**Abstract**

Content for A Treatise on White Magic, Video Commentary, Program 49, Rule 6.1, Beginning Rule Six, THE WORK OF THE EYE. 1 hr, 1 min: pages 209-213.

the key to the situation depicted in the rule lies in the word contemplation found in the preceding one. Let us therefore study that word. To contemplate involves steady vision, one-pointedly directed towards a specific objective. The soul or solar angel might be regarded as gazing in three directions.

1. Towards the Light Supernal.

2. Over the kingdom wherein the solar Angel reigns supreme, over the world of souls. The development of the buddhic or wisdom-love aspect in the solar Angel demonstrates his fitness for further progression in the awareness of the state of pure Being.

3. The third direction in which the soul looks and wherein he exercises the faculty of contemplative vision is towards his reflection in the three worlds. There is an interesting relation between these three “directions of contemplation” and the awakening in the three major centres. The centre between the eyebrows, commonly called the third eye has a unique and peculiar function. Just as the physical eye came into being in response to the light of the sun so the spiritual eye equally comes into being in response to the light of the spiritual sun. This is the eye of Shiva. By means of the third eye the soul accomplishes three activities:

 1. It is the eye of vision. It opens up the world of radiance.

[A Treatise on White Magic Video Commentary 49](http://makara.us/04mdr/webinars/atowm/2018-02-24-1255-ATOWM-Video-Rule-6-1-Commentary-49-Approx-1-hr.wmv) 83 MB .wmv file
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Audio of A Treatise on White Magic Video Commentary 49 by Michael D. Robbins. **Transcript**

hi everybody and who were drawing too close on this first section having to do with the rules, *A Treatise on White Magic* as regards the mental plane.

We've been studying for the past several rules past several programs in rule 5 a sequence of character building right motive service meditation a technical study of the science of the centers and breathing exercises these first six are all within our possibility of attainment however Master DK said that learning the techniques of the will or the technique of the will the development of the power to employ time and the arousing of the Kundalini fire are factors for which we are not yet ready, but He did give a few hints toward the end of rule number 5. These were that we should learn to organize the life, but we should do more than just organize time we should learn simultaneity of action, and also that we should use the serpent of wisdom to discover the inhibitions and the problem is induced by the Serpent's of illusion and then the Kundalini would bounce upwards to the place of power.

That takes us now to rule number six …

Now the next rule is not a long one, at least the commentary upon it is not, from page 209 to 216 or so, so maybe in a couple of programs we can make our commentary on it and then that will be the conclusion of the work for the six rules of the mental plane.

Obviously I realize how much is been left out or maybe how many opportunities to say something wiser have been passed by, but I'll just keep going, persistence and hope that these commentaries will offer you some new thoughts or stimulate something in you that will make assimilation and application of the rule easier for you.

***RULE SIX***

***The devas of the lower four feel the force when the eye opens; they are driven forth and lose their master.***

***The Work of the Eye***

***THE WORK OF THE EYE***

***We have for consideration now one of the simplest of the Rules for Magic yet at the same time one of the most practical, and one upon which the entire success of all magical work depends.***

***I would like to point out to the investigating aspirant that the key to the situation depicted in the rule lies in the word contemplation found in the preceding one. Let us therefore study that word with care and seek its accurate definition.***

***To contemplate involves steady vision, one-pointedly directed towards a specific objective. The soul or solar angel might be regarded as gazing in three directions. TWM 209-211***

***RULE SIX, The devas of the lower four feel the force when the eye opens; they are driven forth and lose their master.*** Then there's a section on the work of the eye and that's basically what we're dealing with here when the master of these devic forces is the personality. Obviously they are used for selfish purposes when the soul and incarnation or the disciple managing to focus himself upon the soul on its own plane, that's called that plane for the moment the higher mental plane, then a completely different quality of selfless creativity supervenes.

***The Work of the Eye. We have for consideration now one of the simplest of the Rules for Magic yet at the same time one of the most practical, and one upon which the entire success of all magical work depends.*** Well maybe it will be possible for us to at least understand what has to be done, hopefully that is the case.

***I would like to point out to the investigating aspirant*** assuming we are using the Mercury in the right way and the fifth ray ***that the key to the situation depicted in the rule lies in the word contemplation found in the preceding one.*** The heart the throat and the eye allied for triple service and contemplation is that a factor of meditative activity which is assigned to the eye.

***Let us therefore study that word with care and seek its accurate definition.*** Now if one reads *From Intellect to Intuition* one of the best descriptions of conversation is explained or is given, so I always come back to that because somehow Alice Bailey has managed very well in the books of her own writing to offer clarity on this phase of meditation: concentration, meditation, contemplation, which is so often inadequately understood.

0:06:10 ***To contemplate involves steady vision, one-pointedly directed towards a specific objective. The soul or solar angel might be regarded as gazing in three directions.*** We have to learn to identify as the solar angel within the egoic lotus and it's vision becomes our vision. We, the soul infused personality, begin to see as the soul sees.

Now the soul or solar angel might be regarded as gazing in three directions (now sometimes I substitute the angel of the presence or at least when that part of the solar angel which infuses the egoic lotus begins to turn to the task of making it possible for the advancing would-be initiate to touch or to receive energy from the monad, then we can begin to call it the angel of the presence. We name it by his function but it really is an aspect of the solar angel which is invested in the egoic lotus, I think the entirety of the solar angel is not there those great beings have the capacity to be conscious on more than one level simultaneously.

So a kind of emanated self investment within that body composed of higher mental matter is possible for the solar angel as well as the retention of its activity probably on the buddhic plane, although we can't say that we can limit it there, but it seems to have descended again into the cosmic physical plane as a kind of fall and anchored itself on the buddhic plane in order to be for the advancing human being a kind of hearts of fiery love many of the names of the silver angels and we have discussed this elsewhere.

So, three directions …

***1. Towards the Light Supernal, towards that central Life or Energy which holds hid within Itself the purpose and plan towards which all Being tends. I know not how to express this more clearly. What that directive force may be, what is the secret of Being Itself is only revealed during the more advanced initiations, and is only finally grasped when the causal body itself, the karana sarira, disintegrates and the final limitation slips away. With this direction of the solar Angel's vision we need not concern ourselves.***

***2. Over the kingdom wherein the solar Angel reigns supreme, over the world of souls, or egoic impulses, of hierarchical work and of pure thought. This is the Kingdom of God, the world of heavenly Being. It is the state whereof disciples are becoming increasingly aware, wherein initiates work, and from which the Masters in Their graded ranks direct the evolutionary process of the planet. These two directions in which the soul looks constitute the world of its spiritual experience and the object of its aspiration. Let it not be forgotten that the spiritual man, the solar Angel, has also his goal of endeavour, and that his becomes the predominant impulse once the subjugation of the vehicle in the three worlds is brought about. Just as the fully intelligent human being can only begin consciously to function as a soul and to contact the kingdom of the soul, so only the fully active and dominant soul, in which the buddhic principle is potentially controlling, can begin to contact the state of pure Being in which the monad or spirit eternally rests.***

***The development of the intellect in man marks his fitness for the work of treading the Path, back to full soul consciousness. The development of the buddhic or wisdom-love aspect in the solar Angel demonstrates his fitness for further progression in the awareness of the state of pure Being. TWM 211-212***

***One, Towards the Light Supernal, towards that central Life or Energy which holds hid within Itself the purpose and plan towards which all Being tends.*** I think that is the monadic area of the monadic Shamballic area and let us review that the monad of the solar angel is effectively other than the Monad of the human being. I mean ultimately all monads are one, ultimately, but in terms of emanated descent and particular tasks, the consultation of the solar angel with its own monad is distinct from the consultation of the human being when it becomes possible with its own monad. Monads are apparently diverse and ultimately one.

Anyway the solar angel turns his attention towards the purpose and plan towards which all being tend. So basically the solar angel knows much about the divine plan and divine purpose that the human being cannot possibly know yet.

 ***I know not how to express this more clearly. What that directive force may be, what is the secret of Being Itself is only revealed during the more advanced initiations,*** I mean our interest in these matters are I hope reasonably speculative, or speculative in a reasonable manner ***and is only finally grasped when the causal body itself, the karana sarira, disintegrates and the final limitation slips away.*** Final entry into the realm of the spiritual triad in full consciousness, or well extensive consciousness let's say, the Kurama sarira disintegrates and final limitation slips away .

0:12:20 ***With this direction of the solar Angel's vision we need not concern ourselves.*** now obviously DK was talking about doing a number of things at the same time. The solar angel can do a number of things at one time … we have to learn from our betters, remembering the solar angel in the previous solar system was a kind of a human being of the time. …

Now another area of vision toward which the solar angel directs its gaze, it dresses gaze:

***Two, Over the kingdom wherein the solar Angel reigns supreme, over the world of souls, or egoic impulses, of hierarchical work and of pure thought. This is the Kingdom of God, the world of heavenly Being.*** Often have dealing with quite unreal concrete matters of the lower 18 subplanes, so the solar angel is looking above towards Shamballa towards being towards the plan and purpose for the planet. At least that and the solar angels looking out over the kingdom the fifth kingdom in nature since it is a member of the fifth grade of hierarchy there's a resonance that between that hierarchy and that kingdom is looking out over the fifth kingdom, the kingdom of souls.

This is says the threatens the kingdom of God the world of heavenly being and we might say it starts at the higher mental plane and goes further really. *Soul,* such an interesting word, and it did is a factor which pervades all of the universe but it is differently limited at various stages of immersion in matter or immersion in one's own self reflection we might call it because matter is the self-reflection of God the seer. Since I began to do this kind of work ahead of developed a different idea about what matter may be it's not something that's out there; it's an aspect it's of perception it's an aspect of my self in the larger sense which of which I become aware and that becoming aware is matter. Without the perception would matter exist? That's a big question.

***It is the state whereof disciples are becoming increasingly aware, wherein initiates work, and from which the Masters in Their graded ranks direct the evolutionary process of the planet.*** This is the kingdom of souls and when we are able at last to slip out of the limitations …

***These two directions in which the soul looks constitute the world of its spiritual experience and the object of its aspiration.*** Alright, so we must never forget that we must not imagine that the solar angel is entirely preoccupied with the affairs and progress of the personality which is supervising onward.

***Let it not be forgotten that the spiritual man, the solar Angel,*** or at least let's say the solar angels certainly. A spiritual man and what we are when the solar angel underlies our egoic consciousness can be also called the spiritual man, the solar angel, the spiritual man, ***has also his goal of endeavour,*** so his descent is not entirely Avataric. The avatars descend with no possible in crease of acquisition spiritual acquisition for themselves they descend of a pure altruism. Of course I cannot imagine that they do not somehow grow and expand with the process, but the growth is not their motive; they descend into the lower spheres from which essentially they can gather nothing and give all but in the giving necessarily according to the law much will be received according to the ancient man from - those who give all, all is given.

The solar angel has his goal of endeavor - ***and that his becomes the predominant impulse once the subjugation of the vehicle in the three worlds is brought about.*** well we have a spiritual man because a truer identity of ours lies within the egoic lotus, but the solar angel as a higher being once a human being in a previous / system has his own still higher objective he still higher type of spiritual man.

So the subjugation of the personality is useful for both the soul in incarnation and for the solar angel as the guiding parental spiritual supervisor he will then be liberated for more intensive concentration upon his own goals.

0:20:30 ***Just as the fully intelligent human being can only begin consciously to function as a soul and to co0ntact the kingdom of the soul, so only the fully active and dominant soul, in which the buddhic principle is potentially controlling, can begin to contact the state of pure Being in which the monad or spirit eternally rests.*** The word ‘rest’ is interesting because we're told that hierarchy is a center of dynamic activity and that Shambhala is a center of perfect peace. That may seem a contradiction because when Shamballa intervenes all kinds of things happen which are not peaceful, but that is the result of the lower worlds reacting to the archetypal arrangements which are found within Shamballa. So the peace of those sublime archetypes sustained by the will of the lord of the world of planetary logos that peace abides but contact with that peace and with that proper arrangement leads to all kinds friction and difficulties in the lower worlds where the archetypes have not yet made their effective impress.

So the solar angel has his own goal, and when the vehicle in the three worlds is subjugated, both the man and the solar angel can more easily go about the business, can more easily do what they must once the personality is no longer such an obstacle. I'm always trying to get the last bit of juice out of the turnip realizing that I can't.

All right, so that's the subjugation of the vehicle in the three worlds is brought about … the subjugation of the vehicle in the three worlds is brought … just as the fully intelligent human being can only begin consciously to function as a soul and contact the kingdom of the soul … and to contact the kingdom of the soul.

That's the beginning for the fully intelligent human being or such a human being, so only the fully active and dominant soul in which the body principles potentially controlling and there's much infusion of this buddhic principle into the egoic lotus, much infusion of the Buddhist principle into the egoic lotus, So only the fully active and dominant soul in which the Buddhist principle is potentially controlling can begin to contact the state of pure being which the Monad or spirits in which the monadic spirit eternally rests. So before moving on the solar angel must within the causal body, the egoic lotus, must subdue the personality and become fully dominant. When does this dominance really take place? I think we could say that at the third initiation the dominance really is occurring

***The development of the intellect in man marks his fitness for the work of treading the Path, back to full soul consciousness. The development of the buddhic or wisdom-love aspect in the solar Angel demonstrates his fitness for further progression in the awareness of the state of pure Being.***

0:27:20 So this is telling us something about the degree of unfoldment of the solar angel. To me it is a little bit surprising because the solar angel has already been to the cosmic astral plane and undergoing training for its function as a solar angel within the system of Sirius, but apparently there's more to be done and another way of thinking about the solar angel is that part of the solar angel which is infused within the egoic lotus, blending with the extended monadic consciousness of man, apart that part of monadic consciousness which is encapsulated within thee egoic lotus, that part encapsulated must receive more and more of the buddhic principle and the egoic lotus must become truly a expression of buddhic consciousness, Christ consciousness.

Anyway, two modes of progress are near indicated here indicated one much higher than the other one related to the intelligent man trying to contact soul and one related to the solar angel trying to contact the world of the moment. I guess when DK said that we are not in a position to solve the mystery of the solar angel, He really meant it, because sometimes it seems like such a high being and other times it seems that it has certain developments imminent for it which are not far from the kinds of developments which the human being must undertake.

Anyway, complete and full functioning on the highest levels of the cosmic physical plane may or may not be something which the solar angel has achieved you would think perhaps that it had achieved those abilities before venturing on to the cosmic astral plane, towards Sirius, if that's the way it was done. We don't know, because the number five was particularly potent in relation to the previous solar system, so you kind of wonder about the status of the logoi and monadic planes in the previous solar system, and whether some kind of departure of those human beings in attending toward Sirius did not occur. From the atmic plane which would be the fifth plane, and I have wondered about that the numbers of the three major solar systems are, five for the previous, seven for our particular solar system, and nine for the coming solar system. We kind of wonder given those numbers which planes of the cosmic physical plane were involved. Further, for every seven there is a ten, at least I've begun to see that. And there may always be three hidden planes for every seven, just as in the tree of life we've find Tether, Chokhma, and Binah, hovering above the lower seven.

So, the question is and maybe these more invisible planes, invisible to the maps at least, have something to do with the inner round. So I think there are some questions that remain in about the sevenfold or ten-fold structure of cosmic planes like the cosmic physical, cosmic astral, and so forth.

In any case there is a dual form of development one for men and one for solar angels. I think we can come away from this with that assumption. So let's see at least we know that there is there are or is a dual form of development one for the men and one for solar angels. Actually the degree of development of solar angel is something that we really have to ponder. Groups of Solar angels are said to combine to become planetary logoi and if these beings are really one complete solar system ahead of us, as contemporary man, then they've had plenty of time to develop great capacities. Their buddhic development must not be considered the same as the buddhic development of a man, but there is a part of them which is invested in the man's egoic lotus which, in combination with the projected monadic consciousness into that egoic lotus, can be developing more as a spiritualized man would develop.

So there's some mysteries there I think and if we don't think deeply about it we won't even detect that there are many unanswered questions.

0:34:00 Now we're talking about the directions in which the gaze of the solar angel is found. So far, the solar angel is looking above towards the monadic sphere, towards Shambhala, towards the realm of pure being, it is trying to progress into the realm of pure being and perhaps the fact that we have solar angels listed on one of those charts as inhabiting the buddhic plane, tells us something about further cosmic subplanes which it has to master. Then there is looking out in the world of souls it's pretty much the level on which the solar angel is functioning.

Now we have a third direction and this is the one that self-centered human beings seem to think preoccupy the attention of the solar angel.

***3. The third direction in which the soul looks and wherein he exercises the faculty of contemplative vision is towards his reflection in the three worlds. The object of the long struggle between the higher and the lower man has been to make the lower responsive to and sensitively aware of the forces emanating from the soul as the soul "contemplates" his triple instrument.***

***There is an interesting relation between these three "directions of contemplation" and the awakening in the three major centres. This cannot be more than hinted at owing to the abstruseness of the subject. So many factors govern this awakening, and each aspirant has to determine for himself the order and mode of his awakening.***

***The centre between the eyebrows, commonly called the third eye has a unique and peculiar function. As I have pointed out elsewhere, students must not confound the pineal gland with the third eye. They are related, but not the same. In The Secret Doctrine they are apparently regarded as the same, and the casual reader can easily confound them but they are by no means identical. This H. P. B. knew, but the apparent confusion was permitted until more of the etheric nature of forms was known. The third eye manifests as a result of the vibratory interaction between the forces of the soul, working through the pineal gland, and the forces of the personality, working through the pituitary body. These negative and positive forces interact, and when potent enough produce the light in the head. Just as the physical eye came into being in response to the light of the sun so the spiritual eye equally comes into being in response to the light of the spiritual sun. As the aspirant develops he becomes aware of the light. I refer to the light in all forms, veiled by all sheaths and expressions of the divine life, and not just to the light within the aspirant himself. As his awareness of this light increases so does the apparatus of vision develop, and the mechanism whereby he can see things in the spiritual light comes into being in the etheric body.***

***This is the eye of Shiva, for it is only fully utilized in the magical work when the monadic aspect, the will aspect, is controlling. TWM 212-213***

***3. The third direction in which the soul looks*** and DK sometimes calls its *soul,* sometimes *solar angel,* you have to be very alert what is meant: is that the soul in incarnation? Is that the human soul on its own plane? Is that the human soul on its own plane? Substandard or supported by the presence of an aspect, a projection of the solar angel? All these things are possible, because definitely a gift in self-awareness and in enhanced consciousness and self-consciousness is provided by the attending solar angel projecting himself into the realm where a higher form of human consciousness is found, namely within the egoic lotus. But remember the monad the human moment has projected an aspect of its consciousness down into that egoic lotus as well. So I'm looking for some kind of combination of the two types of consciousness, so ***The third direction in which the soul looks and wherein he exercises the faculty of contemplative vision is towards his reflection in the*** just the way Venus is considered higher than Mars, so sometimes the solar angel is considered in the feminine correlated with Venus and the personality correlated with Mars, so this third Direction is a place where contemplatively she's focused and it is ***three worlds.*** That is wherein the instruments the personality is found

***The object of the long struggle between the higher and the lower man has been to make the lower responsive to and sensitively aware of the forces emanating from the soul as the soul "contemplates" his triple instrument.*** So this is under taken with the help of the infused presence of the solar angel within the egoic lotus. So the solar angel (or as much of it as is within the egoic lotus) is contemplating the progress of his instrument, the man which he has to raise up at least *to his feet* so speak at the fourth initiation, at which time, borrowing a thought from maybe the Air Force we *get our wings* maybe. At that time.

So it's a long struggle over millions of years and most intensively undertaken towards the end of the struggle which is the treading of the path of this probationer discipleship and initiation before that so much time has elapsed.

So the solar angel casts his eye in three directions. When thinking of the three directions in which the solar angel passed its gaze should we think of the solar angel on its own plane … which is according to the map the buddhic plane, or shall we think of the encumbered solar angel within the egoic lotus Looking above to the monad and Shambala horizontally into the world of souls … in that way, within the causal body looking out into the world of souls, and then looking downward towards the instrument of the moment which that particular solar angel is, attempting to help.

So we have I think a divided position of the solar angel that's what I'm trying to emphasize here is … what I mean by a divided position is that part of the solar angel its major focuses here on the intuitional plane but it has extended an aspect of itself into the higher mental plane, the second fall so to speak, and it blends and amalgamates and becomes one with the consciousness of the man which is projected downward from the Monad. Which is doing the gazing? Is it that part which is invested in the egoic lotus, or is it that part which is found on the buddhic plane, and which I remind us apparently has already been to serious for training and has itself I would say strong intuitive faculties.

These are some of the mysteries of the solar angel and DK says that as far as we're concerned they are not soluble mysteries, not yet. I feel badly about that but that's just the way it is and we'll have to wait until we know more.

0:42:42 ***There is an interesting relation between these three "directions of contemplation" and the awakening in the three major centres.*** Three directions of contemplation by the Solar Angels. So either that contemplation is taking place from the buddhic plane or from the higher metal plane. When we can solve the question of the apparent division of the forces of solar angels then we'll be able to solve that problem.

Anyway, the awakening of the three major centers, which are the head, the heart, and the throat, and those three major centers are also the centers through which the three major types of Monad tend to work with the ajna center in its own category as director the two chakras which have been considered to be Eve occasions and sometimes not to be listed among the normal lists of chakras of the sacral center and the ajna center.

Anyway regarding the directions of contemplation and the awakening of the three major centers says the Tibetan.

***This cannot be more than hinted at owing to the abstruseness of the subject. So many factors govern this awakening, and each aspirant has to determine for himself the order and mode of his awakening.*** well I'm certainly becoming acquainted with what he means by abstruse subjects. when I feel there's something to say and yet can't find the words of the thoughts to say it I know I'm into the abstruse area and maybe you have had the same experience.

So many factors govern this awakening and each aspirant has to determine for himself the order and mold of his awakening, though as I say largely upon the monadic ray with its schedules or awakening but nevertheless we do increasingly have something to say and we as the soul in incarnation are increasingly alert and awake and wise and able to determine types of thought and behavior which will lead to the kind of unfoldment which is demanded by the archetype of our name, you might say, found within the egoic lotus but found even more so within the monad.

[repeating:]

* ***The centre between the eyebrows, commonly called the third eye has a unique and peculiar function.***
* ***As I have pointed out elsewhere, students must not confound the pineal gland with the third eye.***
* ***They are related, but not the same.***
* ***In*The Secret Doctrine*they are apparently regarded as the same, and the casual reader can easily confound them but they are by no means identical. This H. P. B. knew, but the apparent confusion was permitted until more of the etheric nature of forms was known.***
* ***The third eye manifests as a result of the vibratory interaction between the forces of the soul, working through the pineal gland, and the forces of the personality, working through the pituitary body.***
* ***These negative and positive forces interact, and when potent enough produce the light in the head.***
* ***Just as the physical eye came into being in response to the light of the sun so the spiritual eye equally comes into being in response to the light of the spiritual sun.***
* ***As the aspirant develops he becomes aware of the light. I refer to the light in all forms, veiled by all sheaths and expressions of the divine life, and not just to the light within the aspirant himself.***
* ***As his awareness of this light increases so does the apparatus of vision develop, and the mechanism whereby he can see things in the spiritual light comes into being in the etheric body.***
* ***This is the eye of Shiva, for it is only fully utilized in the magical work when the monadic aspect, the will aspect, is controlling. TWM 212-213***

***The centre between the eyebrows, commonly called the third eye has a unique and peculiar function. As I have pointed out elsewhere, students must not confound the pineal gland with the third eye.***

***They are related, but not the same.*** Recently I've made available a compilation on the eye of the soul, and other types of eyes within the head, and we've seen that there is this tendency to confound the third eye with the ajna center or with the area of the pineal gland or it does occur within the head of course students must not confound the pineal gland with the third eye.

***In*The Secret Doctrine*they are apparently regarded as the same,*** and note the word *apparently* we don't know what Madame Blavatsky was seeking to blind or conceal ***and the casual reader can easily confound them but they are by no means identical.*** Well certainly the pineal gland is a physical gland and the third eye is etheric in nature …

0:48:10 ***This H. P. B. knew, but the apparent confusion was permitted until more of the etheric nature of forms was known.*** The Tibetan in His second installment with Alice Bailey brought forth much of that type of knowledge.

***The third eye manifests as a result of the vibratory interaction between the forces of the soul, working through the pineal gland, and the forces of the personality, working through the pituitary body.*** This third eye is neither the sixth from the center, and its pituitary physical outpost, nor is it the head center per se and its pineal, physical outpost.

***These negative and positive forces interact, and when potent enough produce the light in the head.*** It is pretty much the way we find the electrical arc being produced between the positive and the negative poles in electrical interaction.

***Just as the physical eye came into being in response to the light of the sun*** That's an interesting statement. ***the spiritual eye*** (the third eye) ***equally comes into being in response to the light of the spiritual sun.*** By the spiritual Sun. This would be the soul in this case, working through the pineal gland and the innervation of the personality working through the pituitary.

***As the aspirant develops he becomes aware of the light.*** ***I refer to the light in all forms, veiled by all sheaths***, All forms are alike, says the Tibetan, in that they veil and hide the light and are but externalization of the one infinite being. My attention is really arrested on that one. ***As the aspirant develops he becomes aware of the light. I refer to the light in all forms, veiled by all sheaths*** light increases so does the apparatus of vision develop. It's a positive feedback loop we might say, and the mechanism whereby he can see things in the spiritual light comes into being in the etheric body and this will be the mechanism. It’s an ethereal eye, this third eye, but not technically *the eye of the soul. …*

not just to the light within the aspirant himself so the light is within all forms and in fact the forms are condensed but as his awareness of this light increases so does the apparatus of vision develop it's a positive feedback loop we might say, and the mechanism whereby he can see things in the spiritual light comes into being in the etheric body and this will be the mechanism (it's an etheric eye) but not technically the eye of the soul … so

***This is the eye of Shiva, for it is only fully utilized in the magical work when the monadic aspect, the will aspect, is controlling.*** Around the time of the third initiation this third eye will be appearing in a manner recognizable and useful.

***By means of the third eye the soul accomplishes three activities:***

***1. It is the eye of vision. By its means, the spiritual man sees behind the forms of all aspects of divine expression. He becomes aware of the light of the world, and contacts the soul within all forms. Just as the physical eye registers forms, so does the spiritual eye register the illumination within those forms which "illumination" indicates a specific state of being. It opens up the world of radiance.***

***2. It is the controlling factor of the magical work. All white magical work is carried forward with a definitely constructive purpose, made possible through the use of the intelligent will. In other words, the soul knows the plan, and when the alignment is right and the attitude correct, the will aspect of the divine man can function and bring about results in the three worlds. The organ used is the third eye. The analogy to this can be seen in the often noticed power of the human eye as it controls other human beings and animals by a look, and through steady gazing can act magnetically. Force flows through the focused human eye. Force flows through the focused third eye.***

***3. It has a destructive aspect and the energy flowing through the third eye can have a disintegrating and destroying effect. It can, through its focused attention, directed by the intelligent will, drive out physical matter. It is the agent of the soul in the purificatory work. TWM 213-214***

0:53:00 ***By means of the third eye the soul accomplishes three activities:***

***It is the eye of vision.*** We realize that this third eye is an invocation. When the soul works together through the pineal gland, and interacts with the pituitary body and the ajna center. As I said Vulcan is involved when it comes to the great light from the soul. Vulcan is actually a planet which brings out tremendous light through matter. Venus is involved in regard to the pituitary gland and the Asthma Center which it rules even for the developing individual. So Vulcan and Venus are married, a great light breaks forth through their marriage. Kind of wonder whether it's a Mercurian type of light in a way, arising from the marriage of Vulcan and Venus. I know in mythology it is not that, but there is a new capacity for vision which arises the Vulcan is related to the monad fruits first trade and the intensity of the interaction as the third initiation approaches makes the third eye useful. ***It is the eye of vision.*** ***By its means, the spiritual man sees behind the forms of all aspects of divine expression.*** it is we when we have reached the point that we realize that we are the sole incarnation and are using the third eye.

***He becomes aware of the light of the world, and contacts the soul within all forms.*** The Christ said I am the light of the world and DK says that the Buddha said this too and that Hermes Trismegistus said this - that must be the ability of course to see the light of all forms the ability to see the light within all forms and perhaps that all forms are essentially lights condensed lights

***Just as the physical eye registers forms, so does the spiritual eye register the illumination within those forms which "illumination" indicates a specific state of being.*** I think what is being said here the Masters and assess the stage of development of the disciple or aspirant, by noting the intensity and radiation of the light of the light radiated from them. This is the type of assessment which this is not open to us quite yet, but it will be, we will see the light in all forms and we will see all forms as light. That's another step.

***It opens up the world of radiance.*** The third eye opens the world radiance

Different types of perception are being here discussed, matter usually conceals the light, there is the dark light of matter and it's related much to the light of the sign Cancer. Later, there is a radiation which is seen emanating from the form. This is more connected with Leo because Vulcan and the sun are one. So the lighted form which sponsors the darkened form is seen. The light within the form or the light from which the form arises, through condensation, is seen, and eventually it is known that all forms are light itself.

Okay friends, right we've been talking about the activities of the activities which the third eye of the soul accomplishes.

What we'll do, is we'll say that this will be an end of *A Treatise on White Magic* video commentary number 49 and this is rule 6.1 page 209 up to 213 and we will go out the beginning of *A Treatise on White Magic* video commentary number 50 rule 6.2 from page 213 and onward.

All right. I hope that the sort of bad luck of today that has followed me with all kinds of interruptions and technical difficulties is waning, let's see if we can go on and do a little bit more, and soon, within one or two programs, reach the end of the rule six, thereby completing this particular commentary on the rules for the mental plane.

Alright, we'll see you soon and thank you for thinking along with me.

Bye bye.