**A Treatise on White Magic — Mental Rules 06
Transcript of Video Commentaries by Michael D. Robbins**

**Abstract**

Content for A Treatise on White Magic, Video Commentary, Program 6, Continuing the subsection: Man’s Three Aspects. 1 hr, 1 min: pages 21-26.

Triplicities. The mind of man is not yet the higher mind and not yet the abstract mind. Concretions with which the average mind is accustomed to deal. Our languages have to be enriched and rendered more subtle and pliable. Moving from concretions, to subtleties to spiritual subtleties which are extremely intangible. Life, God, Being, the Substratum, the All-Pervading Factor. The tendency of man is to concretize the abstract, and thus lose much of the nature of that which is abstract. He is justifying the use of Triplicities to describe God, even though even Trinity minimizes God’s nature. DK is telling us that man is divine. Identify yourself as a spirit at-one with God the Spirit. The Truth shall set you free. True Freedom is found in identification as God. Different planes evidence different intensities of God. Individualization; man is no longer animal man.

Spirit, Life, Energy. Spirit and Life and Being are largely equivalent. Here the second and third aspects are mentioned as derivative from Spirit. The form loses its coherence and its ability to move as a unit; disintegration sets in when Life and Spirit are withdrawn. The form, soul and spirit are three aspects of the One Breath. They are trapped within their attention to the personality. It is separative though unitive—complete homogeneous Oneness is not yet known. So many of us think as humanity thinks and are subject to the limitations of such thought. We must move beyond the Unity of the Soul into the Oneness of the Spirit and Life. The reward for so doing is identificatory participation in and as all things (i.e., all perceptions.

What is to be grasped by the consciousness is variable according to the elevation of that consciousness. The well-trained immediately inferior vehicle or center is used to understand the immediately superior center or vehicle. We need humility in our reading of occult instruction. Humility is not so readily found among beginners… which really we are. Does Spirit have a rate of vibration? Well, NOT if Spirit is Pure Being, but then how the word Spirit is used appears to be less than Pure Being. This Life may be the Life of the Cosmic Logos or the “One About Whom Naught May Be Said” but on and on and up and up, so to speak. Buddhi is where the Master mostly functions and directs Light in two directions—below and above. The Masters and the Chohans are attempting the ABCs of understanding Spirit and Being.

[A Treatise on White Magic Video Commentary 6](http://makara.us/04mdr/webinars/atowm/2018-01-23-1023-ATOWM-Video-Commentary-6-Approx-1-hr.wmv) 138 MB .wmv file
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Audio of A Treatise on White Magic Video Commentary 6 by Michael D. Robbins.

**Transcript**

Okay, hi everybody.

This is video commentary number 6 on *A Treatise on White Magic* and we’re into the introduction which is getting more complex. I think very soon DK is going to give us quite in depth look at spirit, soul and body.

So we have been dealing with triplicities basically and the different aspects of man by means of which he can analogize towards larger structures in whom he lives and moves and has his Being. We’ve been dealing with the 3-in-1 and the 1-in-3, the central energy, the spirit, the coordinating force of soul and that which these two use namely the objective form. And then He’s applied the triplicity to a number of different areas of learning such as education, the philosophies, different laws, religion. Always the triplicities do apply, so He is acquainting us with these triplicities right here and we will move on from page 21, alright:

***In dealing with the triplicities so often used when speaking of deity, such as spirit, soul, and body,— life, consciousness, and form,—it is of value to remember that they refer to differentiations of the one life, and that the more of these triplicities with which one can familiarise oneself the more one will be in rapport with a wider circle of men. But when one is dealing with things occult and subjective, and when the subject about which one writes deals with the undefinable, then difficulty is encountered. It is no difficult matter to describe a man's personal appearance, his clothing, his form, and the things with which he is surrounded. Language suffices satisfactorily to deal with the concrete and with the world of form. But when one endeavours to convey an idea of his quality, character, and nature one is immediately faced with the problem of the unknown, with that undefinable unseen part which we sense, but which remains in a large sense unrevealed, and unrealised even by the man himself. How then shall we describe him through the medium of language? TWM 21-22***

01:46 ***In dealing with the triplicities so often used when speaking of deity, such as spirit, soul, and body,— life, consciousness, and form, –*** father, son, mother, etc., they’re everywhere in all these philosophies, such as the shiva, the vision of brahma and so forth ***… it is of value to remember that they refer to differentiations of the one life, and that the more of these triplicities with which one can familiarise oneself the more one will be in rapport with a wider circle of men.*** Of human beings. That’s very interesting because sometimes we hold onto our triplicities as if they were found only in our particular religion or philosophy or world outlet and that's why *The Secret Doctrine* is so valuable because it’s shown triplicities. It’s shown a series of 5s and 7s that are found in many of the world educational, philosophical, religious traditions. And so we no longer have that exclusive point of view that ours is the only system which is demonstrating these collections: the 3, the 5, the 7, the 9, the 12, and then we can be in rapport with a wider circle of men. When we have commonalities with their thinking, we can speak to each other and we can relate in an understanding manner.

***But when one is dealing with things occult and subjective, and when the subject about which one writes deals with the undefinable, then difficulty is encountered.*** Because, let’s just say that the mind of man is not yet the higher mind and not yet the abstract mind, okay. ***It is no difficult matter to describe a man's personal appearance, his clothing, his form, and the things with which he is surrounded.*** These are, what shall we say, concretions with which the average mind is accustomed to deal. ***Language suffices satisfactorily to deal with the concrete and with the world of form. But when one endeavours to convey an idea of his quality, character, and nature one is immediately faced with the problem of the unknown, with that undefinable unseen part which we sense, but which remains in a large sense unrevealed, and unrealised even by the man himself. How then shall we describe him through the medium of language?*** Obviously, our languages have to be enriched and rendered more subtle and pliable. Alice Bailey was also complaining about English, that it was that, what did she say, an *inelastic tongue*? But I suppose when we think about the Sanskrit and maybe there are other even more refined languages, but Sanskrit is considered to be the language of the gods. We have greater flexibility and sensitivity and ability to describe the abstract. But we have to help modern language to evolve in that way and also our telepathic languages which are evolving where we can send the images by our internal television to the internal television of another. This will make our understanding deeper, things that maybe normal words, sounding in a normal way, cannot do.

So, about quality and character, well, that's where poetry enters and drama and the arts, this ability to somewhat describe the intangible. But when it comes to occultism, the problem goes even deeper. We’re not just dealing with the subtle bodies of a man’s emotions or his inner karma manas or his inner psyche, we’re not simply dealing with the thoughts of his mind, we have to deal with his soul nature which is the product of many lives.

How shall we describe that which cannot really be contained entirely by his present ray structure or by his horoscope? His present horoscope is so much more than his present horoscope will indicate because his inner qualities are built upon the life experience using many horoscopes, many astrological charts. Okay, so, ***How then shall we describe him through the medium of language?*** And how shall we touch upon these more subtle factors in the human being?

***If this is so of man, how much greater is the difficulty when we seek through words to express that inexpressible sum total of which the terms spirit, soul, and body are regarded as the main component differentiations? How shall we define that undefinable life that men have (for the sake of understanding) limited and separated into a trinity of aspects, or persons, calling the whole by the name of God? TWM 22***

08:00 ***If this is so of man, how much greater is the difficulty when we seek through words to express that inexpressible sum total of which the terms spirit, soul, and body are regarded as the main component differentiations?*** Maybe there are others, so we move from moving from concretions to subtleties to spiritual subtleties which are extremely intangible. ***How shall we define that undefinable life that men have (for the sake of understanding) limited and separated into a trinity of aspects, or persons, calling the whole by the name of God?*** Describing Life, God, Being, the Substratum, the All-Pervading Factor. How should we describe this? And we run right into the fact that our methods of symbolic apprehension are not yet sophisticated enough to describe those levels of energy and vibration with which we are now just learning to come in contact.

The tendency of man is to concretize the abstract and thus lose much of the nature of that which is abstract. And this has been the case with religions, they become sadly concrete. One book by a Tibetan scholar practitioner, I can’t remember his name but the title struck me and I saw it long ago, long ago or 30 years, 40 years ago, either *Cutting Through Spiritual Materialism* or *Cutting Through The Materialism* which shows itself when we describe various religions and the fields which they try to present to our understanding. Heaven, for instance, heaven has been sadly concretized. Or maybe hell is quite concrete, being the average believer on the seventh subplane of the astral plane, quite concrete, I suppose. But the third heaven, the seventh heaven that Saint Paul talked about, how to describe those matters? DK says great mistakes were made even in apprehending the words of Saint Paul that there is the third heaven as it reflects the seventh. What could people at that stage of education in which they found themselves 2000 years ago do with such a statement? Alright.

***Yet where this differentiation of God into a trinity is universal and age-long in use, where every people—ancient and modern—employ the same triplicity of ideation to express an intuitive realisation, there is warrant for the usage. That some day we may think and express the truth differently may indeed be so, but for the average thinker of today the terms spirit, soul, and body stand for the aggregate of divine manifestation, both in the deity of the universe and in that lesser divinity, man himself. As this treatise is intended for the thinking human being and not for the crystallised theologians or the theoretically biased scientists we will adhere to the well-used terminology and seek to understand what has lain back of the phrases in which man has sought to explain God Himself.***

12:04 ***Yet where this differentiation of God into a trinity is universal and age-long in use,*** (Father, Son, Holy Ghost, Shiva, Vishnu, Brahma, and the many other names of the three persons, the: first, second, and third persons of the Great Deity) ***where every people—ancient and modern—employ the same triplicity of ideation to express an intuitive realisation, there is warrant for the usage.*** In other words, he is justifying the use of triplicities to describe God even though every trinity minimizes God's nature or, shall we say, God’s true nature. The concretization of the idea of God is a great problem and according to our education of the scope of our minds so we limit our conception of Deity making God in our own image and then, especially in the early days, try to force that image upon others, converting them by the sword as if their belief in the same thing we believe somehow is less threatening than a situation in which they entertained, held a different belief. And we might begin to doubt our own limited belief and certainly for people who are very limited in their belief structure, that will be threatening.

***That some day we may think and express the truth differently may indeed be so, but for the average thinker of today the terms spirit, soul, and body*** (Shiva, Vishnu, Brahma, Father-Son-Holy Ghost and Mother, whether we differentiate Holy Ghost, the Holy Spirit from mother or not) ***stand for the aggregate of divine manifestation, both in the deity of the universe and in that lesser divinity, man himself.*** If we really pay attention here, DK is telling us that man is divine. ***As this treatise is intended for the thinking human being and not for the crystallised theologians or the theoretically biased scientists we will adhere to the well-used terminology and seek to understand what has lain back of the phrases in which man has sought to explain God Himself.*** Yes, some of the great sins, some of the great limitations, the curtailment of the scope of spirit, have to do with the concretization of the idea of God. I guess, so many of us are now beyond the idea of an old man with a long white beard. Although in art, He is sometimes portrayed that way ruling all from heaven. We are beyond that, and when you get into the really, really sophisticated minds, I recall and I can't find it easily, but Buckminster Fuller’s definition of God, it is a very creative statement and reflects his own mind rather than the simplistic mind of the unthinking believer.

***God is Spirit, and they that worship Him must worship Him in Spirit and in Truth," states one of the scriptures of the world. "Man became a living soul," is to be found in another place in the same scripture. "I pray God your whole spirit and soul and body may be preserved blameless," said a great initiate of the White Lodge; and the greatest of them all yet present with us in physical form on earth, repeated the words of an earlier sage when He said: "I have said ye are Gods, and ye are all the children of the most High". In those words the triplicity of man, his divinity and his relationship to the life in Whom he lives and moves and has his being, is touched upon from the Christian standpoint, and all the great religions deal in analogous phrases with that relationship. TWM 22-23***

16:30 ***God is Spirit, and they that worship Him must worship Him in Spirit and in Truth," states one of the scriptures of the world.*** How do you worship in spirit? Well, first of all, you have to identify yourself as a spirit at-one with God the Spirit***.*** Of course, the Truth shall set you free and true freedom is found in identification as God. Nothing wrong with this word, popular words, sometimes we try to evade it, go around it, define it in many different ways, but we can come back to it with a more heartfelt, sensitive, sophisticated conception.

As a matter of fact, one of the great methods of education in the world might be to sensitize a man or human beings in their definition of God. To render that definition more sensitive to the abstract realms where higher intensities of God can be found. Note that phrase *higher intensities of God*, we can find God anywhere. On the dense physical plane, we find relatively low intensities of that Being. Shall we call it the God of the universe or this is the God of the planet, the God of the solar system? But different planes evidenced different intensities of God. I’ll just say different planes evidence different intensities of God.

***"Man became a living soul,"*** another statement ***is to be found in another place in the same scripture.*** And of course here we might talk about individualization, and gradually, the soul nature emerges and man is no longer animal man. And another statement, ***"I pray God your whole spirit and soul and body may be preserved blameless," said a great initiate of the White Lodge;*** I’m trying to think about who said that? Was that the Christ Himself or was it Saint Paul or was it another? But he calls him not just an initiate of the White Lodge, but a great initiate, so maybe maybe the whole, maybe the Christ Himself. Let's see if we can find this, let’s see here oh goodness, alright let’s try this and see, ***may be preserved blameless,*** here ***"I pray God your whole spirit and soul… A***lright, let’s try that. (Google searched: *I pray God your whole spirit and soul and body may be preserved blameless*)



Thesolonians, ‘And the very God of peace sanctify you wholly and, ***"I pray God your whole spirit and soul and body may be preserved blameless,"*** ‘until the coming of our Lord Jesus Christ.’ It seems that it would not be Jesus or the Christ (working through Him) who said this, maybe this is more, Paul but I'm not sure that I'm going to find. These are various biblical studies here showing how it is the sixth ray, more of the Apostle Paul, okay this looks like it. Bible studies and Apostle Paul's first letters, it seems to be the case. Well anyway, we can help this up and be more sure of it but suffice it to say, it's considered to be a statement by a great initiate. We can imagine that the body would have to be preserved blameless but then what about the soul instead of any evil in the soul? Probably not, only lack of development. And what about the spirit? Well, maybe the spirit as it expresses but the spirit itself is pure and clean and undefiled in undivided, so we need to interpret this carefully: ***"I pray God your whole spirit and soul and body may be preserved blameless," said a great initiate of the White Lodge; and the greatest of them all yet present with us in physical form on earth.***

This is probably in distinction from who said the previous sentence: ***repeated the words of an earlier sage when He said: "I have said ye are Gods, and ye are all the children of the most High".*** It strikes me as being Paul, *know ye not that you are God but maybe the Christ said this as well.* So let's see if I can find this ***"I have said ye are Gods, and ye are all the children of the most High".*** American Standard Bible, okay, and in the Psalms we find this too, interesting. Alright, well here is the word and I don't really have time to find the exact source, but in the King James Version it seems that either Christ or Saint Paul has said this. I know Paul is reputed to have said, *know ye not ye are Gods*? Alright.

***In those words the triplicity of man, his divinity and his relationship to the life in Whom he lives and moves and has his being, is touched upon from the Christian standpoint, and all the great religions deal in analogous phrases with that relationship.*** Think about that, that we are not only gods, we are emanations of the one God and we are in essence that one God of which the apparent we is the emanation or are the emanations. We seem to be limited, we are in time and space. But also, we are not if we retract sufficiently and drop our identifications, drop our lesser identifications. We find that we are the one God who has emanated our apparent self which is limited.

Okay, now we get into this rather demanding section:

***a. Spirit, Life, Energy.***

25:20 ***a. Spirit, Life, Energy.*** Are first considered, and then the soul, and then the personality bodily form. Let's see what we can do with this idea of spirit.

***The word spirit is applied to that undefinable, elusive, essential impulse or Life which is the cause of all manifestation. It is the breath of Life and is that rhythmic inflow of vital energy which manifests in its turn as the attractive force, as the consciousness, or soul, and is the sum total of atomic substance. It is the correspondence in the great Existence or Macrocosm of that which in the little existence or microcosm is the vital inspiring factor which we call the life of man; this is indicated by the breath in his body, which is abstracted or withdrawn when the life course is run. TWM 23***

***The word spirit is applied to that undefinable, elusive, essential impulse or Life which is the cause of all manifestation.*** So Spirit and Life and Being are largely equivalent, ***the cause of all manifestation.*** It is undefinable, and that’s interesting because every time you define and limit, you have worked against the infinite spirit with all capitals you might say. Elusive, because it is not formal and is without boundary. Essential, as it cannot be further reduced and it is that out of which all things come, the primary impulse out of which all identifiable things, all perceptions arise.

***It is the breath of Life –*** when we think of breath we think of that which moves something. Sound is not produced unless the breath is there first. ***It is the breath of Life –*** Spirit has the breath of life – ***and is that rhythmic inflow of vital energy which manifests in its turn as the attractive force, as the consciousness, or soul, and is the sum total of atomic substance.*** So here, the second and the third aspects are mentioned as derivative from Spirit or of Spirit. He is defining these, but obviously all definitions do finally fall short.

***It is the correspondence in the great Existence or Macrocosm of that which in the little existence or microcosm is the vital inspiring factor which we call the life of man;*** *hmm* ***– the vital inspiring factor***, itbrings life to all perceptions and it animates all perceptions. I’m calling a thing a self-perception, all things within our content of consciousness are ultimately self-perceptions and they are sustained an animated, brought into being by Spirit. ***… this is indicated by the breath in his body, which is abstracted or withdrawn when the life course is run.*** And then the form loses its coherence and its ability to move as a unit; disintegration sets in when Life or Spirit is withdrawn. But Being of course, still exists whatever is perceived, is in the sense that of its Being. So, ***It is the correspondence in the great Existence or Macrocosm of that which in the little existence or microcosm is the vital inspiring factor.*** it is the life which sustains. Okay, we might say the life which brings into being and sustains that which is brought into being, and withdraws the possibility of coherence at the end of the cycle.

***What this something is, who shall say? We trace it back to the soul or consciousness aspect, and from the soul to the spirit (as we call the three aspects of the one breath) but what these words really signify, who has the courage to declare? We call this unknown something by differing names, according to our particular school of thought; we seek to express it in words, and end by call it Spirit, the One Life, the Monad, Energy. Again we must remember that understanding as to the nature of this one life is purely relative. Those who are engrossed in the form side of existence think in terms of physical vitality, of feeling, impulse, or of mental force and do not pass beyond that unified life-consciousness of which all the above are differentiations. Those again who are interested in the more metaphysical approach and in the soul-life more than in the form aspect express their concept in terms of soul manifestation and— passing beyond the personal selfish reactions of the body nature—think in terms of life, in terms of quality, of group will or power, group coordination or love-wisdom, and of group intelligence or knowledge, covering all by the generic term of brotherhood. TWM 23-24***

31:22 ***What this something is, who shall say?*** Exactly. We make our attempts and we use words that are meaningful to ourselves and perhaps to some others, but we cannot delude ourselves into thinking that we are really grasping the essence of Life, of Spirit, of Being, of the ultimately infinite and indefinable. ***We trace it back to the soul or consciousness aspect, and from the soul to the spirit (as we call the three aspects of the one breath).*** Very interesting, there is the form, the soul and the spirit ***…*** ***(as we call the three aspects of the one breath)*** The form, soul and spirit are ***the three aspects of the one breath),*** the breath of life which brings into being. ***… but what these words really signify, who has the courage to declare?*** And that is very interesting. What a way to express it, or should it be, who has the foolishness to declare what they really, really mean?

Obviously, we are trying to symbolize with our organized sounds we call words and sentences and so forth. That which is essentially only itself and unlimited and indefinable. ***We call this unknown something by differing names, according to our particular school of thought; we seek to express it in words, and end by call it Spirit, the One Life, the Monad, Energy.*** But DK is under no illusions here – according to your school of thought. So, you will name it and that does not necessarily take you any closer to deeply understanding it and identifying as it. The naming of a thing is good and is the beginning because it shows that you have isolated it and identified it as existing, but the name is not the thing and the map is not the territory and the menu is not the meal.

***Again we must remember that understanding as to the nature of this one life is purely relative.*** And I dare say, that even the greatest Being in our cosmos, the universal Logos is in a way infinitely removed from a true understanding of spirit as the one extra-universal life. ***Those who are engrossed in the form side of existence think in terms of physical vitality, of feeling, impulse, or of mental force and do not pass beyond that unified life-consciousness of which all the above are differentiations.*** We might say they are trapped within their attention to the personality. So, and the word is ***engrossed*** they are trapped in heavy layers of matter, they are deeply immersed in objectivity and are cribbed, cabined and confined by their limited perception.

***Those again who are interested in the more metaphysical approach and in the soul-life more than in the form aspect express their concept in terms of soul manifestation*** which is inclusive and unitive and deals with harmonious and right relation, ***and — passing beyond the personal selfish reactions of the body nature—think in terms of life, in terms of quality.*** Those are the fundamental distinctions in vibratory rate and in color and sound and so forth. ***... of group will or power, group coordination or love-wisdom, and of group intelligence or knowledge, covering all by the generic term of brotherhood.*** So that's another step to think in terms of relations and in terms of unity. Metaphysics brings us to this and our instinctive selfishness comes to an end.

***But even that is found to be separative, through the separation into larger units than the lower is capable of grasping. Therefore the initiate, especially after the third initiation, begins to think even more synthetically and to express truth to himself in terms of Spirit, Life, the One. These terms mean to him something significant, but something so far removed from the concept of ordinary thinking humanity that it is needless for me to enlarge further upon it. TWM 24***

37:00 ***But even*** ***that is found to be separative, –*** in other words, it’s not totally a homogeneous, synthesized one. ***… through the separation into larger units than the lower is capable of grasping.*** Even that is separative. Let’s put it like this, it is separative, though unitive or complete, homogenous Oneness is not yet known ***through the separation into larger units than the lower is capable of grasping. Therefore the initiate, especially after the third initiation, begins to think even more synthetically and to express truth to himself in terms of Spirit, Life, the One.*** Some of what we're trying to do is identify as being group, intermittently. Such group is dealing with Spirit, Life and the One even though speculatively.

***Therefore the initiate, especially after the third initiation,*** (and maybe partially before, but especially after) ***begins to think even more synthetically and to express truth to himself*** (at least at first to himself and then to others) ***in terms of Spirit, Life, the One. These terms mean to him something significant, but something so far removed from the concept of ordinary thinking humanity that it is needless for me to enlarge further upon it.***

This is a practical book. So many of us think as humanity thinks, and are subject to the limitations of such thought. So, those of us who are speaking of the One, of Spirit, of Life have to realize that the object (or maybe subject) of our discussion is far removed from the consideration of the average human being. For me, that has been quite a lesson in how it is when you begin. You assume that maybe everybody thinks more or less your way, or at least is within a range of apprehending what you're thinking about. But it turns out that that's not the case and in many respects they couldn't care less, just the way we have ceased to care about so many of the concretions which seem to absorb the full attention of many, many human beings.

So we have to move even beyond unity, we must go beyond unity into oneness. That’s very clear, we must move beyond the unity of the soul into the oneness of the spirit, life and spirit. You might ask, what is your object for so doing? I would just say identificatory participation *in* and *as* all things. That is the great reward. There’s nothing that we see or register that we are not, and this is a perception that has to deepen. It is really an “infuse-ception” I call it. It has to deepen and it deepens with the opening of the heart, deepens with the opening of the heart in the head. Finally, it is a monadic apprehension. If we are on our way to the monad to finding out what it is, we have to approach through identification. At least certainly those upon the second ray do, but I think it’s a more general statement we have to approach through identification.

***This brings me to a point, that should be dealt with here, prior to any further expansion of our subject. In the* Treatise on Cosmic Fire *and in the above passage it frequently appears that teaching is carried forward to a certain point and then dropped with the statement that, owing to the point in evolution of the average man, his reaction to truth and the reaction of the disciple-student or the initiate will differ. This is necessarily so; each will read into the words his own state of consciousness; each will fail to interpret in terms of the more advanced reaction of those on a higher stage of the ladder of evolution. The average reader, however, objects to being forced to recognise wider points of view than his own, and the phraseology which says: "It is needless to enlarge on this for it would only be understood by the initiate", serves only to aggravate him, tends to make him believe that evasion is intended, and that the writer (having got out of his depth) is seeking to save his face by some such statement. Just as a scientific treatise would prove meaningless and a mere jumble of words to the average grammar school child, but would carry a clear definition and meaning to experts in the subject owing to training and mental development, so there are those to whom the subject of the soul and its nature as dealt with in such an instruction as this is as clear and lucid as current literature is to the average reader, and the best sellers, as you call them, to the general public. Equally, though fewer in number, there are those advanced souls to whom the spirit and its nature is also a rational and understandable subject, to be appreciated and comprehended through the medium of the soul and its powers just as it is possible to arrive at an understanding of the soul through the medium of the mind, correctly employed. On a lower level altogether, we know it is easy to understand the nature of the physical body through a study and right use of the desire nature. It is a form of pride, and a refusal to recognize one's temporary limitations that awakens in readers a dislike for phrases which aptly and truly say: "When you are further developed, you will understand the above." This should be made clear. TWM 24-25***

42:34 ***This brings me to a point, that should be dealt with here, prior to any further expansion of our subject. In* the Treatise on Cosmic Fire *and in the above passage it frequently appears that teaching is carried forward to a certain point and then dropped with the statement that, owing to the point in evolution of the average man, his reaction to truth and the reaction of the disciple-student or the initiate will differ.*** This is a statement that we oftentimes reach and find that we are unable to carry the discussions further. I mean, we have perhaps, as disciples, less limitation upon our understanding than the average personally-focused individual, but still there are great limitations to our understanding. Even the masters have the limitations and are amused by how their disciples overestimate them, and our planetary Logos has its limitations and the solar Logos and on and on until we reach the universal Logos which in my view is still an infinite decimal and has its limitations when compared with absolute infinity of the extra universal life. By extra, I mean *that which is outside of*, apparently.

***This is necessarily so; each will read into the words his own state of consciousness; each will fail to interpret in terms of the more advanced reaction of those on a higher stage of the ladder of evolution.*** So what is to be grasped by the consciousness is variable according to the elevation of that consciousness.

***The average reader, however, objects to being forced to recognise wider points of view than his own, and the phraseology which says: "It is needless to enlarge on this for it would only be understood by the initiate", serves only to aggravate him, tends to make him believe that evasion is intended, and that the writer (having got out of his depth) is seeking to save his face by some such statement.*** All of these interpretations are misapprehensions. The truth is not at all as imagined here. ***Just as a scientific treatise would prove meaningless and a mere jumble of words to the average grammar school child, but would carry a clear definition and meaning to experts in the subject owing to training and mental development, so there are those to whom the subject of the soul and its nature as dealt with in such an instruction as this is as clear and lucid as current literature is to the average reader and the best sellers, as you call them, to the general public.*** Even in those days, *best sellers* were to be found, and this is written in the late 1920s and early ‘30s.

***Equally, though fewer in number, there are those advanced souls to whom the spirit and its nature is also a rational and understandable subject, to be appreciated and comprehended through the medium of the soul and its powers just as it is possible to arrive at an understanding of the soul through the medium of the mind, correctly employed.*** So, the well-trained, immediately inferior vehicle, or the center, is used to understand the immediately superior center or vehicle. We use the mind to understand the soul, we use the soul to understand the spirit. What do we use the spirit to understand? But perhaps the greater forms of life in which spirit is manifesting, perhaps the *ones* (plural) in whom we live and move and have our being, and as the scope of those *ones* expands, our measurement becomes greatly reduced until – at first we’re like a cell that maybe like a molecule, then like an atom, then like a sub-atomic particle. Who knows how confined we become in comparison with the vast life. We, as an emanation, what are we to the universal Logos? Then of course, in the Bible, we have “What is man, that thou art mindful of Him?” I guess we all run into our question like that based on proportional understanding of the universe.

***On a lower level altogether, we know it is easy to understand the nature of the physical body through a study and right use of the desire nature.*** And in this case we're using a higher center of energy to understand the lower. ***It is a form of pride, and a refusal to recognize one's temporary limitations*** because we are monad-in-extension and we are an emanation of the one life, so we are temporarily limited. ***… one's temporary limitations*** ***that awakens in readers a dislike for phrases which aptly and truly say: "When you are further developed, you will understand the above." This should be made clear.***

So we need humility in our reading of occult instruction and humility is not so readily found among the beginners, which really we are. We have to think that if we were truly members of the hierarchy and initiates of high degree and even Masters, we would not be spoken to in this manner. But of course, such a sentence would also be true even of the solar Logos when you are further developed says “The One About Whom Naught May Be Said” to the solar Logos who will understand the above. So all unfoldment is gradual in time and space.

***To the Master of the Wisdom, the nature of the spirit, or that positive centre of life which every form hides is no more a mystery than is the nature of the soul to the esoteric psychologist. The source of the one life, the plane, or state from which that life emanates is the great Hidden Mystery to the members of the hierarchy of adepts. The nature of spirit, its quality and type of cosmic energy, its rate of vibration and its basic cosmic differentiations are the study of initiates above the third degree and the subject of their investigations. They bring to that study a fully developed intuition, plus that mental interpretive capacity which their cycle of incarnation has developed. They employ the awakened and developed inner light of their souls to interpret and comprehend that life which (divorced from the world of form) persists on the higher levels of consciousness and penetrates into our solar system from some exterior centre of being. They throw this light (which is in them and which they manipulate and use) in two directions therefore, standing as they do in the midmost state and functioning as they choose to function on the plane of the intuition or of buddhi. They cast that light into the world of form and know all things, interpreting all with correctness; they cast that light into the formless realms of the higher three planes (formless from the standpoint of man in the three worlds below the intuitional plane) and seek to understand, through steady expansive growth, the nature and purpose of that which is neither body nor soul, neither force nor matter, but which is the cause of both in the universe. TWM 25-26***

50:22 ***To the Master of the Wisdom, the nature of the spirit, or that positive centre of life which every form hides is no more a mystery than is the nature of the soul to the esoteric psychologist.*** Okay, the Master of the Wisdom is in direct touch with the Monad it’s not totally identified as the Monad on the 6th sub-plane from the lowest second from above but is in close touch in this, more intimate contact with the Monad actually begins we are told, at the 4th initiation. ***The source of the one life, the plane, or state from which that life emanates is the great Hidden Mystery to the members of the hierarchy of adepts.***

Now, the source, what is it as found on the cosmic monadic plane, or is that source the universal Logos itself which has reached the stage of Master of the wisdom through many, many lessening emanations? ***The nature of spirit –*** well, look as esoteric psychologists in the making, we have to understand the nature of soul and He’s given us a dual curriculum, so we even have to learn something about the spirit and the will, will and the spirit. ***The nature of spirit, its quality and type of cosmic energy, its rate of vibration…***

This is interesting, does spirit have a rate of vibration? Well, not if spirit is pure being, but then, how the word *spirit* is used appears to be less than *pure being*. I think pure being has no vibration whatsoever and that is a debatable and interesting point. ***The nature of spirit, its quality and type of cosmic energy, its rate of vibration and its basic cosmic differentiations are the study of initiates above the third degree and the subject of their investigations.*** Alright well, we all have our curricula to deal with and the curricula do not stop after we achieve the higher initiations. If even a planetary Logos is learning, and the solar Logos, and so forth, there’s no Being that is not learning, and is the universal Logos learning? Well, it’s learning how to bring its expression to fulfillment. Is the absolute Deity learning? Well, since it is essentially absolute infinity, I wonder whether they can be any learning at all in that stateless state that contains as actuality, or maybe potentiality, all possibility. Right. But the initiates of high degree are learning in this way. ***They bring to that study a fully developed intuition,*** in other words, the antahkarana has taken them into buddhi ***plus that mental interpretive capacity which their cycle of incarnation*** really of many incarnations ***has developed.***

This is really a wonderful introduction, I'm re-appreciating it. ***They employ the awakened and developed inner light of their souls to interpret and comprehend that life which (divorced from the world of form) persists on the higher levels of consciousness and penetrates into our solar system from some exterior centre of being.*** So this life may be the Life of the Cosmic Logos or of “The One About Whom Naught May Be Said” but on and on and up and up so to speak, it goes and rises until the One Being of cosmos is reached which is not yet the One Being, ultimate Being which is extra cosmic and which can never fully manifest in any cosmos. So though since it is indivisible you might even think that a grain of sand would have the full manifestation of absolute infinity and that’s a terribly paradoxical thought.

So these initiates, ***They throw this light (which is in them and which they manipulate and use)*** they can manipulate matter and light as the source of matter and they can manipulate light and for the purposes of revelation, I’ll put it like this, for the purposes of revelation ***in two directions therefore, standing as they do in the midmost state and functioning as they choose to function on the plane of the intuition or of buddhi.*** So, ***They throw this light (which is in them –*** the Light of Wisdom, the light of advanced occult knowledge – ***and which they manipulate and use) in two directions therefore, standing as they do in the midmost state and functioning as they choose to function on the plane of the intuition or of buddhi.***

This is where the master mostly functions and directs light in two directions – below, into the eighteen and twenty-one subplanes and above into the worlds of atma, monad and the Sea of Fire, the logoic plane. ***They cast that light into the world of form and know all things, interpreting all with correctness –*** undeceived by glamour and illusion, as we are presently deceived – ***they cast that light into the formless realms of the higher three planes –*** higher than buddhi – ***(formless from the standpoint of man in the three worlds below the intuitional plane)*** but essentially, because these worlds are part of the cosmic physical plane, they are still worlds of cosmic form. We are cosmic physical plane as physical, really as etheric and densely physical, and so we cannot really call it formless in the cosmic sense ***… and seek to understand, through steady expansive growth, the nature and purpose of that which is neither body nor soul, neither force nor matter, but which is the cause of both in the universe.*** And I think you know basically what we have here is Spirit.

Okay, let’s see what we have here, basically what we're saying is the masters and the chohans are attempting the ABCs of understanding Spirit or Being, although we’ve already discussed that perhaps Being, which is indivisible and non-vibratory, this is my view, is distinct from Spirit.

Okay, friends, this is then end of *A Treatise on White Magic* video commentary number 6, and we began on page 21 and wherever we are now? We are on page 26, so five pages, let’s say and we are at the beginning of *A Treatise on White Magic* video commentary number 7, starting from page 26, alright.

Well, we have some wonderful clarifications in-process. I begin to realize this, that you don’t dare read what Master DK has written in various of his books because whatever you read will throw light forward or backward on that which you will read, or have read, and will illuminate to a greater extent that which you will read or have read and if you don't read at all, the maximum illumination of which you may be capable will not appear.

On to number 7 when we can. See you then.