**Abstract**

Content for A Treatise on White Magic, Video Commentary, Program 24, Rule 3.3, Continuing Rule Three, SOUL LIGHT AND BODY LIGHT. 1 hr, 3 min: pages 103-109.

Harmlessness in thought. Harmlessness in emotional reaction. Harmlessness in act. There is no obligation to obey. Follow the dictates of your own soul and the promptings of your higher self. The methods of white magic. First Ray – Spiritual Energy, Second Ray – Magnetic Force, Third Ray – Radiant Glory. The solar plexus express the magnetic force of the matter aspect in man. “The lower light is thrown upward and the greater light illuminates the three; the work of the four proceedeth.” The “cosmic intermediary” is the term given to the etheric body. The dark light of the tiny atoms of which the physical vehicle is constructed. Physical form, vital body, emotional body, and head centre in accord and alignment. The soul light penetrates into the region of the pineal gland; there it produces an irradiation of the ethers of the head. The magnetic power of the light in the head, and the radiant force of the soul produce stimulation. The soul, seated “on the throne between the eyebrows”. Then the work of the four proceeds.

[A Treatise on White Magic Video Commentary 24](http://makara.us/04mdr/webinars/atowm/2018-01-31-2058-ATOWM-Video-Rule-3-3-Commentary-24-Approx-1h.wmv) 94 MB .wmv file  
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Audio of A Treatise on White Magic Video Commentary 24 by Michael D. Robbins.    **Transcript**

Hi everybody. We're continuing, I'm going right on. We've been working with harmlessness. It is said here:

***Harmlessness brings about in the life caution in judgment, reticence in speech, ability to refrain from impulsive action, and the demonstration of a non-critical spirit. So, free passage can be given to the forces of true love, and to those spiritual energies which seem to vitalize the personality, leading consequently to right action. TWM 103***

***Harmlessness brings about in the life caution in judgment, reticence in speech, ability to refrain from impulsive action, and the demonstration of a non-critical spirit. So, free passage can be given to the forces of true love –*** so, basically we're finding that the sea harmfulness obviously. So let's see, be careful here, yeah harmfulness leads to the impossibility of transmitting true love. Which is obvious in a way but DK asks us to try to cultivate or practice harmlessness with zest, and with understanding, zest and understanding,or is it zest and something else? Well anyway I think we get the idea we look every day at our interactions with others and also our attitude towards ourself.

***Let harmlessness, therefore, be the keynote of your life. An evening review should be carried forward entirely along this line; divide the review work in three parts and consider:***

***1. Harmlessness in thought. This will primarily result in the control of speech.***

***2. Harmlessness in emotional reaction. This will result in being a channel for the love aspect of the soul.***

***3. Harmlessness in act. This will produce poise, skill in action and the release of the creative will.***

***These three approaches to the subject should be studied from their effects upon one's own self and development, and from their effect upon those whom one contacts and upon one's environing associates. TWM 103***

***Let harmlessness therefore be the keynote of your life.*** *S*o easily stated and so demanding is it not, that ***harmlessness therefore be the keynote of your life.*** ***An evening review should be carried forward entirely along this line; divide the review work in three parts –*** well, it's going to be important to highlight all of this one can see.

***1. Harmlessness in thought. This will primarily result in the control of speech.***

***2. Harmlessness in emotional reaction. This will result in being a channel for the love aspect of the soul.***

***3. Harmlessness in act. This will produce poise, skill in action*** very Libran qualities really ***and the release of the creative will.***

0:03:35 As we stop to think before we act and create intelligently in line with the divine plan, try to be intuitively aligned with whomever we may interact with, with whomever we may interact, and learn through spiritual discernment what is to be done.

***These three approaches to the subject should be studied from their effects upon one's own self and development, and from their effect upon those whom one contacts and upon one's environing associates.*** So we have study in terms of reaction upon oneself on others and upon the environment, it is clear observing work is it not? Clear observant work. And it's quite concrete, quite definite, nothing abstract about this really is there, nothing abstract. ***These three approaches to the subject should be studied from their effects upon one's own self and development, and from their effect upon those whom one contacts and upon one's environing associates.*** I suppose upon one's environment.

***May I interpolate here the remark that I make suggestions, based on experience in occult work. There is no obligation to obey. We seek to train intelligent servers of the race, and these are developed by self-initiated effort, freedom in action and discrimination in method and not by unquestioning obedience, negative acquiescence, and blind following. Let this not be forgotten. If any command may ever emanate from the subjective band of teachers of whom I am a humble member, let it be to follow the dictates of your own soul and the promptings of your higher self. TWM 103-104***

***May I interpolate here the remark that I make suggestions, based on experience in occult work. T***his is a course and eating the way a second-ray master tends to work, but it seems also to be a method employed by hierarchy in general.

***There is no obligation to obey. We seek to train intelligent servers of the race, and these are developed by self-initiated effort, freedom in action and discrimination in method and not by unquestioning obedience, negative acquiescence, and blind following.*** He's eliminating the sixth ray approach here, which tends to demand unquestioning obedience and an unquestioning acquiescence as well, and a blind following. Okay now before we proceed all right. ***Let this not be forgotten. If any command may ever emanate from the subjective band of teachers of whom I am a humble member, let it be to follow the dictates of your own soul and the promptings of your higher self.***

So, he's interpolated the idea of harmlessness and told us that we must review our day in this respect and he has really talked about harmlessness in mind in an emotional response and in physical act clear enough isn't it? So it is left to us to see whether we will do these things or not.

***Before we proceed to an analysis of this Rule and of the previous one, for Rules II and III are the two halves of a whole, I would like to remind you that, in this series of meditations upon these ancient formulas, we are concerned with the magical work of the aspirant as a co-worker in the enterprises of the Great White Lodge. We are dealing with the methods of white magic. Let me remind you also, that the magical work of our planetary Hierarchy consists of tending the psyche in the world of forms, so that the unfolding flower of the soul may be nurtured and fostered in such wise that radiant glory, magnetic force and (ultimately) spiritual energy may be demonstrated through the medium of the form. Thus the power of the three Rays of divine Manifestation may be seen. TWM 104***

|  |  |
| --- | --- |
| ***First Ray*** | ***Spiritual Energy*** |
| ***Second Ray*** | ***Magnetic Force*** |
| ***Third Ray*** | ***Radiant Glory*** |

***These rays likewise find their microcosmic reflections in the aura of perfected man.***

|  |  |  |  |
| --- | --- | --- | --- |
| ***First Ray*** | ***Monadic*** | ***Spiritual Energy*** | ***Head Centre*** |
| ***Second Ray*** | ***Egoic*** | ***Magnetic Force*** | ***Heart Centre*** |
| ***Third Ray*** | ***Personality*** | ***Radiant Glory*** | ***Solar Plexus*** |

***You inquire, Why do I not say the throat centre? Because the centres below the diaphragm symbolize primarily the personal lower self, and in their synthesising centre, the solar plexus, express the magnetic force of the matter aspect in man. The throat centre is swept [105] into increasing creative activity as the personality vibrates to the soul. TWM 104-105***

0:07:45 ***Before we proceed to an analysis of this Rule and of the previous one, for Rules II and III are the two halves of a whole, I would like to remind you that, in this series of meditations upon these ancient formulas, we are concerned with the magical work of the aspirant as a co-worker in the enterprises of the Great White Lodge.*** Now we see maybe why we didn't go into such an analysis of the rule number two, because it is being handled here with rule number three, as two halves of one whole.

***We are dealing with the methods of white magic. Let me remind you also, that the magical work of our planetary Hierarchy consists of tending the psyche in the world of forms, so that the unfolding flower of the soul may be nurtured and fostered in such wise that radiant glory, magnetic force and (ultimately) spiritual energy may be demonstrated through the medium of the form.*** We learn that hierarchy is engaged in magical work and that the unfolding of the soul of all forms is the objective of this work.

White magic has to do with the unfolding of soul powers. The tending of the psyche of the world of forms. Certainly, in the DINA books, *Discipleship in the New Age* books, saw Master DK tending the psyche of his ashramic group, not those yet entirely within the ashram, but standing within the periphery, and He certainly saw into the psyche as He intended it and attempt to help each student increase consciousness and effectiveness in the world. What great psychological insight that does require?

***Thus the power of the three Rays of divine Manifestation may be seen.***

|  |  |
| --- | --- |
| ***First Ray*** | ***Spiritual Energy*** |
| ***Second Ray*** | ***Magnetic Force*** |
| ***Third Ray*** | ***Radiant Glory*** |

On the third the light within the four shines forth. I was wondering how He was going to do this and whether because there is so much activity in the third ray He was going to call it the source of spiritual energy but He did it differently. Radiant glory, magnetic force, and ultimately interestingly since the first ray development comes later a spiritual energy.

0:11:30 Okay, now moving along and also yes, page 103 okay:

***These rays likewise find their microcosmic reflections in the aura of perfected man.***

|  |  |  |  |
| --- | --- | --- | --- |
| ***First Ray*** | ***Monadic*** | ***Spiritual Energy*** | ***Head Centre*** |
| ***Second Ray*** | ***Egoic*** | ***Magnetic Force*** | ***Heart Centre*** |
| ***Third Ray*** | ***Personality*** | ***Radiant Glory*** | ***Solar Plexus*** |

So, the first ray relates to the monadic center, whatever the ray of the monad may be, and it even says spiritual energy and is associated with the head center. The second ray relates to the ego, the causal body the egoic lotus, its nature evidences magnetic force and it is associated with the heart center, and the third ray relates to the personality, from which eventually under Vulcan, I suppose a radiant glory will shine forth. Interestingly the solar plexus the solar plexus is sometimes considered to be ruled by the moon, although DK does give Mars and Neptune, Mars for the undeveloped man and Neptune for the disciple. That's on page 517 of *Esoteric Astrology* and the heart center by the Sun and the head center by Uranus in a way, but Neptune is there as well, atma-buddhi, and we have the head center related to the Monad but also as well to the etheric plane. Maybe it's the heart within the head that particularly relates to the monad.

You inquire why do I not say the throat center? Because the centers in below the diaphragm symbolized primarily the personal lower self and in their synthesizing center the solar plexus expressed the magnetic force of the matter aspect of man. The throat center is swept into increasing creative activity as the personality vibrates to the soul and then it is not ruled by earth but by Saturn, and to a degree by Uranus and the seventh ray.

So He is dealing with the three periodical vehicles and the head center relates to one of them, that is the monad to the heart center to the next periodical vehicle, which is the ego nor the soul on the higher mental plane and then if we wish to relate to the periodical vehicle of the personality we cannot go above the diaphragm, we have to use the centers below the diaphragm the solar plexus being their synthesis of course from a certain perspective the throat center with its third ray rulership does connect with the third ray third ray a generically considered of the third periodical vehicle, but He is trying to divide different types of centers in their relationship to the periodical vehicle, so we have the head, the upper torso, and the lower torso as He was describing in the introduction he focused on those particularly, as the most important three within the five of man, leaving the arms and the legs in a category of their own a lesser category of their own.

Spiritual energy magnetic force radiant glory shining forth at the trans Transfiguration and maybe we would say magnetic force demonstrating … at the fourth initiation, and spiritual energy demonstrating at mastership and chohanship, the fifth initiation and the sixth initiation.

All right … so He's explained why he doesn't use the throat center, we do see that he wants to keep that division of head higher torso and sub diaphragmatic torso.

0:17:10 All right now we seem to be getting into the actual rule itself.

***Let us now consider the words at the end of the previous rule: "The lower light is thrown upward and the greater light illuminates the three; the work of the four proceedeth."***

***What of this lower light? The student should remember that for the present purposes he has three bodies of light to consider:***

***There is the radiant body of the soul itself, found on its own plane, and called, frequently, the Karana Sarira or the causal body.***

***There is the vital or etheric body, the vehicle of prana which is the body of golden light, or rather the flame coloured vehicle.***

***There is the body of "dark light", which is the occult way of referring to the hidden light of the physical body, and to the light latent in the atom itself. TWM 105***

***Let us now consider the words at the end of the previous rule: "The lower light is thrown upward and the greater light illuminates the three; the work of the four proceedeth."***

***What of this lower light? The student should remember that for the present purposes he has three bodies of light to consider:*** Is He going to include the soul among the lower lights, let's see:

***There is the radiant body of the soul itself,*** and we will call that eventually radiant, not at first ***found on its own plane, and called, frequently, the Karana Sarira or the causal body.***

***There is the vital or etheric body, the vehicle of prana which is the body of golden light, or rather the flame coloured vehicle.*** We've been told called the golden bowl, and then:

***There is the body of "dark light",*** the Cancerian body in a way with the hidden light and I think if we were to look at … *Esoteric Astrology* page 329. The light within the form, ***this is the diffused light of substance itself the dark light of matter referred to in the Secret Doctrine, it is the light awaiting the stimulation coming from Soul light.***

I think we see another source here which describes this dark light and it's related to Cancer, the oldest of all the signs prominent then in the first part of the previous solar system.

So the body of dark light ***which is the occult way of referring to the hidden light of the physical body, and to the light latent in the atom itself.*** Described under Cancer. So we have the radiant body of the soul itself. Okay, we have the vital or etheric body which is the flame, body of flame, and that's reminding us somewhat of the flame-like body.

I think on page 169 *A Treatise on Cosmic Fire*, all that is left after the Monad has done quite a bit of work, and the body of dark light. … page 166 … the body incorruptible, here it is the body of fire. It's the body of flame and it has to do with the etheric body which does in some sense reflects the monad, so this important read here at the juncture of page 166 and 167

***The body of fire is the body incorruptible or indestructible spoken of by Saint Paul and is the product of evolution of the perfect blending of the three fires, which ultimately destroy the form. When the form is destroyed there's left the intangible spiritual body of fire one pure flame distinguished by seven brilliant centers of intensive learning*** it sounds like an etheric phenomenon ***This electric fire is the result of the bringing together of the two poles and demonstrates at the moment of completed atonement,*** I suppose of per percent of will of the higher head Center and the base of the spine. It demonstrates the occult truth of our God is a consuming fire. … okay this is the body of flame body … So the body incorruptible, a very late development, and the body of light and dark light. So:

***These three types of energy are referred to in the* Old Commentary *under the following symbolic terms:***

***"When the radiant light of the Solar Angel is fused with the golden light of the cosmic intermediary, it awakens from darkness the rush light of anu, the speck."***

***The "cosmic intermediary" is the term given to the etheric body, which is part and parcel of the universal ether. It is through the etheric body that all the energies flow, whether emanating from the soul, or from the sun, or from a planet. Along those living lines of fiery essence pass all the contacts that do not emanate specifically from the tangible world.***

***The dark light of the tiny atoms of which the physical vehicle is constructed is responsive to the stimulation passing down from the soul into its vehicle, and, when the man is under control of the soul, there eventuates the shining forth of the light throughout the body. This [106] shows as the radiance emanating from the bodies of adepts and saints, giving the effect of bright and shining light. TWM 105-106***

0:23:50 ***These three types of energy are referred to in the* Old Commentary *under the following symbolic terms:***

***"When the radiant light of the Solar Angel is fused with the golden light of the cosmic intermediary, it awakens from darkness the rush light of anu, the speck."*** The speck is sort of the way of describing the dense materiality. I have sometimes used a term called the upi penultimate … it's sort of an ultimate time-space event. I can't think what it means right now [laughter] but the it's the tiniest possible structure in any universe, ultimate particle event, that's what I've called it, yes.

Alright, so I think we see the three bodies of light why are we interested in them because this is the in a way the lower light that's thrown upward, but it cannot be only the radiant body of the soul there has to be something else because thrown upward towards the soul which is the a greater light unless we're talking about the light of the monad.

***The "cosmic intermediary" is the term given to the etheric body, which is part and parcel of the universal ether*** of the ether of the universe. ***It is through the etheric body that all the energies flow, whether emanating from the soul, or of the sun, or from the planet*** the etheric body carries them all and the mode of caring will be interesting see ***along those living lines of fiery essence pass all of the contacts that do not emanate specifically from the tangible world*** although the etheric body can be affected as well by the tangible world. Now we have a little light adjustment issue here hmm?

***The dark light of the tiny atoms of which the physical vehicle is constructed.*** Remember now we're going to have subatomic particles to deal with as well it ***is responsive to the stimulation passing down from the soul into its vehicle, and, when the man is under control of the soul, there eventuates the shining forth of the light throughout the body.*** … and this is noted at the glorification of Transfiguration.

***This shows as the radiance emanating from the bodies of adepts and saints, giving the effect of bright and shining light.*** Yet again, with the shining forth of this light in some measure after the trends figuration.

***When the radiant light of the soul is blended with the magnetic light of the vital body, it stimulates the atoms of the physical body to such an extent that each atom becomes in turn a tiny radiant centre. This only becomes possible when the head, heart, the solar plexus and the centre at the base of the spine are connected in a peculiar fashion, which is one of the secrets of the first initiation. When these four are in close cooperation the "floor of the triangle" as it is symbolically called, is prepared for the magical work. In other words—these can be enumerated as follows:***

***a. The physical material form with its centre at the base of the spine.***

***b. The vital body working through the heart centre where the life principle has its seat. The activities of the body which are due to this stimulation are carried through the circulation of the blood.***

***c. The emotional body, working through the solar plexus centre.***

***d. The head centre, the direct agent of the soul and its interpreter, the mind. These four are in complete accord and alignment. TWM 106***

***When the radiant light of the soul is blended with the magnetic light of the vital body, it stimulates the atoms of the physical body to such an extent that each atom becomes in turn a tiny radiant centre.*** Okay, so this marks the drawing forth into radiance of the latent dark light of the dense physical body.

0:28:45 ***This only becomes possible when the head, heart, the solar plexus and the centre at the base of the spine*** I guess the kundalini must add its stimulating power ***are connected in a peculiar fashion, which is one of the secrets of the first initiation.*** Not to be given here by us, but probably given when we took the first initiation.

So, we have the blending then of four centers in some fashion. Then let's see if this connects with a four-foldness that we're talking about here.

***When these four are in close cooperation the "floor of the triangle" as it is symbolically called, is prepared for the magical work.*** Okay, so let's see what we have. We have the head we have the heart they have the solar plexus and the base of spine center.

***In other words—these can be enumerated as follows:***

***a. The physical material form with its centre at the base of the spine.*** it has been associated also with the etheric body in other context in the sacral center has been associated with the dense physical form.

***b. The vital body working through the heart centre where the life principle has its seat.*** So that's a different kind of assignment ***The activities of the body which are due to this stimulation are carried through the circulation of the blood.***

***c. The emotional body, working through the solar plexus centre.***

***d. The head centre, the direct agent of the soul and its interpreter, the mind.*** Soul mind and brain, the head center being involved with the brain. ***These four are in complete accord and alignment according to a certain arrangement already.***

So, the physical material form related to the base of the spine in the heart related to the vital body. Interesting indeed the emotional body to the solar plexus as we would expect and the head center is there we seem to be skipping around a little bit only as we ascend from the dense physical appropriately related to the foundational center, but then with the vital body we skip to the heart center which is above this solar plexus, then we move to the emotional body, go down again to the solar plexus and then the mind will be related to the head center and the soul as well.

***These four are in complete accord and alignment.***

***When this is the case, the work of initiation and its interludes of active discipleship become possible. Before this time the work cannot proceed. This is foreshadowed in the aspirant when there is enacted a symbolic happening in the light in the head which is the forerunner of the later stage of initiation.***

***In this stage, the soul light penetrates into the region of the pineal gland; there it produces an irradiation of the ethers of the head, of the vital airs; this produces a stimulation of the atoms of the brain so that their light is fused and blended with the other two, the etheric light and the soul light, and there is then produced that inner radiant sun of which the aspirant becomes conscious in his physical brain experience. Frequently students speak of a diffused light or glow, this is the light of the physical plane atoms of which the brain is composed; later they may speak of seeing what appears to be like a sun in the head. This is the contacting of the etheric light, plus the physical atomic light. Later they become aware of an intensely bright electric light; this is the soul light, plus the etheric and the atomic. When that is seen, they frequently become aware of a dark centre within the radiant sun. This is the entrance to the Path disclosed by the "shining of the light upon the door." TWM 106-107***

0:32:25 ***When this is the case, the work of initiation and its interludes of active discipleship become possible.*** What does that mean? that between initiations between initiations there are active interludes of discipleship with the working house of that which has been learned through the initiation process.

***Before this time the work cannot proceed. This is foreshadowed in the aspirant when there is enacted a symbolic happening in the light in the head which is the forerunner of the later stage of initiation.*** I think if we're talking about the glorification we have to be speaking of the third initiation the glorification begins at the third initiation. Really, He comes up with some really profound technicalities here and we have to somehow blend them all together.

***In this stage, the soul light penetrates into the region of the pineal gland;*** So, it's the physical level and also the etheric pineal and/or the etheric area around the pineal and ***there it produces an irradiation of the ethers of the head, of the vital airs; this produces a stimulation of the atoms of the brain so that their light is fused and blended with the other two,*** forms of light I suppose, being ***the etheric light and the soul light,*** the thicker the etheric light to the other two huh I'm stopping to figure it out and there it is in the next sentence, etheric light in the soul light ***and there is then produced that inner radiant sun of which the aspirant becomes conscious in his physical brain experience.*** Now the some will have experienced this he still calls the one who thus experiences an aspirant.

***Frequently students speak of a diffused light or glow, this is the light of the physical plane atoms of which the brain is composed; later they may speak of seeing what appears to be like a sun in the head. This is the contacting of the etheric light, plus the physical atomic light. Later they become aware of an intensely bright electric light; this is the soul light, plus the etheric and the atomic.*** So, the soul light is playing the role of the first aspect.

***When that is seen, they frequently become aware of a dark centre within the radiant sun.*** In the indigo dark Center, and

***This is the entrance to the Path disclosed by the "shining of the light upon the door."*** I believe this is sometimes called the cave. Now, in the case of those who know something about it, it is sometimes approached ambitiously by the individual, and we have to remember that always service is our goal and not simply the selfish moving ahead into greater abilities.

***Students must remember that it is possible to have reached a high stage of spiritual consciousness without seeing any of this brain radiance. This is altogether in the nature of phenomena, and is largely determined by the calibre of the physical body, by past karma and achievement, and by the ability of the aspirant to bring down "power from on high", and to hold that energy steady in the brain centre whilst he himself in meditation is detached from the form aspect, and can look serenely at it.***

***When this has been accomplished (and it is not an objective to be worked for, but is simply an indication to be registered in the consciousness and then dismissed) the consequent stimulation produces a reaction of the physical body. The magnetic power of the light in the head, and the radiant force of the soul produce stimulation. The centres begin to vibrate, and their vibration awakens the atoms of the material body until eventually the powers of the vibrating etheric body have swung even the lowest centre into line with the highest. Thus the fires of the body (the sum total of the energy of the atoms) are swept into increased activity until such time [108] as there is a rising up the spine of that fiery energy. This is brought about by the magnetic control of the soul, seated "on the throne between the eyebrows". TWM 107-108***

0:36:30 ***Students must remember that it is possible to have reached a high stage of spiritual consciousness without seeing any of this brain radiance.***

***This is altogether in the nature of phenomena,*** so that having to do with the lower form, whereas noumenon has to do with the higher archetypes ***and is largely determined by the calibre of the physical body, by past karma and achievement, and by the ability of the aspirant to bring down "power from on high", and to hold that energy steady in the brain centre whilst he himself in meditation is detached from the form aspect, and can look serenely at it.*** So, there is detachment and yet there is a holding of energy within the brain center and this is going to produce that sun-like appearance and eventually intensely bright electric light, intensely bright electric light. Normally, we would think of that as relating to the first aspect, but the soul is taking the position of the first aspect here.

Hmmm, much to study here, much to remember. These are the technicalities and again he seems to be dealing with the effect upon the aspirant, not so much with the creation of the thoughtform, but with a necessary condition which precedes the creation of the proper thought form all right which is being created in the white magical process.

***When this has been accomplished (and it is not an objective to be worked for,*** now see that the important point is the service aspect which is to be worked for, but this is an incidental we might say ***but is simply an indication to be registered in the consciousness and then dismissed) the consequent stimulation produces a reaction of the physical body.*** So, there is a combination of lights, pineal and etheric stimulation, a fusion of soul etheric and pineal gland, and when this happens then when this happens a reaction in the dense physical body occurs.

***The magnetic power of the light in the head, and the radiant force of the soul produce stimulation.*** Okay, so some of this has been written in before in ancient days.

***The centres begin to vibrate, and their vibration awakens the atoms of the material body until eventually the powers of the vibrating etheric body have swung even the lowest centre into line with the highest.*** That's why I say it stimulates alignment, so what do we have here? A great alignment occurs.

***Thus the fires of the body (the sum total of the energy of the atoms) are swept into increased activity until such time as there is a rising up the spine of that fiery energy.*** The fire of the third aspect of divinity the Kundalini is stimulated and

***This is brought about by the magnetic control of the soul, seated "on the throne between the eyebrows".*** So, head center stimulation must settle in the area of the brow, between the eyebrows, and from there, there is a control of the process here described. Well it takes some fifth ray memory here to work with what is given the light of the head will produce the stimulation its magnetic power will produce stimulation. I'm not sure how that astrology came in there, but He is trying to give us a hint.

0:41:305 The magnetic part of the light in the head and the radiant force of the soul produce a kind of stimulation which causes the center to vibrate and to align and evokes the fire of the body. So the magnetic power of the light in the head plus the force of the soul produces a response of all the centers which come into alignment and which evoke the fiery response of the fires of the body the kundalini. Then all of this all of this is directed from the seat between the eyebrows.

So maybe we can get an idea of that, we have to promote the soul mind brain alignment, this will lead eventually, as power is brought from on high, to the creation of a light in the head. This will have an effect upon the etheric centers and bring them into alignment and this powerful alignment will evoke the response of the fires of the body, the uprising of the kundalini, and all of this is directed once we pass the mystical stage because when we are involved with the mystical stage only we may the stimulation may remain only at the top of the head and not come down to the directing center from which all of this can be engineered.

Okay, so now long ago I've written that kundalini has a sound and throws out matter there was a dual sound of the soul in monad, ***dual the moving forward the door is left behind*** soul and spirit ahead this is coming from one of the early rules of *The Rays and the Initiations.*

***Here enters in the work of one of the means of yoga, abstraction or withdrawal. Where the three lights are blended, where the centres are aroused and the atoms are also vibrating, it becomes possible for the man to centre all three in the head at will. Then, by the act of the will and the knowledge of certain words of Power he can enter into samadhi and be withdrawn from his body, carrying the light with him. In this way the greater light (the three fused and blended) illuminates the three worlds of man's endeavours and "the light is thrown upward" and illuminates all the spheres of man's conscious and unconscious experience. This is spoken of in the occult writings of the Masters in these words:***

***"Then the Bull of God carries the light in his forehead, and his eye transmits the radiance; His head, with magnetic force, resembles the blazing sun, and from the lotus of the head, the path of light issues. It enters into the Greater Being, producing a living fire. The Bull of God sees the Solar Angel, and knows that Angel to be the light wherein he walks."***

***Then the work of the four proceeds. The four are at-one. The Solar Angel is identified with his instrument; the life of the sheaths is subordinated to the life of the inner divinity; the light of the sheaths is fused with the light of the soul. The head, the heart, and the base of the spine are geometrically aligned and certain developments then become possible. TWM 108***

***Here enters in the work of one of the means of yoga, abstraction*** the fifth stage and I've been living in the Scandinavian countries too long where every *J* is a *u,* so this is pratyahara ***or withdrawal.***

***Where the three lights are blended, where the centres are aroused and the atoms are also vibrating,*** now this is this is the summation he's giving to us of the process which has occurred ***it becomes possible for the man to centre all three in the head at will.*** Let's see, what three we are we talking about but then the fire of mind focused in the heads clear light let the group stand so I'm looking at rule one of the *The Rays and the Initiations.*

***Then, by the act of the will and the knowledge of certain words of Power*** let's just say which so far are not communicated to us – ***he can enter into samadhi and be withdrawn from his body,*** it's a state of detachment it's probably beginning at the third degree but has higher and higher examples there are higher and higher samadhic states, and it comes through contemplation of a kind a high form of contemplation he can enter into Samadhi and be withdrawn from his body ***carrying the light with him.***

***In this way the greater light (the three fused and blended) illuminates the three worlds of man's endeavours and "the light is thrown upward"*** into the head apparently ***and illuminates all the spheres of man's conscious and unconscious experience.*** Do we mean by that also super conscious super conscious so a swollen mental bodies could be considered unconscious until this happens.

0:47:25 Okay, I think we're really being given in this particular paragraph some amazing instructions about abstraction or pratyahara. There are three lights we've been talking about the light of the soul the light of the ether and the dark light of the body which can be raised to a point of radiance so that each tiny little atom becomes like a miniature Sun. So those three lights are going to be blended the center's aroused and the atoms vibrating and then they're going to be centered in the head, all these three lights centered in the head within the fire of mind focused within the heads clear light, as rule one of *The Rays and the Initiations* tells us, as if taking off on a higher trajectory after *A Treatise on Cosmic Fire* and later in the writing period of the Tibetan it becomes possible for the man to Center all three lights in the head at will, then by an act of the will which seems to tell us that were around the period of the third degree and the knowledge of certain words of power, and we be given some words of power like *I see the greatest light* or *I assert the fact* or *purpose itself am.* I don't know if they're part of the series I'm talking about now, which are the words of power for building the antakarana are the same words of power here, sometimes the Tibetan might use a blind in that way give us something but not tell us what it is, and we have to figure out that it's already been given.

So he can enter with these three lights into the state of Samadhi he can carry the light with him from the head as he rises out of the head … as he rises the power of the head in this way the greater light the three fused and blended and we want to say in the head illuminates the three worlds of man's endeavor, because it's thrown upward into those unconscious areas and the light is thrown upward and illuminates all the spheres man's conscious and unconscious experience and we're going to include the astral body and the mental body has spheres of potentially conscious experience but unconscious for most and this is spoken of in certain occult writings.

We're going to look at that Vulcan. just mentioning this Vulcan ruling the law of vibration is what evokes that Sun-like radiation of the little atoms, it's a representation of spiritual will soul light is penetrating to the region of the pineal gland the brain radiance is separated Vulcan as a producer of radiance. So we're looking here about stimulation emanating the stimulation of the dense physical and etheric from soul levels.

Okay, now here is the what the old commentary, he's going to say:

[repeating:]

***"Then the Bull of God carries the light in his forehead, and his eye transmits the radiance; His head, with magnetic force, resembles the blazing sun, and from the lotus of the head, the path of light issues. It enters into the Greater Being, producing a living fire. The Bull of God sees the Solar Angel, and knows that Angel to be the light wherein he walks."***

***Then the work of the four proceeds. The four are at-one. The Solar Angel is identified with his instrument; the life of the sheaths is subordinated to the life of the inner divinity; the light of the sheaths is fused with the light of the soul. The head, the heart, and the base of the spine are geometrically aligned and certain developments then become possible. TWM 108***

0:51:10 ***"Then the Bull of God carries the light in his forehead, and his eye transmits the radiance;*** the eye Shiva the middle I of the head and maybe something called the eye of the soul which has is there and is not the as in the center we have a little compilation on that, ***His head, with magnetic force, resembles the blazing sun, and from the lotus of the head,*** the crown ***the path of light issues.*** We read about that path of light extending upward, according to a color of the man's ray, is it the monadic ray, is it the soul ray?

***It enters into the Greater Being, producing a living fire. The Bull of God sees the Solar Angel,*** that's really upwards ***and knows that Angel to be the light wherein he walks."*** and knows that angels would be the light word any walk. So this light, has triple light, rising from the head center illuminates the subtle vehicles and rises to the level where the solar angel can be seen. Now this is really technical occultism and warrants from us a rereading the lower light is thrown upward. Really the soul is a kind of higher light, but it's been appropriated by the brain or the head, and blends with the etheric light and with the dark light which has now become more radiant through a vocation and you have a triple light which is going to be abstracted into the subtle areas of the man's energy system and sufficiently upward, so the solar angel can be seen and the higher being.

I suppose the solar angel is part of that for above all and this is the reference I was speaking of in which has been transported to you to various places such as the astrology book and here in the white magic book ***above all at the top of the head will be seen a fiery display that seems to put all other centers into insignificance.*** He doesn't say much about the head center just a little bit here and there, saying it's a very occult subject and He's not in a position to say a lot about it. Well He could, but maybe it's not yet allowed.

From the heart of the many petalled lotus, and that's the heart center, the head issues forth, let's call it that many petaled , … the heart in the head … actually, we're dealing here with the heart of the head. So from the heart of this many petaled Lotus at the top of the head we call up the heart of the head issues a flame of fire with a basic hue of a man's ray. This flame mounts upward and seems to attract downward a sheet of electric fire so maybe can it be that this is the man.

Okay can it be that this is the man's soul ray because it attracts electric fire downward? The flame bounce up women seems to attract downward a sheet of electric fire which is the downflow from the spirit on the highest plane this marks the blending of the fires and the deliverance of man from the trammels of matter. So suggested in this idea that the lower light is thrown upward and the higher light is illuminating the three the lower light is from upward and the work of the four proceedeth.

So, this all starts with the light in the head. Perhaps it's the first initiation and then it becomes the path of spirit and leads to liberation. I do think that's what we have, that the basic humans Rey appears to be a soul ray answered by the monadic ray it appears. The answer is from the monadic on data cray and this marks the blending of the fires and the deliverance of man from the trammels of matter.

We've seen a whole process begin with the light in the head. Let's just say, it doesn't have to be there for this type of stimulation to occur because He says you know some highly advanced types don't have that particular type of brain radiance which the light in the head indicates

0:57:30But then the centrist innovators aligned and the dark light is evoked and then the three lights of soul and of ether and the dark light are focused in the head and there is a contemplative or a pratyaharic rising out of the vehicle and through the subtle vehicles and on to the level of the soul where the process of the solar angel can be seen and ***Then the work of the four proceedeth. The four are at-one. The Solar Angel*** if the solar angel is the solar angel the fourth it seems to be ***is identified with his instrument;*** but of course still has other identifications ***the life of the sheaths is subordinated to the life of the inner divinity;*** with who is the solar angel ***the light of the sheaths is fused with the light of the soul.*** within the head. Now that light of the soul has come down into the head and his radiant there.

***The head, the heart, and the base of the spine are geometrically aligned*** The solar plexus should be in there somewhere - I think but the head relating to the higher interior source the heart, to the vital bodym the base of the spine through the dense physical body and maybe the head also to the mind and he did earlier mention the solar plexus the head in the heart and the base of the spine are geometrically aligned ***and certain developments then become possible.***

Then these are the three centers with which the political workers work on the will line and the life is in the heart so this is a kind of a triple will line, head, heart, base of spine, and the soul. These are the four but he did speak of four centers excluding the soul solar angel.

Well okay very technical and something we really have to follow with the fifth ray.

So this is the end of well *A Treatise on White Magic* video commentary number … 24 and this is rule 3.3, and from page 103 to page 109 it looks like. … Then we will begin with page 109.

I think DK is going to be quite specific about what He's going to offer here now.

This is the beginning of *A Treatise on White Magic* video commentary, and then we'll start with number 25 rule 3.4 from page 109 onward. … It's very technical and there are many little steps and of course if we get going with it and go through the process and meditate and study and serve many of these developments will happen automatically as they should without too much meddling from ourselves.

Okay, friends, so that's going to be it and we'll go on when we can. I'm just shocked at the amount of misspelling that I have here, but okay that's the way it is at the moment … okay, I'll see you soon and I'll go on tonight … let's just see, okay.