**A Treatise on White Magic — Mental Rules 07  
Transcript of Video Commentaries by Michael D. Robbins**

**Abstract**

Content for A Treatise on White Magic, Video Commentary, program 7, continuing the subsection: Man’s Three Aspects. 1 hr, 3 min: pages 26-31.

Spirit and Being. The sixth initiation gives full consciousness of the Monad. The sixth plane is the plane of the Monad, but what about the logoic plane? The God of our planet, the Planetary Logos. Beyond the solar system are found the vibrations of Sirius and even of the Cosmic Logos which includes our Solar Logos and the Logos of Sirius. There are sensitive and insensitive brains, and the awareness of the mind through the brain is constantly expanding. Desirable alignment which we call soul—mind—brain. The spirit has content of knowledges, forces and is the source of inspirations. The spirit is not blank and passive. Spirit is the wielder of the soul-instrument. Soul affects the brain via the mind. It is limited perception which creates the apparently separated individual. It is the influence of the Spirit or Monad which renders human consciousness planetary. The Planetary Logos is in this context the One. Basically we are discussing realization of the Solar Logos and its Oneness with regard to the entire solar system. Duality is reflexively perceived.

In the Aquarian Age we will have a scientific religion; the New World Religion. It is even more difficult to solve the question of Purpose. If we do not know the answers to these questions then perhaps we have not achieved true intuition. Their consciousness is not trapped in the dynamics of the form. Life and energy are differentiated. The understanding of the microcosm leads to the understanding of the macrocosm. The Unknown God. Breath is fire, breath is life. The second ray Law of Cohesion is involved, but the sustaining of the integrated Life of the Organism is a first ray factor. The Breath of Life holds organisms in coherence. The term “Universe” is applied to a solar system and NOT the Grand Entirety. Will, purpose, basic incentive, life principle, spirit.

Continuity of presence. The first ray aspect of the Life Principle. Remember the trinity of Life, Quality and Appearance. Being is non-differentiable. DK is speaking as a trained esoteric psychologist. The soul is both unifying and differentiating. The heart has a dual function as the recipient of the presence and energy of both the soul and the Spirit. The spleen vitalizes the solid mechanism. The intuition reveals the all-pervading One.

[A Treatise on White Magic Video Commentary 7](http://makara.us/04mdr/webinars/atowm/2018-01-23-1158-ATOWM-Video-Commentary-7-Approx-1-hr.wmv) 100 MB .wmv file  
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**Transcript**

Okay, hi, and just checking to make sure that all is recording properly, alright. We begin. I'm somehow managing to continue this morning, many things to do here but this is video commentary number 7 and I hope I’m not interrupted in the middle of it.

We’re continuing with this discussion of spirit. Let's see how the spirit, soul and body, and I think first this is spirit, life and energy. These are all equivalent terms and the question is, is Being equivalent in there as well? There seem to be some distinctions between spirit which has vibratory teacher and Being which I think is non-vibratory because none non-divisible.

Eventually, when the initiate has undergone the higher solar initiations and can function in the full consciousness of the Monad, awareness of that which is divorced even from group form and from those nebular sheets which veil and hide the One becomes possible. Well, one of the higher solar initiations, let’s just say the sixth initiation gives full consciousness of the monad, but the higher solar initiations we might say are the fourth, fifth, and sixth. Of course I think solar initiations continue until the seventh, and then really at the fifth initiation the Sirian initiations begin. They are still, some of them solar but they also have a relationship to development on the star Sirius, right?

Okay, so we rise still beyond the group and beyond. What He means here by nebular sheets which veil and hide the One, He … means the vehicles of the spiritual triad. My impression of the spiritual triad. These are the sheets which veil, still veil and hide the One, and they are nebulous, right. …

***The highest types of consciousness work from the plane of the monad as the initiate of lower degree works from the plane of the soul and uses the organs of perception (if such an unsatisfactory phrase is legitimate) and means of knowledge of which average man has no idea; they penetrate or include within their radius of awareness that sum total of life, consciousness and form which we designate God. These initiates of high degree then begin to be aware of a vibration, a revealing light, a note or directional indicating sound which emanates from outside our solar system altogether. The only way in which we can get an appreciation of the process followed in the expansion of the divine consciousness in man is to study the relation of the mind and the brain and note what follows when the brain becomes the intelligent instrument of the mind; then study the relation of the soul to the mind and what eventuates when man is directed by his soul and utilises the mind to control the physical plane activities through the medium of the brain. In these three—soul, mind and brain—we have the analogy and the clue to the understanding of spirit, soul and body, and their mutual functions. This was the subject matter of the book,* The Light of the Soul*. Upon the perfecting of the conditions dealt with in that book there follows still another expansion when the spirit aspect, man's emanating source of energy, begins to use the soul (via the intuition) and to impress upon the soul-consciousness those laws, knowledges, forces and inspirations which will make the soul the instrument of the spirit or monad, just as the personal man became, at an earlier stage (via the mind), the instrument of the soul. In that earlier stage the development was twofold. As the soul assumed control, via the mind, so the brain became responsive to the soul. Man was awakened to a knowledge of himself as he really was and to the three worlds of his normal evolution; later he became group conscious and was no longer a separated individual. As the soul is brought under the dominance of the spirit, an analogous two stages are likewise seen: TWM 26-27***

03:36 ***The highest types of consciousness work from the plane of the monad as the initiate of lower degree works from the plane of the soul and uses the organs of perception (if such an unsatisfactory phrase is legitimate) and means of knowledge of which average man has no idea;*** And, what is the plane of the monad? The sixth plane … is the plane of the monad, but what about the logoic plane? The liberated monad finds its place there, but this is simply an analogy that, just as these initiates of high solar degree and even of Sirian degree work from the plane of the monad, so does the lesser man work from the plane of the soul, and we’re trying even as we reach towards the third initiation to learn how to work from the plane of the soul. ***… they penetrate or include within their radius of awareness that sum total of life, consciousness and form which we designate God.*** Is this meaning the God of our planet, the planetary Logos? They cannot grasp the entirety of the solar systemic God, the solar Logos, not yet I think, although there is some awareness, naturally. And even awareness perhaps of some vibrations from Sirius if we are working beyond the fifth initiation.

***These initiates of high degree then begin to be aware of a vibration, a revealing light, a note*…** what shall we call it? ***… vibration, a revealing light, a note******or directional indicating sound which emanates from outside our solar system altogether.*** So, whatever we've been calling God is within the solar system and beyond the solar system are found the vibrations of Sirius, for instance, and even of the cosmic Logos which includes our solar Logos and the Logos of Sirius. And this is the Lord of the seven solar systems of which ours is one. We can use those words, but what in the world do we mean? We look high into the sky and perhaps see some of the stars, but really, what do we mean? We cannot imagine. What is the nature of such beings and to speak glibly of the galactic Logos, well it’s a matter which is theoretical even for our masters, although we are told that have identified apparently a quality which comes from various galaxies.

But then, look into what Hubble telescope is now revealing and the other cameras which are in process. Amazing what the fifth ray can do and we just see millions of galaxies each with their own quality and these galaxies. Okay, they are no doubt in groups and there are logoi which comprehend the groups of galaxies and maybe in which galaxies are its chakras and so forth. So, it’s vast, isn’t it? And if we can begin to appreciate the vastness of the system in which we are engaged, then perhaps some wearing away of irritation will occur as Master Morya tells us wear away irritation thru cosmic perception, or it will certainly involve in cosmic perception.

Perhaps not long in this book, when we’re dealing with cosmic fire we were constantly dealing with cosmic perception, but here, the Tibetan ventures into cosmic perception sometimes to define the more abstract terms. Later, the book I think gets very practical, but He’s never very far away from taking us into the cosmos occasionally and after that, I am grateful. ***The only way in which we can get an appreciation of the process followed in the expansion of the divine consciousness in man is to study the relation of the mind and the brain and note what follows when the brain becomes the intelligent instrument of the mind…*** So there are sensitive and insensitive brains and the awareness of the mind through the brain is constantly expanding. We have brain cells and they are sensitive or insensitive depending on our level of the evolution and the more sensitive brain cells can simply pick up more of the content of the mind. But the mind is not the brain, and I don't think that it is possible for all that is within the mind to register in one particular brain. Well maybe for advance initiates, I don't know ***… then study the relation of the soul to the mind and what eventuates when man is directed by his soul and utilises the mind to control the physical plane activities through the medium of the brain.*** Then we have that very desirable alignment that we call soul, mind, brain and we usually leave the astral body out of it as it is troublesome factor until subdued and rendered attractive to the divine love of the buddhic plane.

***In these three—soul, mind and brain—we have the analogy and the clue to the understanding of spirit, soul and body* –** of course, it is somewhat reduced, it is microcosmic. Soul is symbolic of spirit, mind is symbolic of soul and brain is symbolic of body **– *and their mutual functions. This was the subject matter of the book,* The Light of the Soul*.*** We’re told that the masters studying even the last two books. *The Light of the Soul* book such was the power of this initiate that we call Patanjali and he lived long ago. There were many Patanjalis we’re told, but Patanjali, the one who wrote the Yoga Sutras maybe 10,000 years ago somewhere somehow that figure sticks to my mind, I'm not certain.

***Upon the perfecting of the conditions dealt with in that book there follows still another expansion when the spirit aspect, man's emanating source of energy*** (and let’s call it i.e. the Monad)***begins to use the soul (via the intuition) and to impress upon the soul-consciousness those laws, knowledges, forces and inspirations which will make the soul the instrument of the spirit or monad, …*** Therefore, here is what we find. I’m not sure that Blavatsky presents it this way and sometimes I take an exception, the spirit has content of knowledges, forces and is the source of inspirations.

The Spirit is not blank and passive. Sometimes, HPB writes of the blankness and passivity of pure spirit, but you know it seems somehow, like the prime mover and full of high spiritual content derive from the higher planes through which it has emanated. A soul will bring laws as well, laws. It has the content of laws right knowledges, forces and inspirations and the soul would be the recipient of these, it’s another phase … ***just as the personal man became, at an earlier stage (via the mind), the instrument of the soul.*** A spirit is the wielder of the soul-instrument. Always there’s something to add to an achieved state. And even if we achieve the ultimate state in any universe, universal Logoic consciousness and power and identification, then absolute infinitude waits and re-waits for us as it ever has with the disappearance of the universe. The disappearance of that limited extrusion which we call a universe.

***As the soul assumed control, via the mind, so the brain became responsive to the soul.*** So, the way that the soul makes its way into the brain is via the mind. Let’s put it this way, soul affects the brain via the mind. ***Man was awakened to a knowledge of himself*…** it may have taken 3,000 or 5,000 years after the implantation of the extension of the Solar Angel, Angel of the Presence, into the brain and into the mind but eventually he awakened in the period of Leo, we are told not just of Sagittarius. ***Man was awakened to a knowledge of himself as he really was and to the three worlds of his normal evolution*** and we would say as the soul via the mind made its presence felt in the brain, ***later he became group conscious and was no longer a separated individual.*** It is limited perception which creates the apparently separated individual. So soul, mind and brain, this is our desirable alignment.

***As the soul is brought under the dominance of the spirit, an analogous two stages are likewise seen.*** And it’s only later, in relation to the higher initiations and pass the third, that soul is brought under the dominance of the spirit. The spirit is generically related to the first ray. Being is related somehow to all the rays, and is the source of all the rays, but spirit seems to be related to the monad and while it is encapsulated on various levels of the cosmic physical plane, at least has a ray associated with it, but generically the first ray is associated with spirit with the word spirit is being used in this way and not to represent pure Being. ***As the soul is brought under the dominance of the spirit, an analogous two stages are likewise seen:***

***First, the disciple becomes aware not only of his group and allied groups, but his consciousness is expanded until it might be called planetary consciousness. Secondly, he begins to merge that planetary awareness into something more synthetic still, and gradually develops the consciousness of the greater life which includes the planetary life as man includes in his physical expression such living organisms as his heart or brain. When this takes place, he begins to comprehend the significance of spirit, the one life back of all forms, the central energy which is the cause of all manifestation. TWM 27-28***

17:38 ***First, the disciple becomes aware not only of his group and allied groups, but his consciousness is expanded until it might be called planetary consciousness.*** So, it is the influence of the spirit or monad that renders human consciousness planetary. That’s interesting because the monad is like a cell within the planetary Logos and the monad-spirit has its home within a kind of heart center on the cosmic physical plane, or heart center of the planetary Logos. Somehow the monad is within the planetary Logos, and is in a way within Shamballa, but before the entire man can enter Shamballa, much development must occur. As the soul is brought under the dominance of the spirit***,*** what happens? We become aware of the One. Let’s just say the planetary Logos is in this context, the One. Of course, there are greater ones than the planetary Logos, but the group is consisting of all the many entities within the dense or more refined environment, and looking at those altogether as expressions of the planetary Logos we get the sense of the One.

***Secondly, he begins to merge that planetary awareness into something more synthetic still, and gradually develops the consciousness of the greater life which includes the planetary life as man includes in his physical expression such living organisms as his heart or brain.*** Well, and I suppose the next being *up* is the solar Logos. Indeed, our planetary Logos plays an organic role within the solar Logos, in this case the base of the spine, and I suppose related as in man to the adrenal glands within the solar Logos. ***When this takes place, he begins to comprehend the significance of spirit, the one life back of all forms, the central energy which is the cause of all manifestation.*** We can extrapolate from this, but basically we are discussing a realization of the solar Logos and its oneness with respect, with regard to the entire solar system. Alright, DK is really taking us on a trip, isn’t He? Just think of how He has contributed to the expansion of our mind.

***The first reaction of the average student on reading the above is to think immediately of the body nature as it expresses some type or other of energy. Thus the duality is the thing noted, and that which employs the thing is present in his mind. Yet one of the main necessities before occult aspirants at this time is to endeavour to think in terms of the one reality which is energy itself and nothing else. Therefore, it is of value to emphasise in our discussion of this abstruse subject, the fact that spirit and energy are synonymous terms and are interchangeable. Only in the realisation of this can we arrive at the reconciliation of science and religion and at a true understanding of the world of active phenomena by which we are surrounded and in which we move. TWM 28***

21:10 ***The first reaction of the average student on reading the above is to think immediately of the body nature as it expresses some type or other of energy. Thus the duality is the thing noted, and that which employs the thing is present in his mind.*** So duality is reflexively perceived.***Yet one of the main necessities before occult aspirants at this time is to endeavour to think in terms of the one reality which is energy itself and nothing else*.** And what is energy? There are different ways of defining it in physics quite concretely, but energy really is life and is spirit.

When we’re thinking of energy as vibratory, and spirit is vibratory from one perspective, and maybe from a lesser perspective, but then all of those terms can be used to be equivalent with Being, and since there’s no division in Being, there can be no vibration. So, from the higher definition, life is non-vibratory, spirit is non-vibratory and even energy is non-vibratory. There’s an interesting question, how high does vibration extend? There has to be separation if there is to be vibration. Any kind of movement requires separation and at least two, one separation of one thing from another. You need a point of reference if there is to be vibration, and movement requires limitation and multiplicity. Being has no limitation and no multiplicity and no division within it.

***Therefore, it is of value to emphasise in our discussion of this abstruse subject*** (we will all agree)***the fact that spirit and energy are synonymous terms and are interchangeable*.** So it is, as said, there is a vibratory spirit apparently, and vibratory energy, and maybe if we elevate to the definition of spirit we will find non-vibratory spirit equivalent with being, and non-vibratory energy equivalent with life. Although, when I think of the word *energy,* it doesn't quite reach the homogeneous status of life or being. Well we’re splitting hairs here, as we try to refine our understanding of some of these higher states.

***Only in the realisation of this can we arrive at the reconciliation of science and religion* (**which must come; the sixth and fifth ray together, Master Jesus and Master Hilarion working together) ***and at a true understanding of the world of active phenomena by which we are surrounded and in which we move.* T**here are many scientific understandings yet emerge in the human consciousness, and these understandings will clarify the true role of religion. So, let’s just say, in the Aquarian Age we will have a scientific religion. The New World religion will be scientific and dealing with the invocation and evocation and distribution of energies from the one energy. It will be altogether more interesting than the simplistic approach to God and heaven or hell that now captivates the minds of so many people.

***The terms, organic and inorganic, are largely responsible for much of the confusion and the sharp differentiation existing in the minds of many people between body and spirit, between life and form, and have led to a refusal to admit the essential identity in nature of these two. The world in which we live is regarded by the majority as really solid and tangible, yet possessing some mysterious power (lying concealed within it) which produces movement, activity and change. This is of course putting it crudely, but it suffices to sum up the unintelligent attitude. TWM 28***

25:45 ***The terms, organic and inorganic, are largely responsible for much of the confusion and the sharp differentiation existing in the minds of many people between body and spirit*** (because as Blavatsky said, they are the same essentially)***between life and form, and have led to a refusal to admit the essential identity in nature of these two.*** So, life and form are one, body and spirit are one, organic and inorganic. Maybe there’s nothing inorganic. We know the basis of the differentiations that has much to do with movement and growth and even the degree of hardness of the kinds of materials we are examining, the inorganic materials belonging to the mineral kingdom tend to be harder, less penetrable, less moving, more confined and the organic materials, let’s say, belonging at first to the vegetable kingdom and beyond, have a certain softness and pliability and a kind of sensitivity which we have refused to acknowledge in the mineral kingdom, though some people have measured a kind of sentiency in the mineral kingdom. I think the Indian scientist, Bose is his name I think, something like that.

***The world in which we live is regarded by the majority as really solid and tangible, yet possessing some mysterious power (lying concealed within it)*** – well, certainly atomic energy has proved that – ***which produces movement, activity and change. This is of course putting it crudely, but it suffices to sum up the unintelligent attitude.*** So, basically when we’re looking at the world around us, we are looking at densified light and with light we have definitely vibration, light and matter being synonymous terms but at different degrees of density. What we call matter is a densified light or we usually call matter.

***The orthodox scientist is largely occupied with structures and relationships, with the composition of forms and with the activity produced by the component form parts and their interrelations and dependencies. The chemicals and elements, and the functions and parts they play, and their mutual interactions as them compose all forms in all the kingdoms of nature, are the subject of their investigation. The nature of the atom, of the molecule, and the cell, their functions, the qualities of their force manifestations and the varying types of activity, the solving of the problem as to the character and nature of the energies—focalised or localised in the differing forms of the natural or material world—demand the consideration of the ablest minds in the world of thought. Yet, the questions, What is Life? or What is Energy? or What is the process of Becoming and the nature of Being? remain unanswered. The problem as to the Why and the Wherefore is regarded as fruitless and speculative and almost insoluble. TWM 28-29***

28:30 ***The orthodox scientist is largely occupied with structures and relationships, with the composition of forms and with the activity produced by the component form parts and their interrelations and dependencies.*** Okay, we’ll just call it the study of the object, of apparent object. We’re not dealing with a translucent or transparent world. We’re not dealing with the subtle world. So, science is very much under the influence of the *grossening* influence of Mars, under the influence of Mars which renders the process screwed in a way and external. But increasingly, we've seen that the nuclear physicist of the current age is penetrating far more deeply into the subtleties of matter and life and is on the verge of discovering that type of matter that we call etheric and which is substantial to ordinary matter.

***The chemicals and elements, and the functions and parts they play, and their mutual interactions as them compose all forms in all the kingdoms of nature, are the subject of their investigation.*** Let’s just say at this time anyway, in the late 1920s, already there was a beginning to open up into a subtle investigation, but this is largely the description of a crude outer type of investigation. ***The nature of the atom, of the molecule, and the cell, their functions, the qualities of their force manifestations and the varying types of activity, the solving of the problem as to the character and nature of the energies—focalised or localised in the differing forms of the natural or material world—demand the consideration of the ablest minds in the world of thought.*** It’s not just saying that this should not be done, or this is not a worthy subject for the investigations of the scientist, because after all, the atom, the molecule, these are tiny structures and they have their own inner-dynamics and upon these dynamics much of our welfare or its opposite in the more macro world depends. So, these are micro-investigations relatively, but there are still more micro-investigations which are now coming to the fore, some 90 years later, 70 or 80 or 90 years later. ***Yet, the questions, What is Life? or What is Energy? or What is the process of Becoming and the nature of Being? remain unanswered.*** Here the philosopher and the scientist must blend if possible.***The problem as to the Why and the Wherefore is regarded as fruitless and speculative and almost insoluble.***

It is even more difficult to solve the question of purpose. Why has all this come to be? When we are asked that kind of question, nothing truly satisfactory comes to mind. One can offer various reasons, but when we’re dealing as with the absolute Deity as if the absolute Deity were absolute infinity in the many of the reasons for the coming to be are apparently negated. Why should the absolute arrives as the absolute Deity which sees itself as absolute infinity and the extrusion of a tiny, tiny portion of absolute infinity into an isolated limited universe. Why should all this happen?

***Nevertheless, through pure reason, and through the correct functioning of the intuition these problems can be solved and these questions answered. Their solution is one of the ordinary revelations and attainments of initiation. The only true biologists are initiates of the mysteries, for they have an understanding of life and its purpose and are so identified with the life principle that they think and speak in terms of energy and its effects, and all their activities in connection with the work of the planetary hierarchy are based on a few fundamental formulas which concern life as it makes itself felt through its three differentiations or aspects:—energy, force, matter. TWM 29***

33:15 ***Nevertheless, through pure reason*** (which is the siddhi of the buddhic plane) ***and through the correct functioning of the intuition*** (which arises on the fourth subplane of the buddhic plane) ***these problems can be solved and these questions answered.*** So, if we don’t know the answers to these questions, then perhaps we have not achieved true intuition. That seems to be the implication.

***Their solution is one of the ordinary revelations and attainments of initiation.*** Well, I think about the initiation of a human being and then the initiation of greater being is like solar angels or triadal spirits or the kinds of lives that produced the monads or the planetary Logoi or solar Logoi, and I keep on thinking that there must be many, many revelations far beyond the kind of men that are part of the initiatory process of these greater and more advanced beings. But, let's say that when we achieve pure reason on the buddhic plane, much will be clarified that seems to be a reasonable promise and we look forward to that clarification of which the concrete mind is not capable. So, answering these questions, their solution is one of the ordinary revelations and attainments of initiation and we might say and I do believe that it is true, especially of the higher initiations.

***The only true biologists are initiates of the mysteries…*** Another powerful statement which certainly can be misunderstood by the typical academic biologist **… *for they have an understanding of life and its purpose and are so identified with the life principle that they think and speak in terms of energy and its effects, and all their activities in connection with the work of the planetary hierarchy are based on a few fundamental formulas which concern life as it makes itself felt through its three differentiations or aspects:—energy, force, matter.*** Here we seem to be differentiating life from the various types of expression. Life and energy are differentiated, life and force, life and matter; life and energy are differentiated. Okay, so ***the only true biologist.*** They're not trapped in the dynamics of the form, their consciousness put it this way… it is not trapped in the dynamics of the form.

***It should be noted here, that only as a man understands himself can he arrive at an understanding of that which is the sum total that we call God. This is a truism and an occult platitude but when acted upon leads to a revelation which makes the present 'Unknown God' a recognised reality. Let me illustrate. TWM 29***

37:05***It should be noted here, that only as a man understands himself can he arrive at an understanding of that which is the sum total that we call God.*** Or, let’s just say… The understanding of the microcosm leads, or the other way around, leads to the understanding of the macrocosm. ***This is a truism and an occult platitude but when acted upon leads to a revelation which makes the present 'Unknown God' a recognised reality. Let me illustrate.***

The ***'Unknown God'*** well, when you see that, our planetary Logos is an unknown God, relatively, such as we are, and so is the solar Logos, so is the cosmic Logos, so is The One About Whom Naught May Be Said. But let’s go here to page 293 of *A Treatise on Cosmic Fire* and we will see lists of the different kinds of Deities and solar Logos, cosmic Logos, and the Unknown. Perhaps that’s the unknown God, and that is the local One About Whom Naught May Be Said and above and beyond that one are many, many others stratified hierarchically stratified which can be known as Ones About Whom Naught May Be Said, until we reach let’s say the galactic God which is certainly a One About Whom Naught May Be Said, and our universal Logos, although we can hypothesize the existence of such a Being as the ultimate in any universe, One About Whom Naught May Be Said. So, He's going to illustrate how self-understanding leads eventually to the understanding of the unknown God or at least a very partial understanding.

***Man knows himself to be a living being and calls death that mysterious process wherein something which he commonly designates as the breath of life is withdrawn. On its withdrawal, the form disintegrates. The cohesive vitalising force is gone and this produces a falling apart into its essential elements of that which has hitherto been regarded as the body. TWM 29-30***

39:15 ***Man knows himself to be a living being and calls death that mysterious process wherein something which he commonly designates as the breath of life is withdrawn*.** Let’s just say, breath is fire, breath is life. It is fire, breath is life. This is the idea that the breath animates that which it flows into. So, breath and life, from one perspective, are equivalent terms. Breath and being are not equivalent terms although the breath arises from pure being. We’re dealing sort of within considerations, and extra-universal are considerations, extra-universe considerations. By *extra,* I mean that which is outside of any sphere of activity.

***On its withdrawal, the form disintegrates.*** So, interestingly, the breath involves a kind of coherence or the breath of life sustains the divine coherence. ***The cohesive vitalising force is gone and this produces a falling apart into its essential elements of that which has hitherto been regarded as the body.*** The second ray Law of Cohesion is involved, but the sustaining of the integrated life of the organism is a first ray factor. I guess what He’s saying, from one perspective, the breath of life holds organisms in coherence. When the breath withdraws or is withdrawn, disintegration occurs and we come into the Law of Disintegration and the return to the part. The whole is no longer emphasized and the relationship of the parts within the whole, instead it’s every part or itself in a way. The cohering factor is gone, the sustaining factor is gone.

***This life principle, this basic essential of Being, and this mysterious elusive factor is the correspondence in man of that which we call spirit or life in the macrocosm. Just as the life in man holds together, animates, vitalises and drives into activity the form and so makes of him a living being, so the life of God—as the Christian calls it,—performs the same purpose in the universe and produces that coherent, living, vital ensemble which we call a solar system. TWM 30***

42:25 ***This life principle, this basic essential of Being*** (but not Being itself)***and this mysterious elusive factor –*** because, what could be more elusive than the breath? The spirit and the breath are identical and the spirit *bloweth where its listeth*; *listeth* like the wind, and no man knows its coming or its going, I’m misquoting that but you do remember the quote, the basically subtle and elusive wind or breath. We don't know from where it will arise, we don't know how far it would extend, we don't know when it will disappear. And such is our limited understanding of the life cycle and the moment when that cycle will end through the extracting or the discontinuance of the cyclic breath.

***This life principle, this basic essential of Being, and this mysterious elusive factor******is the correspondence in man of that which we call spirit or life in the macrocosm.*** So, the breath is the correspondence of microcosmic spirit or life. … ***Just as the life in man holds together, animates, vitalises and drives into activity the form and so makes of him a living being,*** (a coherent, integrative living Being) ***so the life of God—as the Christian calls it,—performs the same purpose in the universe and produces that coherent, living, vital ensemble which we call a solar system.*** And here again the term *universe* is applied to a solar system and not the Grand Entirety, and maybe capitalized there, okay.

***This life principle in man manifests in a triple manner:***

***1. As the directional will, purpose, basic incentive. This is the dynamic energy which sets his being functioning, brings him into existence, fixes the term of his life, carries him through the years, long or short, and abstracts itself at the close of his life cycle. This is the spirit in man, manifesting as the will to live, to be, to act, to pursue, to evolve. In its lowest aspect this works through the mental body or nature, and in connection with the dense physical makes itself felt through the brain. TWM 30***

45:15 ***This life principle in man manifests in a triple manner:*** Life and breath in this case being equivalent; there is a higher way of interpreting life, of course, but life and breath are in this example equivalent. ***This life principle … manifests*** as what? ***As the directional will, purpose, basic incentive.*** Here we see that will, sometimes differentiated from purpose, is not seen as equivalent. Directional will and purpose are seen as equivalent, and we have to be careful when we examine these words. Sometimes we stratify them placing one above another, but in a certain way they are equivalent.

***This is the dynamic energy which sets his being functioning*** (this is in man) ***brings him into existence,*** (the monadic will, or that will as transposed into the soul sphere and originating then from the soul, brings the man into existence with every incarnation) ***fixes the term of his life, carries him through the years,*** (sustaining him through the years)***long or short, and abstracts itself at the close of his life cycle.***

***This is the spirit in man,* –** so will, purpose, incentive, spirit and life understood in a certain way, so, all of these are equivalent: will, purpose, basic incentive, life principle, spirit – all are equivalent in this particular context and this ***manifesting as the will to live,*** which certainly sustains the Being in form until that will exhausts itself ***manifesting as the will to live, to be, to act, to pursue,*** (that’s desire right?) ***to evolve. In its lowest aspect this works through the mental body or nature, and in connection with the dense physical makes itself felt through the brain.*** Spirit in man. So this is very important somehow, important that the spirit in man is manifesting as the will to live, to be, to maintain continuity of presence. That has a lot to do with the physical nature, but also the mind, to pursue the desire nature, definitely, and to evolve of the mental nature as much involved there. Again, ***In its lowest aspect this works through the mental body or nature, and in connection with the dense physical makes itself felt through the brain.*** So this is the, we might say, the first ray aspect of the life principle. We can think of it that way. Now, this life principle manifest also as a coherent force. DK is sort of repeating the same thing from various points of view, until we really understand how these trinities work, the origination of the initial energy, the sustaining of the relationship created by that initial energy and the manifestation in denser form of that which the energy has produced through the assistance of the correlating, coordinating force connected with the second principle. So coherent, the Law of Cohesion is a second ray law in our little universe, our solar system.

***2. As the coherent force. It is that significant essential quality which makes each man different, which produces that complex manifestation of moods, desires, qualities, complexes, inhibitions, feelings, and characteristics which produce a man's peculiar psychology. This is the result of the interplay between the spirit or energy aspect and the matter or body nature. This is the distinctive subjective man, his colouring, or individual note; this it is which sets the rate of vibratory activity of his body, produces his particular type of form, is responsible for the condition and nature of his organs, his glands, and his outer aspects. This is the soul and—in its lowest aspect—is to be seen working through the emotional or astral nature and, in connection with the dense physical body, through the heart. TWM 30-31***

50:25 ***As the coherent force. It is that significant essential quality* –** the soul is the quality of life; life, quality, appearance, remember that trinity – ***which makes each man different*,** so, here’s what we want to say, and I think it’s an important statement, quality differentiates. Being is non-differentiable. I can look at all kinds of different things all around me, in the outer world or inner world, and they all have different qualities, but the fact that they *are* makes them all equivalent in Being, equivalent, and that equivalence is what we call Being. The equivalence of variegated things is found in Being. Okay, so, again: ***It is that significant essential quality which makes each man different, which produces that complex manifestation of moods, desires, qualities, complexes, inhibitions, feelings, and characteristics which produce a man's peculiar psychology.*** We might say DK is speaking as a trained esoteric psychologist.

***This is the result of the interplay between the spirit or energy aspect and the matter or body nature.*** Okay well as light flashes forth between the poles, so the second aspect is the results of an interplay between spirit and matter. Well we glibly speak of this interplay about how it really works, will take long in the discovery. ***This is the distinctive subjective man, his colouring,*** (notice there are differentiables in coloring) **or individual note;** (there are differentiated notes) ***this it is which sets the rate of vibratory activity of his body, produces his particular type of form, is responsible for the condition and nature of his organs, his glands, and his outer aspects.*** So the variety within a man, or among men, is produced by the second aspect of divinity.

***This is the soul* …** the differentiating soul in a way. The soul is both unifying and differentiating. ***This is the soul and—in its lowest aspect—is to be seen working through the emotional or astral nature and, in connection with the dense physical body, through the heart.*** The heart is the seed of life and of the spirit but heart is also the seed of the soul. The heart has a dual function as the recipient of the presence and energy of both soul and the spirit. Okay, we’re getting there. And now, the last:

***3. As the activity of the atoms and cells of which the physical body is composed. It is the sum total of those little lives of which the human organs, comprising the entire man, are composed. These have a life of their own and a consciousness which is strictly individual and identified. This aspect of the life principle works through the etheric or vital body and, in connection with the solid mechanism of the tangible form, through the spleen. TWM 31***

54:38 ***As the activity of the atoms and cells of which the physical body is composed.*** Okay, we’ve been looking for three different ways in which the life principle manifests, right? So, that’s what we’re seeing here. It’s directional will and purpose, basic incentive as the coherent force and finally as the object. ***As the activity of the atoms and cells of which the physical body is composed.*** And this is the objective man. ***It is the sum total of those little lives of which the human organs, comprising the entire man, are composed. These have a life of their own and a consciousness which is strictly individual and identified.*** Though not self-conscious. ***This aspect of the life principle works through the etheric or vital body and, in connection with the solid mechanism of the tangible form, through the spleen.*** The spleen vitalizes the apparently solid, that congestion in time and space that we call the dense physical vehicle, but the ruminant, so to speak of these different atoms are found on the etheric levels.

***Therefore let us remember that the definition of spirit is not possible of accomplishment, nor is the definition of God. When one says that spirit is the inexpressible, undefinable cause, the emanating energy, the one life and source of being, the totality of all forces, of all states of consciousness and of all forms, the aggregate of life and that which is actively manifested of that life, the self and the notself, force, and all that force motivates, one is in reality evading the issue, attempting the impossible and hiding truth behind a form of words. This cannot however be avoided until such time as the soulconsciousness is touched and known and the formless One can be perceived through the clear light of the intuition.***

56:45 ***Therefore let us remember that the definition of spirit is not possible of accomplishment, nor is the definition of God.*** He’s given us some very fine thoughts, but words cannot contain the experience of spirit or of God. ***When one says that spirit is the inexpressible, undefinable cause, the emanating energy, the one life and source of being,*** – or the source, let’s say, of existence, which is a way I’d rather say it because Being always has been. ***When one says that spirit is the inexpressible, undefinable cause, the emanating energy, the one life and source of being*,** (or the existence) ***the totality of all forces, of all states of consciousness and of all forms, the aggregate of life and that which is actively manifested of that life, the self and the notself, force, and all that force motivates, one is in reality evading the issue, attempting the impossible and hiding truth behind a form of words.*** Well, it’s tempting to do that, but amazing that DK really understands the indefinability of Spirit and that the sounds that we call words really cannot contain it, cannot grasp it. I think we have to experience identification as Spirit and words can lead us to the threshold, perhaps, but to go into the promised land of identification and Spirit, words alone will be availing and disguising. So, we're evading the issue that it is indefinable, attempting the impossible though we are Spirit and we are Being. ***This cannot however be avoided until such time as the soul consciousness is touched and known and the formless One can be perceived through the clear light of the intuition.*** So, the intuition reveals the all-pervading. It’s inspiring, exhausting, frustrating, it’s all those good things.

Now this is a long paragraph and I'm not going to take it up. I think DK is trying to prepare our minds for the way that we must study all of his writing and especially with *A Teatise on White Magic*, he’s getting practical in the book *A Treatise On Cosmic Fire.* Well, first of all, *Initiation, Human and Solar* gave us incentive, so did *Letters on Occult Meditation.* Then the big picture was presented in *A Treatise On Cosmic Fire,* and now following that book, the next major book I think with the lessons on white magic, and they became more practical. He’s trying to tell us how we should study these instructions whatever limitations of our mind, what can words reveal, what do they conceal. So we don't fall into the trap of thinking that the word is the thing.

So, let's say that this is the end of *A Treatise On White Magic* video commentary number 7, and today it’s up to page 26 to 31.

Here we have the beginning of *A Treatise On White Magic*, video commentary number 8, starting from page 31. Okay, I’m hoping this is about an hour in length to go through Master DK’s mind, or to allow His mind to enter our mind and illumine, bring things to light, bring order to our thinking. A hierarchical member is a member of society of organized and illumined minds. And may our minds become more organized and more illumined and through the influence of Master DK and other members of the hierarchy, that can happen if we are sufficiently attentive and persistent.

Okay friends, that's it for the moment, on where we go and I’ll make sure that this is sent to you or it will be on Makara and available in other way as useful. Thank you and bye bye.