**A Treatise on White Magic — Mental Rules 08
Transcript of Video Commentaries by Michael D. Robbins**

**Abstract**

Content for A Treatise on White Magic, Video Commentary, Program 8, Continuing the subsection: Man’s Three Aspects. 1 hr, 1 min: pages 31-35.

Spirit, Life, Energy. Amazing call to humility, that “adjusted sense of right proportion.” We can propose the possibility and also say “thus have I heard” or “according to the Tibetan” or the “Teaching.” DK calls Himself an aspirant. Thousands of years, as He was a Greek Scholar and also a Buddhist Scholar. All of these are caveats concerning the extent of the knowledge we may gather from our reading of the Tibetan and meditation upon His words. The sane way of viewing our progress. This breathing forth is the dynamic associated with emanation, a very important process.

Seven monadic types are to be found. The Seven Rays are called “the Seven Rays of Light.” Meaning is associated with angle of vision. We are still too immersed in distinction, necessarily so. The word “activity” pertains to the third ray. The Soul, the Mediator or Middle Principle. Anima Mundi, the “Soul of the World.” Sensitivity without self-consciousness. The type of distinctions of which He is speaking is quality. It determines the relationships which evidence themselves as differentiation. Soul carries distinction. The form-causitive nature of the etheric body must be investigated, and we are just now beginning to do this. Life is One and Essentially Non-Differentiatable but when the factor of soul enters, differentiation enters as well. Learn to see Sameness and Differentiation simultaneously—Oneness and Soul will then be understood.

Contacting the “Presence of God.” St. Paul understood “occult silence.” Occultist, Uranus, plus the mystic, Neptune. Does it require soul in order to relate the Spirit and Matter aspects? Does it require consciousness to differentiate Spirit-Matter into Spirit and Matter? The Creation of Matter (as distinctly objective) may be an Act of Self-Observation. Whenever we have the word “soul” we must think also of the word “relation”—Soul is the “middle principle.” The Systemic Law called the “Law of Cohesion” all the various factors in-Universe are held in coherency. Three ray aspects of soul.

[A Treatise on White Magic Video Commentary 8](http://makara.us/04mdr/webinars/atowm/2018-01-24-0952-ATOWM-Video-Commentary-8-Approx-1-hr.wmv) 107 MB .wmv file
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**Transcript**

Good morning everyone, we are working here in *A Treatise on White Magic* and this is video commentary number 8. We’re working on Spirit, Life and Energy. And I think here in white magic, we're getting the most complete definitions of these factors which form the foundation for future study. So DK is somehow is approaching them in a different way, a more complete way than He does in some other later books.

We’ve discussed the idea of Spirit. Is it Being? Is it Life? Is life-Being? Spirit turns out to be an energy which exists in universe. It’s a driving propulsive force, it has much to do with the Divine Will. Is it true Being? Well, it depends on the context in which it is used. Here I think, as it is presented here, it is not pure Being, but something that is derivative of pure Being or from pure Being.

***One of the first lessons we need to learn is that our minds, being as yet unresponsive to the hidden intuitions, make it impossible for us to say with assurance that such a condition is this, that or the other; that, until we can function in our soul-consciousness, it is not for us to say what is or what is not; that until we have submitted ourselves to the needed training we are in no position to deny or affirm anything. Our attitude should be that of reasonable enquiry and our interest that of the investigating philosopher, willing to accept an hypothesis on the basis of its possibility, but being unwilling to acknowledge as proven truth anything until we know it for and in ourselves. I, an aspirant to the higher mysteries, and one who has searched into them for a longer period than has been possible as yet to many, may write of things as yet impossible of demonstration to you or to the public who may read these instructions. To me they may be and are truth and proven fact and for me that may suffice. For you they should be regarded as significant possibilities and hints as to the direction in which truth may be sought, but beyond that you should not permit yourself to go. The value of these instructions lies in their sum total and is to be found in the underlying structure or skeleton of coordinated and correlated statements which must be considered as a whole and not in detail and this for two reasons: TWM 32***

01:38 ***One of the first lessons we need to learn is that our minds, being as yet unresponsive to the hidden intuitions, –*** notice how He identifies with us who are much lesser students on the path than He is – ***our minds, being as yet unresponsive to the hidden intuitions, make it impossible for us to say with assurance that such a condition is this, that or the other;*** we are still somewhat in the speculative realm although we are exercising discriminative knowledge and to a lesser, much lesser extent intuitive of knowledge. But not really yet, because we are not buddhically focused, we are occasionally buddhically receptive without being always buddhically focused. ***… that, until we can function in our soul-consciousness, –*** and not simply occasionally receptive to it – ***it is not for us to say what is or what is not; –*** so this is an amazing call to humility, that, as I usually say it, ‘adjusted sense of right proportion’, alright – ***that until we have submitted ourselves to the needed training we are in no position to deny or affirm anything.*** We can propose the possibility, and also say ‘thus have I heard’ or ‘according to the Tibetan’, or ‘according to the teaching’.

***Our attitude should be that of reasonable enquiry and our interest that of the investigating philosopher, willing to accept an hypothesis on the basis of its possibility, but being unwilling to acknowledge as proven truth anything until we know it for and in ourselves.*** Now, we know that many people err in this and assert the accuracy of their knowledge under all circumstances. This is hardly wise to do and is based upon a fear of being incorrect and is based upon the impatience. It's really based upon insecurity of the knowledge one asserts. The open-minded investigator is most interested in truth and not in the knowledge, not in the fact that he or she is asserting the accuracy of a certain kind of knowledge. The lower ego gets identified with that assertion and the assertion arises because of the attempt to protect the lower ego and it does not serve the cost of truth.

***I, an aspirant to the higher mysteries, and –*** okay, notice how He calls himself [***I, an aspirant*** … and He] is a Master. Well of course, maybe it had not been given out yet [that He is a master], let’s just say… It had not been given out who he was yet, but still He calls himself ***an aspirant,*** and any reader of His material, *A Treatise on Cosmic Fire* came first, before this book, so the reader would know the tremendous depth and scope of his knowledge. ***I, an aspirant to the higher mysteries, and one who has searched into them for a longer period than has been possible as yet to many*** (and I would say, would you not, for thousands of years, as he was a Greek scholar and also a Buddhist Scholar) ***may write of things as yet impossible of demonstration to you or to the public who may read these instructions.***

So, we see that Master Morya’s mind of trust is so very important. We have to have the reasonable and reasoning faith based upon the accuracy, and much that has been given and the seeming accuracy of still more, so, ***I, an aspirant to the higher mysteries*** (and we are simply aspirants to the lower mysteries) ***and one who has searched into them for a longer period than has been possible as yet to many, may write of things as yet impossible of demonstration to you or to the public who may read these instructions.*** We are not exactly *the public*, we are the specialized aspirants and disciples, highly focused, and the general public has not heard much of these things. But once, of course, we were members of the general public and found our way into a closer relationship with the sources of truth.

***To me they may be and are truth and proven fact and for me that may suffice. For you they should be regarded as significant possibilities and hints as to the direction in which truth may be sought,*** (you see this as the proper attitude) ***but beyond that you should not permit yourself to go.*** (Alright, the boundaries are being drawn.) ***The value of these instructions lies in their sum total and is to be found in the underlying structure or skeleton of coordinated and correlated statements which must be considered as a whole and not in detail and this for two reasons:***

All of these are caveats, concerning the extent of the knowledge we may gather from our reading of the Tibetan and meditation upon his words. Alright, so where is the value? It lies on the sum total and the many correlated statements. I think those who are true students of the Tibetan’s work will realize that as they study through the years the many books, they will be correlating what is found in one book and what is found in another. And that these correlations will shed a degree of, let's call it *probable light.* It seems like light, it may be light. It may be convincing, but we have to hold to its probability rather than assert its certainty. We are not at a stage in our development where we can assert its certainty. Later we will, using the same kind of work, ascertain its truth or falsity.

***1. Language, as earlier said, hides truth and does not reveal it. If truth is recognised, it is because the investigating student has found a point of truth in himself which serves to illumine his steps as he slowly and gradually presses forward. TWM 32***

10:55 ***Language,*** – He's telling us we must not go too much into detail, and why is that? ***Language, as earlier said, hides truth and does not reveal it.*** This is not too encouraging of a statement for those of us who work hard to represent what we think the truth to be in ever more refined language. I suppose it is an effort we must attempt, but we must not have the certainty that the word is the thing. ***If truth is recognised, it is because the investigating student has found a point of truth in himself which serves to illumine his steps as he slowly and gradually presses forward.*** This is the same way of viewing our progress, and so many seem to choose the fast way, to them it’s fast, they think it’s fast in which certainty about things is prematurely asserted.

The next statement is why we should consider this as a whole and not in detail or excessive detail anyway.

***2. There are many types of minds, and it is not to be expected that the information given, for instance, in this Treatise will appeal to all. It should be remembered that all people are units of consciousness breathed forth on one of the seven emanations from God. Therefore, even their monads or spiritual aspects are inherently different just as in the prism (which is one) there are the seven differentiated colours. Even this is so only because of the nature and point of view and the perceiving apparatus of the man whose eye registers and differentiates the varying rates of vibratory light. These seven subsidiary groups again produce a varying outlook, mentality, and approach, all equally right, but all presenting a slightly different angle of vision. When the above realisation is coupled to such factors as the different points in evolution, varying nationalities and characteristics, the inherent distinctions brought about through the interplay between the physical body involved and the environment, it will be apparent that no approach to such abstruse subjects as the nature of spirit and soul could have a general definition and submit themselves to a universal terminology. TWM 32-33***

12:32 ***There are many types of minds, and it is not to be expected that the information given, for instance, in this treatise will appeal to all.*** These are the ray and astrological types that have developed over many years in diverse ways and on diverse lines. So, not all things can appeal to all people, that's quite obvious, as otherwise we would have a very monochromatic humanity. ***It should be remembered that all people are units of consciousness breathed forth on one of the seven emanations from God.*** This *breathing forth* is the dynamic associated with emanation, a very important process and one that is seen constantly in Buddhist scripture and in Buddhist art which attempts to present the truth in pictorial form. So here, we continue: ***… all people are units of consciousness breathed forth on one of the seven emanations from God.***

***Therefore, even their monads or spiritual aspects are inherently different …*** well I will say this, not at core, in terms of the vehicle through which the essential Monad manifests, because of the core of every Monad is pure being which is identical under all purposes, under all circumstances. But we know what the Tibetan means, the seven different ray types of monads found on the monadic plane. ***Therefore, even their monads or spiritual aspects are inherently different just as in the prism (which is one) there are the seven differentiated colours.*** (This is a hint that seven monadic types are to be found.) ***Even this is so only because of the nature and point of view and the perceiving apparatus of the man whose eye registers and differentiates the varying rates of vibratory light.*** We remember that the seven rays are called “the Seven Rays of Light”.

***These seven subsidiary groups again produce a varying outlook, mentality, and approach, all equally right, but all presenting a slightly different angle of vision.*** (Meaning it is associated with angle of vision.) ***When the above realisation is coupled to such factors as the different points in evolution, varying nationalities and characteristics, the inherent distinctions brought about through the interplay between the physical body involved and the environment, it will be apparent that no approach to such abstruse subjects as the nature of spirit and soul could have a general definition and submit themselves to a universal terminology.*** We are still too immersed in distinction, necessarily so.

So many of us are somehow working with the Tibetan, which means that we are essentially working on the second ray as a manifest through one or other of our vehicles, especially the soul or monadic vehicles. As DK has said, and I’ll paraphrase that: *if you would have been working with me for a long time and find me to be your teacher and remain in my group, then one of your major vehicles is going to be found on the second ray. It may not be the soul but if it isn't, it will probably be the Monad.* So many of his first ray disciples, I would estimate, had the second ray monad. Those who were first ray in the soul nature had the second ray monad. Maybe not all, obviously. Rules exist to have exceptions, and we cannot get deeply enough into the psychology of each of those disciples to know whether this tendency applies to all of them. I’m thinking that there was a seventh ray soul who may have had a first ray monad, that would be a very powerful combination and not on the second ray at all. But anyway, will learn more about this as we advance in esoteric psychology.

Now, we’ve been studying spirit, life and energy, that propulsive something which drives all units of life into some kind of soul differentiation, some kind of qualitative differentiation, and then further into expression. As long as the breath proceeds to go forth and be withdrawn, go forth and be withdrawn, then there will be a sustainment of those units of life in their various levels of immersion in matter. But should the spirit withdraw entirely, then there will be the disappearance of those manifestations. I hope you have a little better idea; just read and reread these sections of the book and you can pause here and reread my notes if you wish.

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

***1. As the directional will, purpose, basic incentive…***

***2. As the coherent force…***

***3. As the activity of the atoms and cells of which the physical body is composed… TWM 30-31***

20:24 The life principle manifesting. ***As the directional… as the coherent force … as the activity*** (that’s the third ray word) ***… of the atoms and cells –*** I think I’ll put that word in here, the word *activity*. ‘Activity’ pertains to the third ray of activity and of abstract mind and the ray of creative intelligence but it is the ray of activity, primarily.

So, reread these things and study them as you can, always reserve for yourself sufficient time if possible to study and restudy what has been so abundantly presented to us, and we will not regret that if we do that. Oftentimes we are told: meditation, study and service – these are the ways of real spiritual advancement and the ways to help the inner workers and we have to look at the balance of these in our life because sometimes we do tend to de-emphasize or to ignore one or the other and we should try to keep a balance. Maybe service ends up being the most important of all. There are some moments in the teaching when DK writes that more advancement or progress can be achieved through service even than through meditation. It shows that there's a very strong influence of the Christ that is operative, because He was above all and is the great server.

Now we go to the next extensive description. It’s no longer spirit, life and energy, it’s:

***b. The Soul, the Mediator or Middle Principle. There are two angles or points of view from which the nature of the soul must be grasped: one is the aspect of the soul in relation to the fourth kingdom in nature, i.e. the human, and the other that of the subhuman kingdoms in nature, which, it must be remembered, are reflections of the three higher. TWM 33***

23:05 ***The Soul, the Mediator or Middle Principle.*** That’s the type of consciousness that we, at our stage of evolution, are trying to achieve. We may be taking two curricula at the same time in a way and via the antahkarana, availing ourselves of the impulse of the spirit. That is a more advanced curriculum and until we establish our ability to live consciously as a soul and within the periphery of the causal body, the egoic lotus, then we still have much to learn about still more advanced states. Many people get confused about soul: Solar Angel, Angel of the Presence, human soul, soul on its own plane, soul as consciousness. It’s a word that is used in many varying contexts; it’s quite fluid and we may have difficulty pinning down a definition which really seems to bring the light to us. But behind the objectivity of the personality is an observer, a presence which we are. If all of those personality vehicles were to fall away, this presence would still be there. Now, of course, everything is the monad in a way, everything is spirit. Everything is the emanation of being whether it’s personality, soul or triad or monad, all these technical terms. It’s all derivative from the essential reality. But in time and space, and given our type of limitations, we have to differentiate in order to understand at least initially, more deeply.

***There are two angles or points of view from which the nature of the soul must be grasped:***  Even monad has soul, if soul is consciousness. Soul is a state of sensitivity of apprehension of the nature of the object which is perceived through its means, through its agency and we seek the growth of soul which means we seek the growth of consciousness as we lessen our immersion in universal objectivity. Our immersion has closed down, our scope and depths of soul, our scope and depth of consciousness and we have to learn to expand the soul, expand the consciousness, expand our depth of appreciation, widen and deepen our ring pass not. This seems to be the universal process, immersion, deep immersion into limitation, and then retraction of that immersion. ***There are two angles or points of view from which the nature of the soul must be grasped: one is the aspect of the soul in relation to the fourth kingdom in nature, i.e. the human, …*** and we oftentimes call that the human soul and the other, that of the subhuman kingdoms in nature, which it must be remembered. Our reflections of the three higher, and here we’re talking about the anima mundi, the “Soul of the World”.

I guess all demonstrations of soul on this planet are expressions of the anima mundi, of the soul of the world. And of course there are higher expressions of soul as well. The great beings that exist on higher planes, they also have or works through soul. We’re not just talking about the consciousness which is limited by the causal body, by the egoic lotus, and to that we usually ascribe the name soul, but it's a much larger concept and eventually we find that there is a universal soul altogether.

***It should be borne in mind that the soul of matter, the anima mundi, is the sentient factor in substance itself. It is the responsiveness of matter throughout the universe and that innate faculty in all forms, from the atom of the physicist, to the solar system of the astronomer, which produces the undeniable intelligent activity which all demonstrate. It can be called attractive energy, coherency, sentiency, aliveness, awareness or consciousness, but perhaps the most illuminating term is that the soul is the quality which every form manifests. It is that subtle something which distinguishes one element from another, one mineral from another. It is the intangible essential nature of the form which in the vegetable kingdom determines whether a rose or a cauliflower, an elm or a watercress shall come into being; it is a type of energy which distinguishes the varying species of the animal kingdom and makes one man different from another in his appearance, nature and character. The scientist has tabulated, investigated and analysed the forms; names have been selected and given to the elements, and the minerals, the forms of vegetable life and the varying species of animals; the structure of the forms and the history of their evolutionary progress have been studied and deductions and conclusions have been reached, but the solution of the problem of life itself still eludes the wisest, and until the understanding of the "web of life" or of the body of vitality which underlies every form and links every part of a form with every other part is recognised and known to be a fact in nature, the problem will remain unsolved. TWM 33-34***

28:37 ***It should be borne in mind that the soul of matter, the anima mundi, is the sentient factor in substance itself.*** Alright, this is one way of looking at anima mundi, and it is a limited way of doing so. But let’s just say this approach to anima mundi does not feature self-consciousness which seems to arise when we reach the humans stage. So it is simply sensitivity. Let’s call it sensitivity without self-consciousness. But always there is the self-conscious factor of the higher planes and the group conscious factor which is beyond self-consciousness, from the group conscious angle which is considered to be a limitation. And then there is the monadic consciousness or awareness of the One which, still higher beings, preserve. So this anima mundi as he is describing it here.

***It is the responsiveness of matter throughout the universe and that innate faculty in all forms, from the atom of the physicist*** (and I suppose the subatomic particle now) ***to the solar system of the astronomer, which produces the undeniable intelligent activity which all demonstrate.*** Well they do this, then they debate about whether there is intelligent design, the religiously-inclined people think of this intelligent design as indicating the presence of a God, however they define that, and the war of scientific types find no reason to speak of the truth of intelligent design. They don't see it as necessary, but I think if one looks with great care, one will find profound intelligence. A principle of intelligent organization organizing the various types of beings, let me find in cosmos.

Alright, this anima mundi, ***It can be called attractive energy, coherency, sentiency, aliveness, awareness or consciousness, but perhaps the most illuminating term is that the soul is the quality which every form manifests.*** So, here are the verse names for soul, for the soul of the world, soul of matter that responsiveness of matter throughout the universe. There is no such thing as non-installed matter as inanimate matter, because the anima in this case is soul. We don’t have really inanimate substance at all. Everything is animate, everything has this responsiveness to sentiency solved and aims or uses ***attractive energy,*** it seems to be always connected with the second aspect, ***coherency,*** it all seems together, ***sentiency,*** its responsive, ***aliveness,*** people will dispute whether inanimate matter is alive but the occultist says yes, ***awareness,*** some type of relationship from one unit of life to another no matter how circumscribed, ***or consciousness, but perhaps the most illuminating term is that the soul is the quality …*** and we read very much in *Esoteric Psychology* that the soul is the quality of life and we have that triplicity which is quite illuminative life, quality and appearance relating pretty much to the first three rays. In that case, *life* does not mean pure being, it’s related to the first ray, the driving sustaining energy behind everything. He’s trying in various ways to give us words so that we can wrap our minds around this factor in creation.

***It is that subtle something which distinguishes one element from another, one mineral from another.*** This distinction is quality so the type of distinctions of which he is speaking is quality. ***It is the intangible essential nature of the form which in the vegetable kingdom determines whether a rose or a cauliflower, an elm or a watercress shall come into being; …*** so, it determines the relationships which evidence themselves as differentiation. He’s given us these differentiations in the plant kingdom and certainly we can distinguish between a rose and a cauliflower, but it's the soul aspect which has made that decision because it has produced a geometrical relationship, or some kind of internal relationship between the factors which compose a form and those relationships are distinct and emerged as distinctly perceived differences in the form. ***… an elm or a watercress*** (goodness what a contrast) ***it is a type of energy which distinguishes the varying species of the animal kingdom and makes one man different from another in his appearance, nature and character.*** So, soul carries distinction and ultimately there is no distinction in the realm of being. All things that are, simply are, and we have their commonality regardless of their apparently distinct quality as observed by the differentiating mind. But there is a way to look at all things regardless of their apparent differentiations and see them as the same as externalizations of the one infinite being.

[repeating:]

***The scientist has tabulated, investigated and analysed the forms; names have been selected and given to the elements, and the minerals, the forms of vegetable life and the varying species of animals; the structure of the forms and the history of their evolutionary progress have been studied and deductions and conclusions have been reached, but the solution of the problem of life itself still eludes the wisest, and until the understanding of the "web of life" or of the body of vitality which underlies every form and links every part of a form with every other part is recognised and known to be a fact in nature, the problem will remain unsolved. TWM 33-34***

***The scientist has tabulated, investigated and analysed the forms;*** (using the fifth ray in what here is a second ray context) ***names have been selected and given to the elements, and the minerals, the forms of vegetable life and the varying species of animals; the structure of the forms*** (compared to anatomy as an academic discipline) ***and the history of their evolutionary progress have been studied and deductions and conclusions have been reached, but the solution of the problem of life itself still eludes the wisest, and until the understanding of the "web of life" or of the body of vitality which underlies every form and links every part of a form with every other part is recognised and known to be a fact in nature, the problem will remain unsolved.*** Alright, the solutions still evades the form causative nature of the etheric body must be investigated, and we’re just beginning, we are just now beginning to do this.

So, during the Aquarian age we have so much of revelation which is destined to merge, and the masters have to be careful that it doesn’t happen too fast, otherwise humanity gets overwhelmed and its gradual, safe and sane evolutionary track, evolutionary method, will be disruptive.

We’re seeing that life is one and non-differentiable, but when that factor of soul enters in, differentiation occurs. Life is one and essentially non-differentiable, but when the factor of soul enters, differentiation enters as well. I guess it is important to be able to see sameness and difference simultaneously. So learn, all of us, to see sameness and differentiation simultaneously, and then we will see, we will understand both being and soul or oneness and soul; oneness and soul will then be understood. We’re dealing with words, and words can be used in many different ways.

It’s important for us to clearly define our terms and know what a particular term means to us and labor carefully to convey that meaning to others so that we actually understand each other. You know the old Voltaire statement, “If any man would converse with me, let him define his terms.” I've mentioned it more than once, it always struck me as a very important condition for mutual understanding and of course it suggests the fifth ray, and he had that kind of ability as well.

***The definition of the soul may be regarded as somewhat more feasible than that of spirit owing to the fact that there are many people who have experienced at sometime or another an illumination, an unfoldment, an uplifting, and a beatitude which has convinced them that there is a state of consciousness so far removed from that normally experienced as to bring them into a new state of being and a new level of awareness. It is something felt and experienced, and involves that psychic expansion which the mystic has registered down the ages, and which St. Paul referred to when he spoke of being "caught up to the third Heaven," and of hearing things there which it is not lawful for man to utter. When hearing and sight on those levels are both producing registered experience then we have the occultist plus the mystic. TWM 34***

41:06 ***The definition of the soul may be regarded as somewhat more feasible than that of spirit owing to the fact that there are many people who have experienced at sometime or another an illumination, an unfoldment, an uplifting, and a beatitude*** (a blessing) ***which has convinced them that there is a state of consciousness so far removed from that normally experienced as to bring them into a new state of being and a new level of awareness.*** So, the definition of soul. DK is saying more accessible because of human experience and there are many people who have experienced the Light or Greater Light or Greater Uplift of the consciousness and a growing awareness of different and higher states of vibration which we call higher states of being, ultimate being as one. But there are, as the word *Being* is used relatively, we encounter what we call different states of being.

***It is something felt and experienced, and involves that psychic expansion which the mystic has registered down the ages, –*** this psychic expansion has often been called contacting. Let’s give ourselves a new word here, and we’ll call it *the presence of God*. ***… psychic expansion which the mystic*** deem to be the presence of God ***which the mystic*** ***has registered down the ages, and which St. Paul referred to when he spoke of being "caught up to the third Heaven,”*** – DKalso talked about Saint Paul registering the seventh heaven, so St. Paul was elevated, mystic elevation. He was so strongly on the fifth ray, monadically considered, that he was an occultist and later appeared I believe as the Neoplatonist theurgist known as The Umblicus, right? ***St. Paul referred to when he spoke of being "caught up to the third Heaven," and of hearing things there which it is not lawful for man to utter.*** In terms of what DK has written about, St. Paul understood something, St. Paul understood what has been called “occult silence” and keeping the content of his mind well-differentiated and knowing what could be uttered or even thought in certain context and what it was forbidden to utter or even to think in other context.

***When hearing and sight on those levels are both producing registered experience then we have the occultist plus the mystic.*** From the astrological point of view, we realize this means Uranus plus Neptune. And really, both are necessary we have so much discussion and differentiation about occultist and mystics and so forth, as if it's quite undesirable to be a mystic and far better to be an occultist but the true occultist has blended his sensitive mysticism with his new scientific occultism and these are the two of the greatest synthesizing planets and we find them, here:



46:20 There they are, Uranus and Neptune, as if separated from the great number of planetary schemes which comprise what we might call the Esoteric Saturn. They’re all under the Saturnian control and in the Saturnian system, but the other two which are not really geometrically portrayed here with accuracy cannot yet be our above and beyond the realm of Saturn, okay? Alright, so, ***When hearing and sight on those levels –*** such as, what is the third heaven? We call it the realm of the higher mind and if hearing things there, maybe seeing things too,which is not lawful for man to utter when hearing and sight on those levels are both producing registered experience when we have the occultist plus mystic. I would say especially when it is possible to return at will to those states and not just, is there such a word here, happenstantially. Maybe there’s no such word, but by happenstance, that is, not knowing how you got there but somehow arriving at it, happenstantial, happenstantially.

Okay, now.

***1. The soul, macrocosmic and microcosmic, universal and human, is that entity which is brought into being when the spirit aspect and the matter aspect are related to each other.***

***a. The soul therefore is neither spirit nor matter but is the relation between them.***

***b. The soul is the mediator between this duality; it is the middle principle, the link between God and His form.***

***c. Therefore the soul is another name for the Christ principle, whether in nature or in man.***

***TWM 34-35***

48:15 ***The soul, macrocosmic and microcosmic, universal and human, is that entity which is brought into being when the spirit aspect and the matter aspect are related to each other.*** And my question has always been, my question, does it require soul in order to relate the spirit and matter aspects? And I think I have not solved that problem yet. Does it require consciousness to differentiate spirit-matter, we can call it that, into spirit and matter?

There are some philosophical questions there that need examination, and obviously when you think the Tibetan has it right, which we have every reason to believe he does and you find that your understanding is giving you present limitations as other or aren’t the other than what is normally presented. Then you have a responsibility to think very deeply about what may be the reason for the apparent contradiction or inconsistency. And that's where I am with this issue of the creation of matter which I think is an act of self-observation, I have often said. So the creation of matter may be an act of self-observation or matter as distinctly objective, alright. Anyway, that will be solved as we go along, maybe it’s already solved for many but at least to my own mind I have to go with what I think is necessary. So we have here the soul and it’s brought into being when spirit and matter, subject and object, are related but then how do you get the object? That's the question.

***a. The soul therefore is neither spirit nor matter but is the relation between them.*** That of course is an important concept and with it, one necessarily has to agree whenever we have the word *soul*, we must think also of the word *relation*.

***b. The soul is the mediator between this duality;*** the son mediates between the father and the mother. Consciousness mediates between the observer or the spirit and the form. Quality mediates life quality appearance between life and appearance and so forth ***… it is the middle principle,*** so we understand soul, and it has been said many times it is the ***middle principle. The soul is the mediator between this duality; it is the middle principle the link between God and His form.***

***c. Therefore the soul is another name for the Christ principle, whether in nature or in man.***

Alright these are the definitions that we are accustomed to. It’s going to be extensive, so we are soon reaching the point where this, our long program will conclude. As I look ahead here, I see we have probably even two more programs on how soul is here presented.

Well, let these definitions sink in and try to find yourself in that mediating place by at least identifying with what we usually consider to be objective. Of course, even the causal body or egoic lotus will seem like an object. To what does it seem like an object? Well, to a recessing soul consciousness it will seem like an object. Finally, anything that has come out of the universal Logos in all its incredible emanative variety will seem objective, and to what will it seem objective? It will seem objective to the universal soul. Remember that soul is a universal principle, a cosmic principle and is not simply to be confined to the limitations of the higher mental plane.

Maybe a little more here:

***2. The soul is the attractive force of the created universe and (when functioning) holds all forms together so that the life of God may manifest or express itself through them.***

***a. Therefore the soul is the form-building aspect, and is that attractive factor in every form in the universe, in the planet, in the kingdoms of nature and in man (who sums up in himself all the aspects) which brings the form into being, which enables it to develop and grow so as to house more adequately the indwelling life, and which drives all God's creatures forward along the path of evolution, through one kingdom after another, towards an eventual goal and a glorious consummation.***

***b. The soul is the force of evolution itself and this was in the mind of St. Paul when he spoke of the "Christ in you, the hope of glory." TWM 35***

54:35 ***The soul is the attractive force of the created universe and (when functioning) holds all forms together so that the life of God may manifest or express itself through them.*** Under the systemic law called the Law of Cohesion, all the various factors in universe are held in coherency. It is identified with the second aspect of divinity and when the soul force withdraws from the dense physical body or for any one of our personality vehicles, disintegration will ensue.

***a. Therefore the soul is the form-building aspect,*** (and what a variety of forms there that are built) ***and is that attractive factor in every form in the universe, in the planet,*** (what a jump there unless universe means the solar system)***in the universe, in the planet, in the kingdoms of nature and in man (who sums up in himself all the aspects) which brings the form into being, which enables it to develop and grow so as to house more adequately the indwelling life, and which drives all God's creatures forward along the path of evolution, through one kingdom after another, towards an eventual goal and a glorious consummation.*** That’s a marvelous definition again of *soul* and one that we want to highlight and maybe read again:

***Therefore the soul is the form-building aspect*** ***and is that attractive factor in every form in the universe, in the planet, in the kingdoms of nature and in man (who sums up in himself all the aspects) which brings the form into being,*** (actually the soul is that which is bringing the personality of man into being) ***which enables it to develop and grow so as to house more adequately the indwelling life*** (to withstand pressure of that indwelling life, the building has to be strong and correct) ***and which drives all God's creatures.*** It has a driving power too, we have to remember that the soul has a driving power, it ***drives all God's creatures*** ***forward along the path of evolution, through one kingdom after another, towards an eventual goal and a glorious consummation.*** This is the first ray aspect of soul and bringing forms into being is the third ray aspect of soul and enables it to grow and develop and grow. Let’s just say this is the second ray aspect of soul. DK thinks this way, He always, listing a kind of a numerical system under much of what He says, and He tries to ensure that the different aspects are properly represented.

***b. The soul is the force of evolution itself and this was in the mind of St. Paul when he spoke of the "Christ in you, the hope of glory."*** The soul representing, manifesting overseen growth driving forward all towards a glorious consummation which is our hope of course, being immersed as we are so deeply in objectivity.

This will be the end of *A Treatise on White Magic* video commentary number 8 and we are on, around, I guess it’s Page 31 to 35 and am I correct here? There’s no telling. Let’s see where we are here, yeah 31 to 35, okay.

Well, it’s so interesting to dwell on these things to ponder on them, to stay with them, and to allow that pondering to bring in the light. So we’re still working in the next program with DK’s definition of soul and, this will be now here of *A Treatise on White Magic* video commentary number 9, and starting with Page 35.

Okay friends, that's going to be it for the moment and we will continue our work together at the next possible opportunity, always expanding our knowledge and our consciousness and our sensitivity and our resultant ability and service and our contact with the One until we identify as the One.

See you before long, bye-bye.