing range of greater beings. ***First he recognises them in himself; then he sees them in every form in his environment, and finally he learns to relate these aspects of himself to the similar aspects in other forms of divine manifestation.*** We are aware that the, let’s say the planetary Logos, has life, and life (or being associated with volition) and has its own objectivity, and has its own consciousness which is increasing just as the outer form which expresses that consciousness as becoming ever more refined in the planetary Logoic system and thus for all systems. Well, even humanity as an entity. The outer form of humanity will change according to the development of inner consciousness and behind it is the Being, humanity. So we are separating them in a way for discriminative study but we realize it’s all a dynamic interrelated process.

***Correct relation between forms will result in the harmonising and right adjustment of physical plane life* –** here, He’s suggesting presence of the fourth ray and correct response to one’s environment will result in correct rapport ***with the soul aspect***. In other words, we will begin to be aware of the word *soul* as found in every form of life within whatever system we happen to be ***hidden in every form*** (the soul aspect hidden in every form) ***and will produce right relations between the various parts of the inner nervous structure to be found in every kingdom of nature, subhuman and superhuman.*** He suggests or hints here at the inner nervous structure, even of the mineral kingdom. ***This is as yet practically unknown but is rapidly coming into recognition,*** *–*we do recognize it with the plants and certainly with animals, and when it is proven and realized, it will be discovered that therein lies the basis of brotherhood and unity. An interrelationship based upon sensitivity and etheric pervasion of all kingdoms of nature.

***As the liver, the heart, the lungs, the stomach, and other organs in the body are separate in existence and in function and yet are unified and brought into relation through the medium of the nervous system,*** – the second-ray factor of coherence does this, so this is the Law of Coherence, second ray –***throughout the body, so will it be found that in the world such organisms as the kingdoms in nature have their separate life and functions yet are correlated and coordinated by a vast intricate sensory system which is sometimes called the soul of all things, the anima mundi, the underlying consciousness.*** So he is correlating the Anima Mundi with a great nervous, sensory system.

So all kingdoms of nature are thus correlated by this macrocosmic nervous system. This soul sensitivity in the Anima Mundi, the soul of the world, the soul within all things. The sensitivity within all things; goodness, what a picture and a necessary picture it is when we realize that we, the microcosm, are analogous in our function to the greater life in which we live and move and have our being. So there is both. We have separate function of the different organs, and the coordination of those organs with each other. So we have both. So we have, if we look at it we have individuality and group function, both, and we also later have Oneness which is the last of the three: individuality, group correlation or coordination and finally, Oneness. We see that actually in the statements on page 332 of *Esoteric Astrology* when we study Gemini. There's the individual, *I serve myself, I serve my brother,* there's the group and then I serve the One.

Well okay, goodness we’re getting deeply into it and of course I realize there's a lot more to be known here and a lot more to discuss and the details are many, but He’s dealing with triplicities and their Oneness as well as their correlation, the correlation of the factors within them.

This will be then the end of *A Treatise on White Magic* video commentary program number 5. We’re on page 21, and will begin with *A Treatise on White Magic* VC, I’ll call it VC like this… VC. I’ll call it video commentary to make things easier for myself. Alright, and number 6 coming up, beginning with page 21. So this was page 16 to 21, and will begin with Page 21.

Okay friends. Oh, there’s such depth in all of these and we'll do our best to really clearly understand the interrelations of the factors with which we are presented.

See you soon, bye bye.