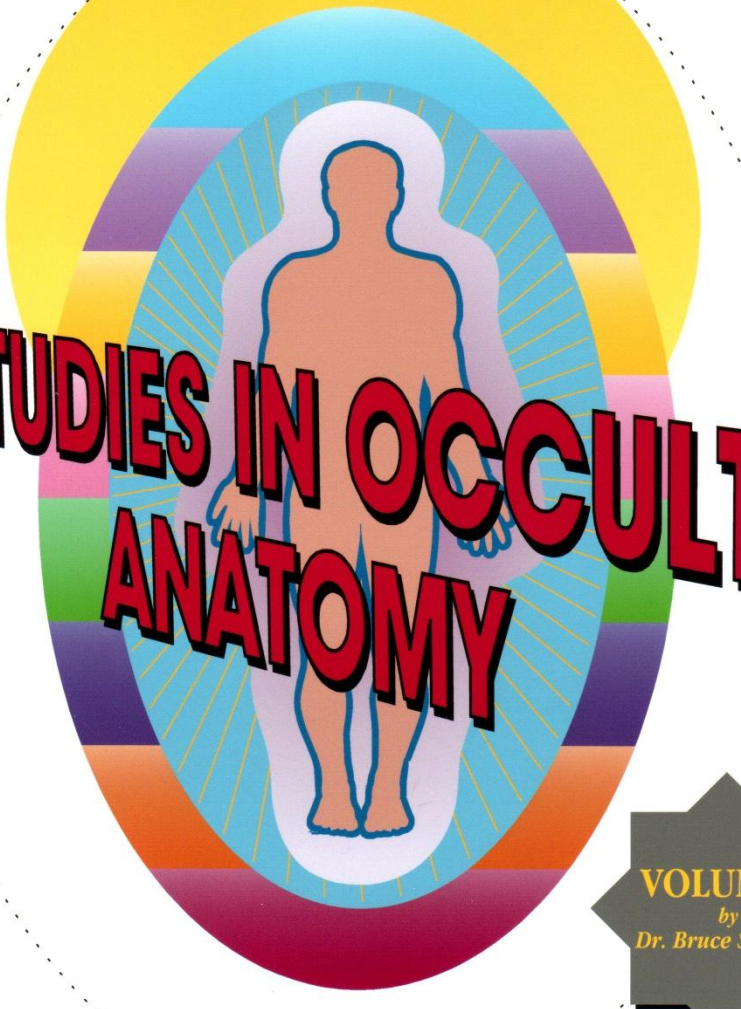


**MAN, GRAND REFLECTION
OF THE GREATER COSMOS**



**STUDIES IN OCCULT
ANATOMY**

VOLUME 1
by
Dr. Bruce S. Fisher

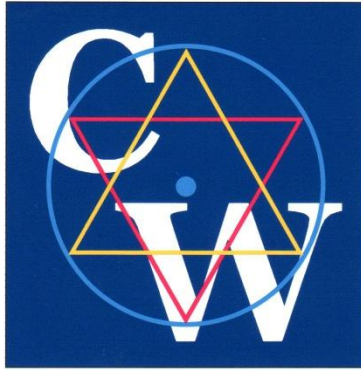
Man is a Many-Splendored Being!

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MAN, GRAND REFLECTION OF THE GREATER COSMOS

Studies in Occult Anatomy

by
Bruce S. Fisher, Ph.D.

VOLUME 1

- I. **INTRODUCTION**—The Four Bodies of the Personality, the Spiritual Principles and the Permanent Atoms.
- II. **THE MACROCOSM AND THE MICROCOSM**—The Three Worlds and their Reflection in Man; the Monad Model.
- III. **OCCULT EMBRYOLOGY**—Death as a Threefold Process; Birth as a Fourfold Event; the World Egg and the World Cell; the Incarnations of Vishnu.
- IV. **THE BRAIN AND ITS ORGANS**—The “Brain Stars” as the Positive Poles of Our Spiritual Centers; the Ventricles and the “Brain Dew.”

THE BOOK OF THE DIVINE MIND

(An Adaptation of the 139th Psalm)

1. *Oh Lord, you have searched me, and known me.*
2. *You are aware of my sitting down and my rising up; you understand my most remote thoughts.*
3. *You surround my going forth and my lying down, and are acquainted with all of my ways.*
4. *For you know every word on my tongue, Lord, before I have even uttered it.*
5. *You have bound me from behind and in front incessantly with your gaze, and laid your hand upon me.*
6. *Such knowledge is too wonderful for me; it is high, my concrete mind cannot attain unto it.*
7. *Where can I hide from your Spirit? or where shall I flee from your presence?*
8. *If I ascend up into heaven, you are there; if I make my bed in the nether-world, behold, you are there.*
9. *If I take the wings of the morning and fly to the East, and then to the West to dwell in the uttermost parts of the sea;*
10. *Even there shall your hand lead me, and your right hand shall hold me.*
11. *If I say: surely the darkness shall cover me; even the night shall be light about me.*
12. *Yes, the darkness cannot hide anything from you; but the night shines like the day: the darkness and the light are both alike to you.*
13. *For you have been the holder of my reins: it was you who covered my nakedness in the beginning with the substance within my Celestial Mother's Womb.*
14. *I will praise you; for the creation within your Divine Mind of my composite being is unthinkable wonderful: marvelous are your works; and that I know intuitively right well!*
15. *My vital substance was not hid from you when my physical body was forming in secret, and curiously being wrought in my earthly mother's womb.*
16. *You did visualize my etheric mold, while this dense body I now use was yet incomplete; and in the book of your Divine Mind the archetypal patterns of all of my vehicles were eternally written, when as yet none of them were manifest.*
17. *How precious, then, are your thoughts of me, Oh my Heavenly Father! How vast they are in their totality!*

EVERYTHING THAT IS WITHIN CAN BE KNOWN BY WHAT IS WITHOUT

It is not God's will that all He has created for the benefit of man and has given him as his own should remain hidden. . . . And even if He did conceal some things, He left nothing unmarked, but provided all things with outward, visible marks, with special traits—just as a man who has buried a treasure marks the spot in order that he may find it again.

We men discover everything that lies hidden in the mountains by external signs and correspondences, and thus also do we find all the properties of herbs and everything that is in the stones. There is nothing in the depths of the seas, nothing on the heights of the firmament, that man is unable to discover. No mountain, no cliff, is so vast as to hide or conceal what is in it from the eyes of man; it is revealed to him by corresponding signs. . . . For each fruit is a sign, and through it we discover what is contained in that from which it stems. Similarly there is nothing in man that is not marked in his exterior, so that by the exterior one may discover what is in the individual who bears the sign. . . . There are **four ways** by which the nature of man and of all living things can be discovered. . . . **First, chiromancy;** it concerns the extreme parts of man's limbs, namely the hands and feet. . . . **Second, physiognomics;** it concerns the face and the whole head. . . . **Third, the substantina,** which refers to the whole shape of the body. . . . And **fourth, the customs and usages,** that is to say, manners and gestures in which man appears and shows himself. . . . These four belong together; they provide us with a complete knowledge of the hidden, inward man, and of all things that grow in nature. . . . Nature is the sculptor: she endows everything with the form which is also the essence, and thus the form reveals the essence.

There is nothing that nature has not signed in such a way that man may discover its essence. . . . The stars have their orbits by which they are known. The same is true of man. As you can see, each herb is given the form that befits its nature; similarly, man is endowed with a form corresponding to his inner nature. And just as the form shows what a given herb is, so the human shape is a sign which indicates what a given man is. This does not refer to the name, sex, or similar characteristics, but to the qualities inherent in the man. The art of signs teaches us to give each man his true name in accordance with his innate nature. A wolf must not be called a sheep, a dove must not be called a fox; each being should be given the name that belongs to its essence. . . . Since nothing is so secret or hidden that it cannot be revealed, everything depends on the discovery of those things which manifest the hidden. . . . The nature of each man's soul accords with the design of his lineaments and arteries. The same is true of the face, which is shaped and formed according to the content of his mind and soul, and the same is again true of the proportions of the human body. For the sculptor of Nature is so artful that he does not mold the soul to fit the form, but the form to fit the soul; in other words, the shape of a man is formed in accordance with the manner of his heart. . . . Artists who make sculptures proceed no differently. . . . And the more accomplished an artist would be, the more necessary it is that he master the art of signs. . . . No artist can paint or carve, no one can produce an accomplished work, without such knowledge. . . . Only he who has some knowledge of this can be a finished artist.

When a carpenter builds a house, it first lives in him as an idea; and the house is built according to this idea. Therefore, from the form of the house, one can make inferences about the carpenter's ideas and images. What Nature has in mind. . . . no one can know until it has acquired form and shape. . . . Now note well that virtue forms the shape of a man, just as the carpenter's ideas become visible in his house; and a man's body takes shape in accordance with the nature of his soul. . . . Nature acts no differently. She gives man an outward appearance that is in keeping with his inner constitution. . . . And each man's soul can be recognized, just as the carpenter can be known by his house.

Foreword by the Author

The great Law of Correspondences (*or Hermetic Axiom*)— “**As above, so below**”—stated in the preamble of the Emerald Tablet of Hermes, indicates that by increasing our knowledge of the world most familiar to us—i.e., **ourselves**, the lesser world or *microcosm*—we are better able to infer knowledge of the worlds immediately above and below us—i.e., the greater world or *macrocosm* in which “we live and move and have our being”; and the microscopic world of organs, cells, atoms and molecules, elements and fundamental particles or quantum events which our being encompasses. The meaning of the ancient admonition “**Man, know thyself**” becomes evident from consideration of the above idea.

The study of the immediate world of ourselves can be divided into two aspects: **(1)** the objective side or personality which consists of four bodies of form—the gross physical, the etheric or vital, the desire or emotional (*astral*), and the concrete mental or lower mind; and **(2)** the subjective side or spiritual Ego which consists of three qualities—Will or pure Being, Wisdom or pure Knowing, and Active Intelligence (*abstract or higher mind*) or pure Doing.

I have endeavored to deal with all of these aspects of Man, the Microcosm in these Studies in Occult Anatomy—which were originally given by me as a series of twelve lectures at the Philosophical Research Society and modeled after the book “*Man, the Grand Symbol of the Mysteries*” by Manly P. Hall, the founder of that institution. The present series is divided into three volumes of four parts each, and draws from a number of sources which are given in the bibliography which follows.

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Part 1
Introduction

SUMMARY INTRODUCTION

- **Basic Considerations** — Levels of Worlds, Being, Principles and Consciousness.
- **The Composite Nature of Man** — Relationship of the Human Monad, Higher Ego and Personality.
 - The Monad and the Solar Logos.
 - The Three-Fold Nature of the Higher Ego — the “Upper” Triad.
 - The Four-Fold Nature of the Personality — the “Lower” Quaternary.
- **Our Subtle Bodies as Vehicles of Expression** — Their Structure and Functions.
 - *The Etheric Double* — Vehicle of the Vital Force.
 - *The Astral Body* — Vehicle of Feelings, Emotions and Desires.
 - *The Mental Body* — Vehicle of Concrete Thought.
 - *The Causal Body* — Vehicle of the Higher Ego, and the Repository of the Essence of the Experiences of all of our Lives.
- **The Silver Cord and the Seed Atoms** — The Etheric Web and the “*Book of God.*”

INTRODUCTION

- **The Consciousness of the ONE INFINITE LIFE Experiences and Expresses at Various Ascending and Descending Energy Planes** — or stated otherwise, levels of vibration and complexity.
- The Experience of Consciousness is Uniquely Different at Each of these Levels — and at the human stage of development it may be described in terms which we can relate to as our “inner” and “outer” perceptions.
- **At the Level of Will-Power** — consciousness experiences and expresses as **pure BEING**: At this level, we just ARE—that is, we don’t yet KNOW and can’t yet DO anything. We experience this pure BEING as the **quiet background** behind all of our intuitions, thoughts, emotions and sensations. In the East this level has been called the “*Silent Witness*,” “*Peaceful Self*” or “*Shanta Atman*.” The Rosicrucian term for it is “*Divine Spirit*” and the Theosophical term is “*Atma*.”
- **At the Level of Love-Wisdom** — consciousness experiences and expresses as **pure KNOWING**: At this level, we ARE and we KNOW, but we still can’t DO anything. We experience this pure KNOWING as our **intuitions, premonitions and hunches**. In the East this level has been called the “*Knowledge Self*” or “*Jnāna Atman*”; and the *Ānandamayikōsha* or “*Bliss Sheath*”. The Rosicrucian term for it is “*Life Spirit*” and the Theosophical term is “*Buddhi*.” This is the “Christ” principle.
- **At the Level of Active Intelligence or “Activity”** — consciousness experiences and expresses as **pure DOING**: At this level, we ARE, we KNOW, and we can finally DO in the most fundamental sense. This level is the Region of Abstract Thought of the Thought World, where **germinal** ideas are impressed from the two higher levels of Will and Intuition. This is truly the beginning of actualization of Being and Knowing. The Rosicrucian term for this level is “*Human Spirit*”, the Theosophical term for it is “*Higher Manas*”, the Hindu term for it is *Vijñāmayikōsha* or “*Discriminating Sheath*”, and in Buddhism it is called *Bodhicitta* or “*Mindfulness*”.
- These are the **Three Aspects of Consciousness** — latent in our Core SELF, the Divine Spark, the Monad or Jivatma, the “Virgin Spirit”, and “Angel of the First Breath”, now fully unfolded in its vehicle of expression—the **three-fold Spiritual Ego** which may be called, variously, the “*Higher Self*,” “*Inner Lord*” or “*Soul*.” In the East this Inner Lord is called “*Īsvara*.” It is the relatively immortal part of us—the true “Inner Man.”

- This Threefold Spiritual Ego Constitutes the **Upper Triad** or **Trinity of Our Sevenfold Nature** — and it may be considered as a reflection or “*lower octave*” of the corresponding triad of the Solar Logos, our Older Brother, and the God in which we “*live and move and have our being.*” The Higher Ego, then, is “*our Father which art in heaven.*”
- The Outer Sheath or Vehicle of Consciousness of the Higher Ego has been Called the “**Causal Body**” — a Theosophical term. This causal body is an organization or specialization of abstract mental force-matter, “*mindstuff,*” or “*Chit*” as it is called in the East. It is the **repository of the essence of all of our previous life experiences**, the seat of conscience and the dwelling place of the “*Inner Knower.*” The causal body has also been called the *Vijñāmañjiksha* or “*Discriminating Sheath*” and the “*Kârana Sarîra*” or “*Kâranopadhi*” (*Hindu terms*), the “*Robe of Glory*” (*a Gnostic term*), and the “*Augoeides*” (*a Greek term*).
- The Lower Four Levels of Our Composite Septenary Nature Comprise the “**Lower Quaternary**” or **Personality** — which energy levels are of sufficiently low orders of vibration to allow Consciousness to experience and express itself in definite life-forms.
 - These Lower Levels, then, Comprise the **Worlds of Form** — the outer, objective manifestation of Consciousness, **its negative pole of expression**. The higher spiritual energy levels, then, comprise the **Formless Worlds**—the inner, subjective manifestation of Consciousness, **its positive pole of expression**.
- **The Four Vehicles or Bodies of the Personality Include:**
 - The **Concrete Mind or Mental Body** — which is organized and specialized out of the **lower four sublevels of the Thought World**, called in Rosicrucian parlance the “*Region of Concrete Thought,*” and in Theosophical terms “*Lower Manas.*” This energy level is of a sufficiently low vibratory rate as to serve as the **medium for the impression of thought forms**. The abstract mind or Higher Manas, the “*stuff*” of the causal body, is organized and specialized out of the **upper three sublevels** of the Thought World which comprise the “*Region of Abstract Thought.*” This energy level is of too high a rate of vibration to be molded into thought forms, and therefore serves as a medium for the germination or birth of abstract ideas and broadly inclusive concepts. The highest level of the mental body (*the 4th or middle sublevel of the Thought World*) plays the critical role of the **Link of Mind** which serves as the focal point through which the Spiritual Ego contacts, controls, and “*dwells within*” the lower vehicles of form of the Personality.

- The **Desire or Astral Body** — which serves as the medium for Consciousness to experience and express desires, urges, emotions, feelings and higher aspirations, the *Kāma* or *Desire Principle*. A major function of the desire body is to **impel action**; therefore it is the seat of our volitional nature. The desire body attracts thought forms, clothing them with “*astral substance*” or “*desire stuff*” to crystallize them into “*desire elementals*” or emotional forms. It has been called the “*Kāma Rupa*” (a Hindu term) or “*Desire Form*,” and the “*Eidolon*” (a Greek term) or “*Phantom*.” Because the lower levels of the mental body tend to resonate with the astral body, the mind often becoming entwined with the desire nature, this lower aspect of the mind has been called *Kama Manas* or “*Desire Mind*”, *Manomayikoshā* or “*Feeling Sheath*”, and *Sukshmapadhi* or “*Subtle, Illusive or Dream-Like Form*”.
- The **Vital Body or Etheric Double** — which serves as the medium for those aspects of the Life Force which effect vitality, assimilation and growth, excretion and detoxification, sense perception, and memory of immediate life events or *impressions*. The vital body is organized and specialized out of the four higher sublevels of the Physical World, called the “*Etheric Region*,” a zone of high-energy physical particles which comprise various “*plasmas*.” It has been called the “*Prānamāyikoshā*” or “*Sheath of Life*,” and the “*Linga Sarīra*” or “*Pattern Body*” (both Hindu terms).
- The **Dense Physical Body** — which serves as the vehicle which allows us to function in the lower three sublevels of the Physical World, which comprise the “*Chemical Region*” of the solids, liquids and gases with which we are all familiar. The dense body, penetrated atom-for-atom by the vital body, is in and of itself **an inert mineral structure**. It is the medium through which Consciousness experiences and expresses **coarse physical blows**. The dense physical body has been called the “*Stūla Sarīra*” or “*Stūlopadhi*” or “*Gross Form*”, and the *Annamayikoshā* or “*Food Sheath*” (Hindu terms).
- The **Infinite ONE LIFE Breathes Out Countless Copies of Itself** — each a **complete WHOLE** or cosmos.
 - These Miniature Wholes or Monads **Unfold through Experience** — in “descending” Levels of Being of **increasing complexity**, but **decreasing rate of vibration**.
 - The Levels Always Occur in **Groups of Seven** — or in terms of intervals, as **octaves**; each level, in turn, consists of **seven sub-levels**.
 - Some Octaves or Groups of Seven — can be divided into an **upper trinity** and a **lower quaternary**.

- Another System of Levels Forms a Decad — the number **10** having been considered by Pythagoras as a **perfect number of completion**. To form a decad, a **unity** first expresses its three aspects to form a **trinity**, which further refracts itself into a **septenary**, or group of seven.
- Finally, the Most Occult Cycles Consist of a Dodecad — or **12** levels, steps, phases or principles: e.g., **seven objective creative Cosmic “Days”** are followed by **five subjective Cosmic “Nights”** of obscurity to comprise a Grand Cosmic Cycle of evolution. Similarly, each Period or Planetary Chain within the Grand Cycle consists of **seven bright** and **five dark** Globes. (*This is symbolized by the seven white and five black keys of the modern piano.*) Pythagoras considered the **dodecahedron** (*12-sided symmetrical solid*) as the most complete symbol or form of the Universe.
- Both the Kabbalistic and Brahmanic Systems — classify **four** basic levels of worlds and principles of being; these basic levels are then further broken down or subdivided in various ways.
- The Archetypal Patterns of the Four Bodies of the Personality are Stored in the Seed-Atoms — the relatively-permanent energy forms which constitute the *“Book of the Divine Mind.”*
 - These Patterns are Impressed upon the Seed-Atoms — much like information is recorded on a magnetic tape or stored upon a floppy disk or hard drive of a computer.
 - The Seed-Atom of the Physical Body — is located in the **left ventricle of the heart**, where the freshly-aerated blood enters from the lungs. *“Pictures”* of all life events carried as **patterns impressed upon the reflecting or atomic ether** are taken in with the air we breathe, carried by the blood and **ultimately recorded** by this permanent physical seed-atom in the heart. Those impressions which we did not consciously note—i.e., were not attentive of—constitute the subconscious mind.
 - The Seed-Atom of the Vital Body — is located in the **solar plexus**.
 - The Seed-Atom of the Desire Body — is located in the **central vortex of the astral or desire body** in the vicinity of the **liver**.
 - The Seed-Atom of the Concrete Mind — is located in the **frontal sinus** (*or in the energy field surrounding the pineal gland*).
- The “Silver Cord” is the Structure which Joins the Four Seed-Atoms of the Personality — the connecting link between all our vehicles of consciousness. Its three segments are constructed of etheric

matter, “desire stuff” (*astral force-matter*) and “mind-stuff” (*chit*), respectively.

- The Silver Cord Remains Attached — to the Physical seed-atom in the heart **throughout the life in the physical body**.
- At the Death of the Physical Body — the seed-atom in the heart ruptures, and the past life impressions which were **stored in its “subconscious memory”** are transferred as *soul qualities* to the vital-body seed-atom in the solar plexus much as we copy cassette tape recordings.
- This Transfer of Impressions of Life Experiences — is perceived by the Ego as an **unemotional panoramic review in reverse order** of the events of the life just ended. This process requires approximately three days to complete. During this time the body of the deceased **should be kept in a quiet, dimly-lit place** since any disturbances would disrupt this very important process.
- At the Completion of the Transfer and Life Review — the **silver cord is severed** at its connection (*the “sixes”*) in the solar plexus. At this point, the Ego is separated from the physical and etheric bodies, the supply of vital force (*Prana*) is cut off and these two bodies begin to disintegrate.
- The Rupture of the Silver Cord Completes the Process of Physical Death — and the Ego now functions in the astral or desire body which serves as the outer vehicle of consciousness during the first phase of post-mortem experience in the Astral or Desire World.

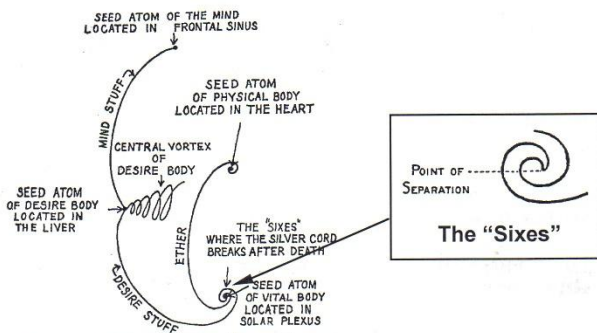
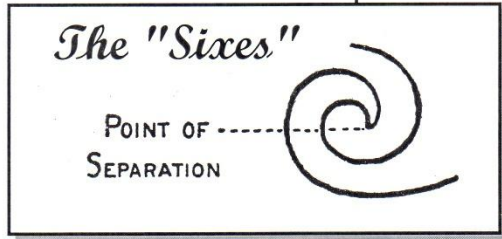
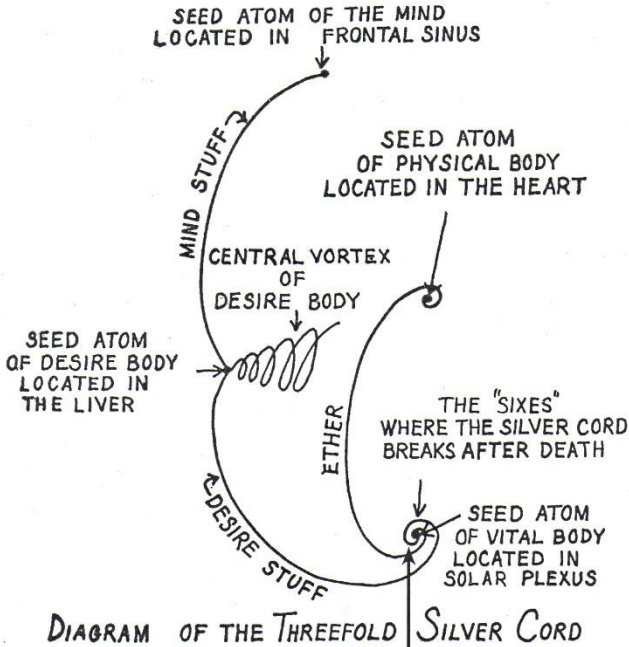
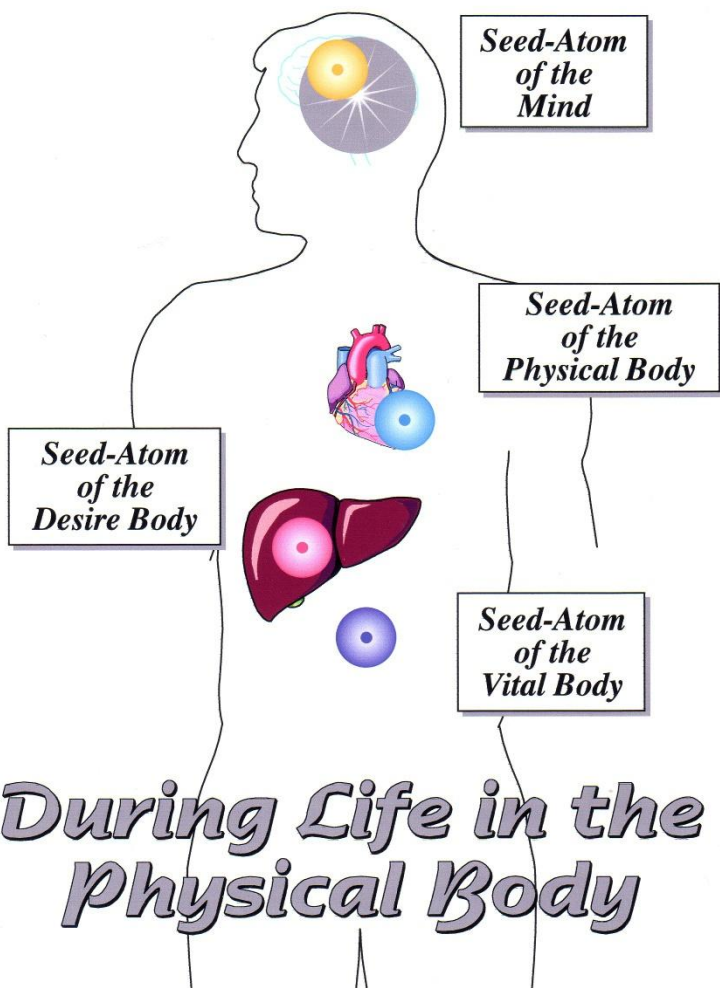


DIAGRAM OF THE THREEFOLD SILVER CORD



The Silver Cord and the Seed Atoms

Location of the Seed-Atoms



LEVELS OF COSMOS

INFINITE COSMOS *Interuniverse*

MACROCOSMOS { *Intergalactic
Interstellar
Interplanetary*

MICROCOSMOS *Man - Individual Ego*

ELEMENTAL *Nature Forces*

ATOMIC & MOLECULAR *Chemical*

SUBATOMIC { *Fundamental "Particles"
Energy Quanta
Wave Packets, etc.*

*Each world or level of cosmos
encloses its own level of
undifferentiated matter
(Chaos, Mother-Space,
Mûlaprakriti) of maximum
randomness.*

LEVELS OF WORLDS

ROSICRUCIAN WESTERN SYSTEM

COSMIC SCALE CORRELATION

THEOSOPHICAL EASTERN SYSTEM

World of God	Intergalactic (Scale of Universe)	Logoic (Âdi)	
World of Virgin Spirits	Interstellar I (Scale of Galaxy)	Monadic (Anupâdaka)	
World of Divine Spirit	Interstellar II (Scale of Zodiac)	Atmic	
World of Life Spirit	Interplanetary (Solar System)	Buddhic	} <i>Higher Mind</i>
Thought World	Abstract Thought Concrete Thought	Mânasic	
Desire World	Desires, Emotions and Feelings	Astral World (Kâma Loka)	} <i>Lower Mind</i>
Physical World	Etheric Region Chemical Region	Physical	

THE KABBALISTIC WORLDS

AIN SOPH

Three Levels:

UNITY

Ain - The Vacuum of pure Spirit (**Absolute Nothingness**)

Ain Soph - The Limitless and Boundless (**Absolute Existence or Everythingness**)

Ain Soph Aur - Limitless Light (**Absolute Potential Energy**)

OLAM H'ATZILUTH

Ten Levels (*Sephiroth*) of Vibration

WILL

OLAM HA BRIAH

Ten Levels (*Sephiroth*) of Vibration

WISDOM

OLAM HA YETZIRAH

Ten Levels (*Sephiroth*) of Vibration

ACTIVITY

OLAM H'ASSIAH

Ten Levels (*Sephiroth*) of Vibration

EXPERIENCE

The Absolute, Unconditioned State of All Things - Eternal State of Being, Ground of All Being, the Ineffable, Inconceivable THAT out of which Everything Arises.

"The Boundless World of Divine Names" - Causal World, World of First Causes, **Prearchetypal World of Germinal Ideas.**

"The Archangelic World of Creations" - **Archetypal World of Ideation**, Passive Creation of Archetypes.

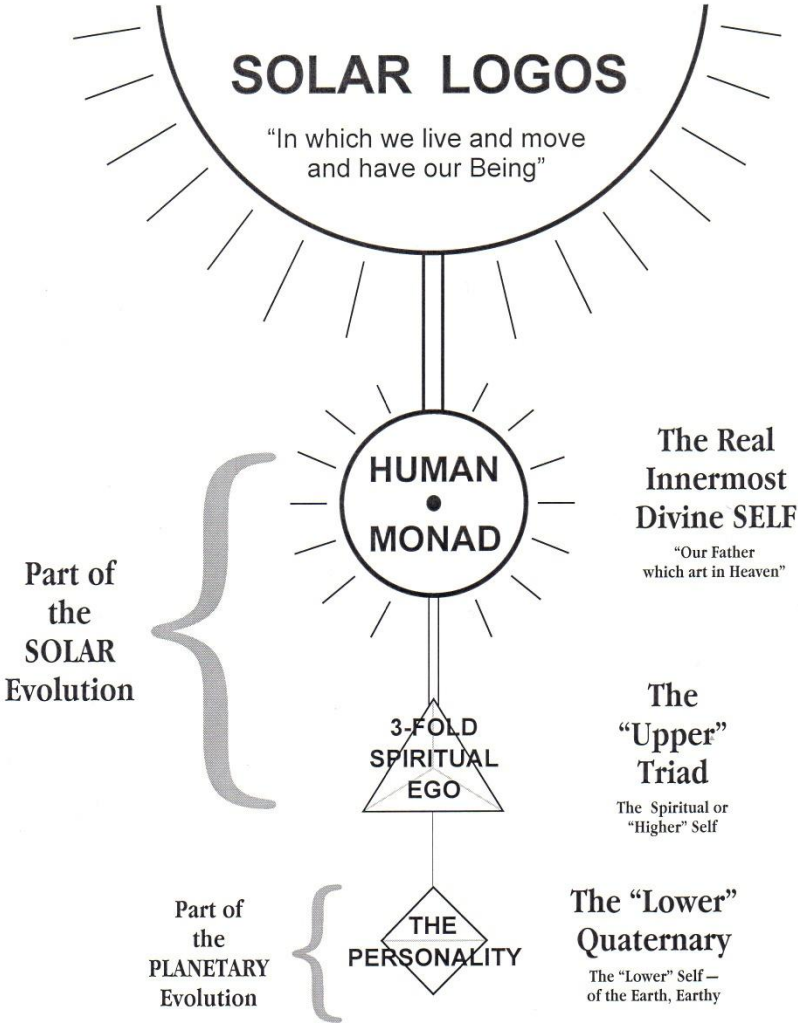
"Hierarchal (*Angelic*) World of Formation" - **Active Creation of the Subtle Forms** or Molds in all Their Detail.

"Elementary World of Substance" - Human World of Action or Making: of **Crystallized Manifestation in Space and Time.**

Gurdjieff Ray of Creation

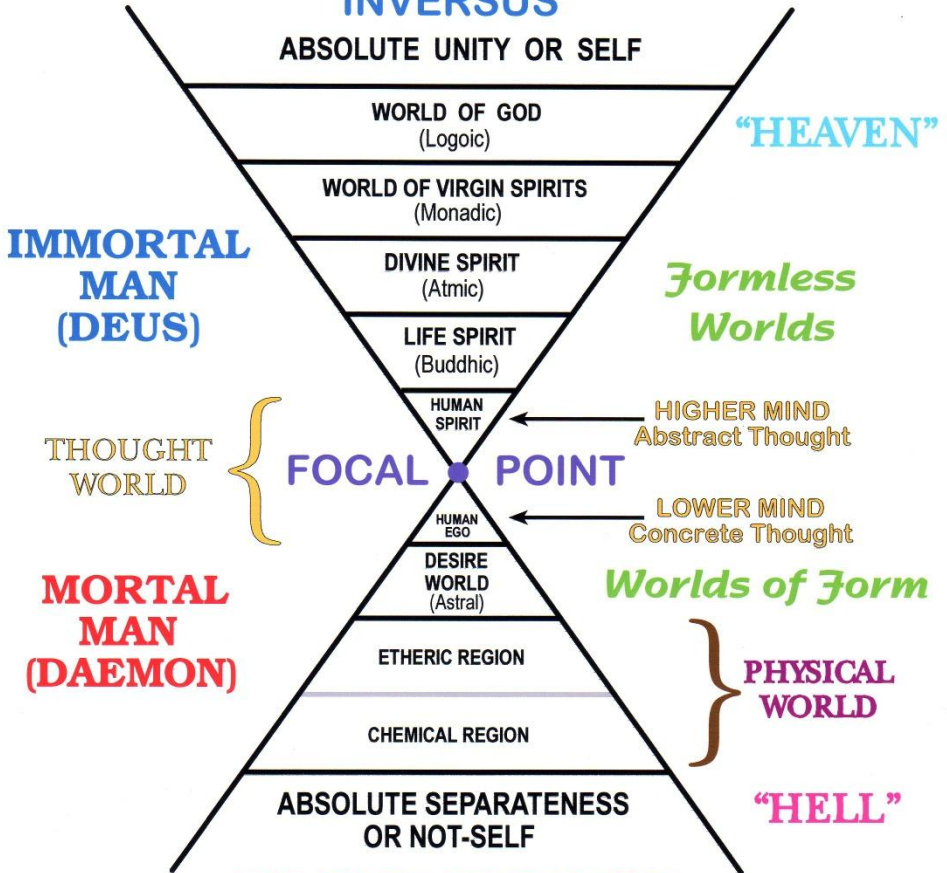
<u>Cosmic Scale</u>	<u>Correlation</u>	<u>Number of Laws (Restrictions)</u>
ABSOLUTE	INFINITE	1
ALL WORLDS	INTERGALACTIC	3
ALL SUNS	INTERSTELLAR	6
SUN	SOLAR SYSTEM	12
ALL PLANETS	INTERPLANETARY	24
EARTH	TERRESTRIAL	48
MOON	SUB-TERRESTRIAL	96

ABSOLUTE



THE SELF-REALIZATION CONNECTION

DAEMON EST DEUS* INVERSUS

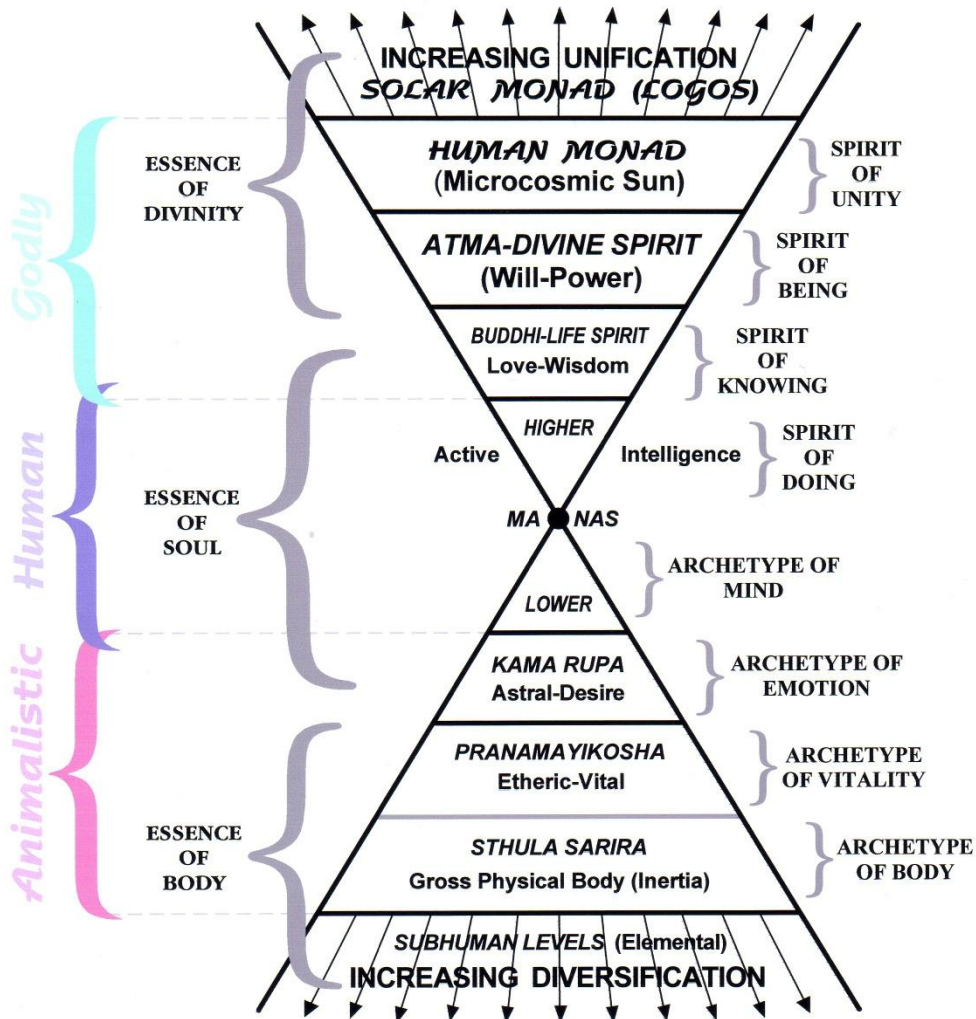


**THE POINT OF DECISION:
"TO BE OR NOT TO BE"**

***THE DEVIL IS GOD TURNED
UPSIDE DOWN**

THE LINK OF MIND

Essence, Spirit and Archetype



LEVELS OF CONSCIOUSNESS AND BEING

THE INEFFABLE UNITY

ALL-IN-ALL

Absolute
FIRST CAUSE
(Parabrahman)

THE PEACEFUL SELF

FATHER

*The Passenger - Lord
of the Chariot **

THE ONE LIFE

The Silent Witness
Innermost Spirit
PURE SUBJECTIVITY
(Shanta Atman)
(Purusha)

ADORATION

THE UNMANIFEST CHAOS

MOTHER

Celestial Virgin

FIRST MATTER
Receptive Intelligence
Mother Space
PURE OBJECTIVITY
Matrix of the objective World
(Mula-prakriti)

The
Unmanifest*

THE GREAT SELF

SON/DAUGHTER

The World Egg

THE DIVINE PATTERN

COSMIC ORDER
The "Golden Germ"
(Hiranyagarbha)
(Mahat Atman)

CONTEMPLATION

THE KNOWLEDGE SELF

THE CHARIOTEER*

THE INNER KNOWER

INTUITION
Inner Vision
(Jnana Atman)

MEDITATION

THE CONCRETE MIND

THE REINS*

CONCENTRATION DISCRIMINATION

THE DESIRE NATURE
THE ACTIVE SENSES

THE HORSES*

VITALITY, SENSE PERCEPTION AND MEMORY

SENSE OBJECTS — the Path
on which the Horses Run*

OBSERVATION

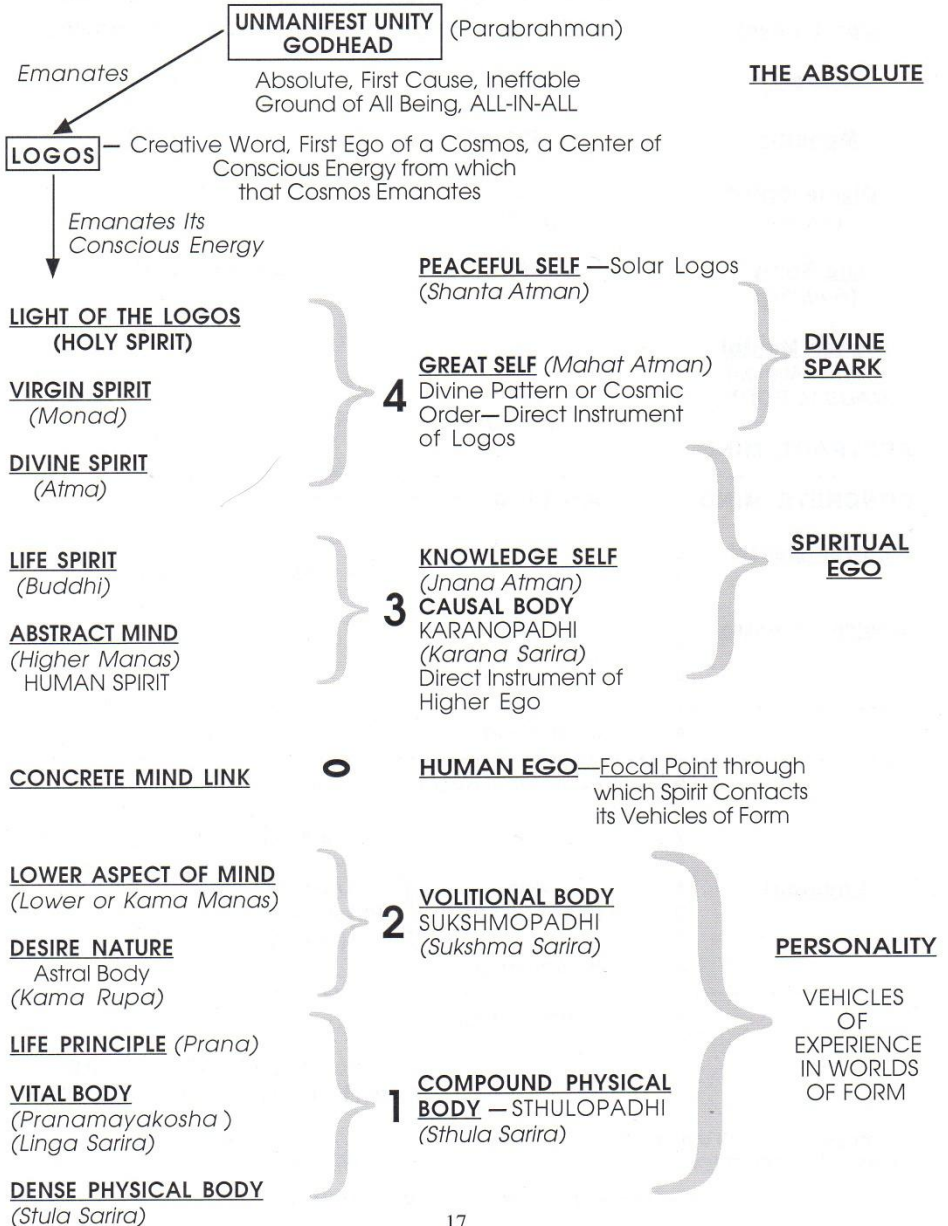
THE PHYSICAL BODY
INERTIAL MATTER AND FORM

THE CHARIOT*

MOVEMENT IN TIME

**The Kathopanishad, Chapter 3*

LEVELS OF PRINCIPLES

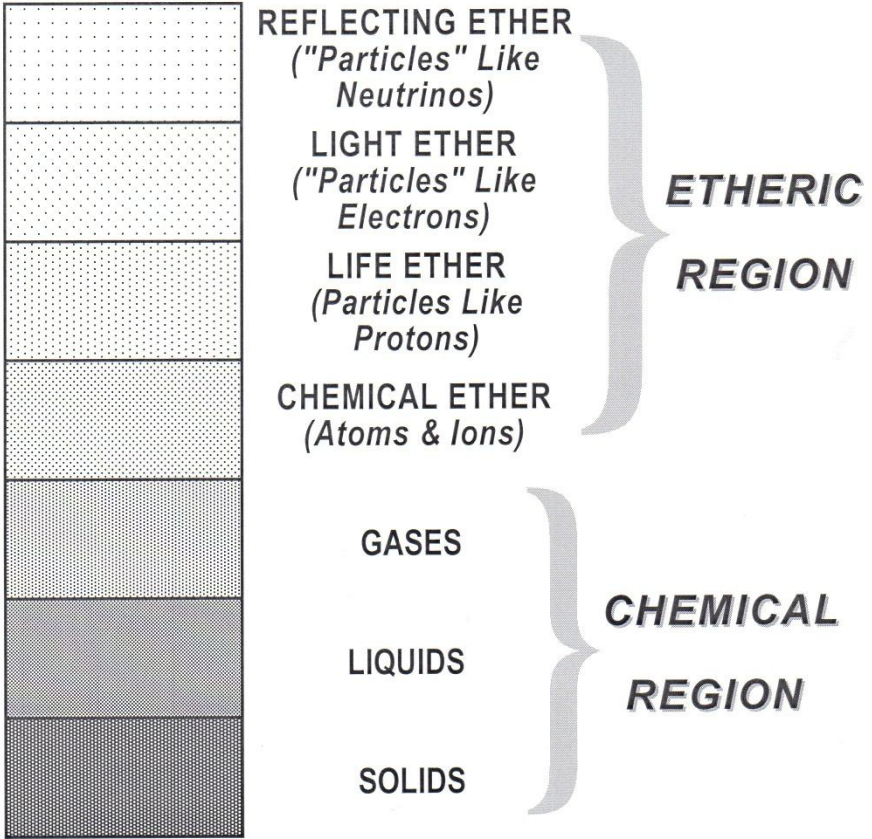


"ATOMIC" AND "MOLECULAR" ORGANIZATION OF WORLD LEVELS

<u>World Level</u>	<u>Number of "Bubbles" in Ultimate "Atom"</u>	<u>Number of "Bubbles" in Densest "Molecule"</u>
<u>Logoic</u>	49 ⁰ (1)	49 (49 ¹)
<u>Monadic</u>	49 ¹ (49)	2401 (49 ²)
<u>Divine Spirit</u> (<i>Atmic</i>)	49 ² (2,401)	117,649 (49 ³)
<u>Life Spirit</u> (<i>Buddhic</i>)	49 ³ (117,649)	5,764,801 (49 ⁴)
<u>Higher Mental</u> (<i>Higher Manas</i>) CAUSAL BODY	1 2 3	49 ⁴ (5,764,801)
ABSTRACT MIND	3	
CONCRETE MIND	4	<i>AKASA (Memory of Nature)</i>
	5	
<u>Lower Mental</u>	6	
	7	282,475,249 (49 ⁵)
<u>Desire or Astral</u>	1 2 3	49 ⁵ (282,475,249) <i>Heavenly Region</i>
	4	<i>Borderland</i>
	5	<i>Purgatorial Region</i>
	6	
	7	13,841,287,201 (49 ⁶)
<u>Physical</u>	1 2 3 4	49 ⁶ (13,841,287,201) <i>Etheric Region</i>
	5	<i>Chemical Region</i>
	6	
	7	Up to 5.5 X 10 ¹³ (55 trillion) in the largest chemical atoms, e.g. Uranium

Hydrogen Atom = 18 Ultimate Physical Atoms = approximately 2.5 X 10¹¹ "Bubbles"
(smallest chemical atom) (250 billion)

*Fundamental "Quanta" of the Divine Breath of the Solar Logos

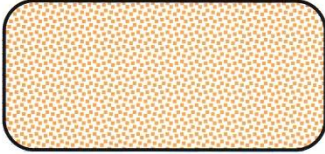


***The Seven Levels
of Matter in the
Physical World***



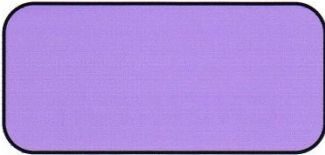
REFLECTING ETHER

*Medium for Life Impressions
and Memory of Them*



LIGHT ETHER

*Medium for Sense Perception, Color,
Blood Heat & Circulation of
Vital Fluids in Plants &
Cold-Blooded Animals*



LIFE ETHER

*Medium for the
Propagation of Species*



CHEMICAL ETHER

*Medium for Assimilation
of Nutrients, Growth
& Excretion*

The Nature and Function of the Etheric Plasmas



The Spirillae

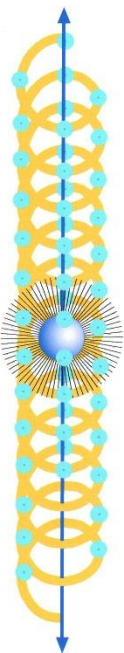
LOGOIC (ĀDI)	First Spirilla
MONADIC (ANUPĀDAKA)	Second Spirilla
ATMIC (DIVINE SPIRIT)	Third Spirilla
BUDDHIC (LIFE SPIRIT)	Fourth Spirilla
HIGHER MANASIC (HUMAN SPIRIT)	} Fifth Spirilla
LOWER MANASIC (HUMAN EGO)	
ASTRAL (DESIRE, KĀMA RUPA)	Sixth Spirilla
PHYSICAL (CHEMICAL & ETHERIC)	Seventh Spirilla

The spirillae are the fundamental energy patterns through which consciousness is actualized in each of the seven worlds of the Solar Life.

The Logaic (Adi) World of God

1 7 14 21 28 35 42 49

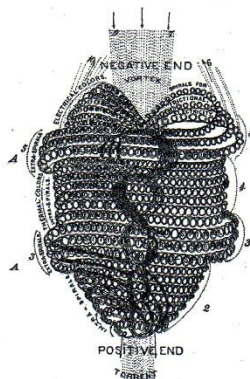
The one fundamental super-symmetrical "bubble" of the divine essence of the Solar Logos (Its "quantum of consciousness") reproduces in spiral patterns to form the largest "molecule" of the "World of God" containing 49 "bubbles".



The Monadic (Anupâdaka) World of Virgin Spirits

The "Ultimate Atom" of the Monadic World of Virgin Spirits contains the first "bubble" or quantum of Monadic consciousness (what we in our life-wave started out as) breathed out by the Solar Logos in Its divine mind—containing 49 curled-up Logoic units.

The ultimate physical atom or "Anu" contains about 14 billion fundamental "bubbles" of the Logoic divine essence in 6 curled-up spirillae and one unfolded spirilla. This is completely in line with the predictions of the modern superstrings theory of subatomic "particles".

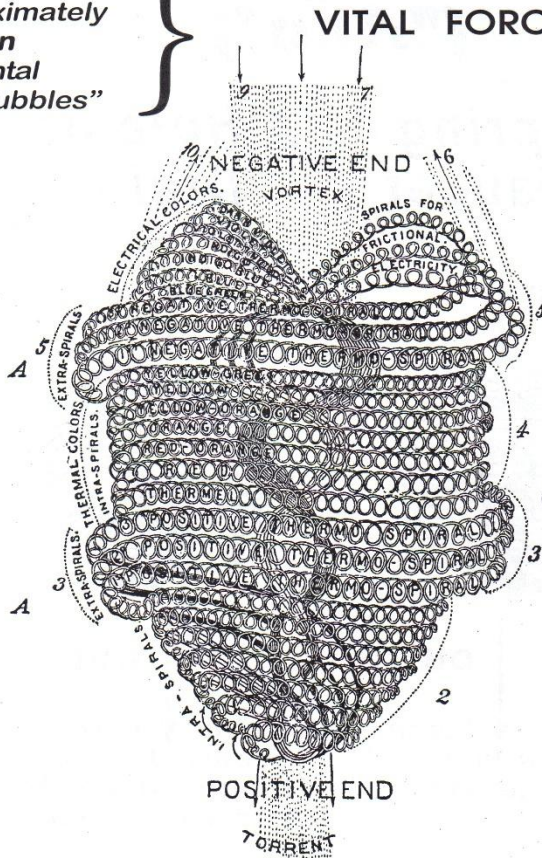


The Physical World of Crystallization in the Four Dimensional Space-Time Continuum

THE SPIRILLAE AND THE FORMATION OF THE WORLD ATOMS

THE ULTIMATE PHYSICAL ATOM ("ANU")

Contains 496^{712}
 or approximately
14 billion
 fundamental
 divine "bubbles"



The number of
 primary coils
 (spirillae) in
 each "wire" is
 reported to be
 $1680 = 7! \div 3$

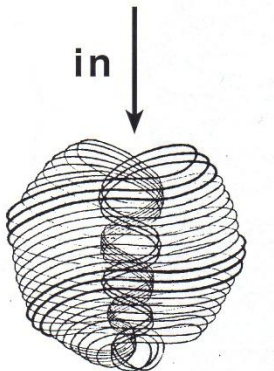
$(7! = 7 \times 6 \times 5 \times 4 \times 3 \times 2 \times 1)$

From Babbitt's *Principles of Light and Color*

The Babbitt Atom

Positive and Negative Forms of the Ultimate Physical Atom ("Anu")

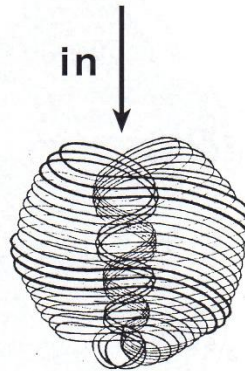
**A Spring
or Faucet**



out
↓
*Vital Force
Enters Physical
Dimension*

**POSITIVE
(Male)**

**A Hole or
Drain**

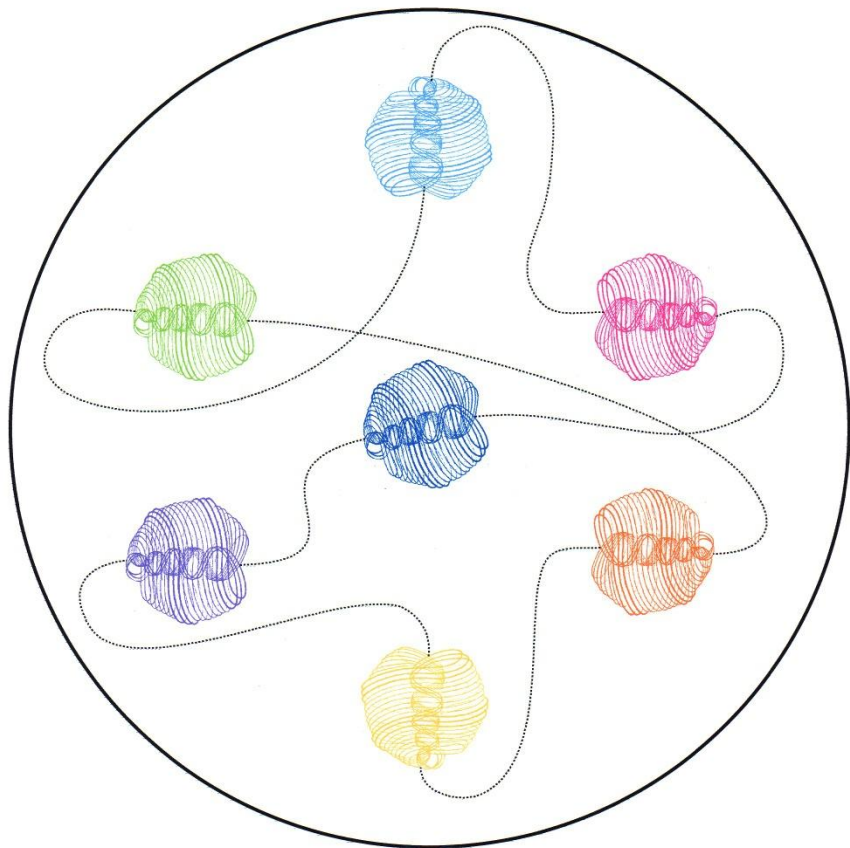


out
↓
*Vital Force
Flows Out and
Disappears into
Astral Dimension*

**NEGATIVE
(Female)**

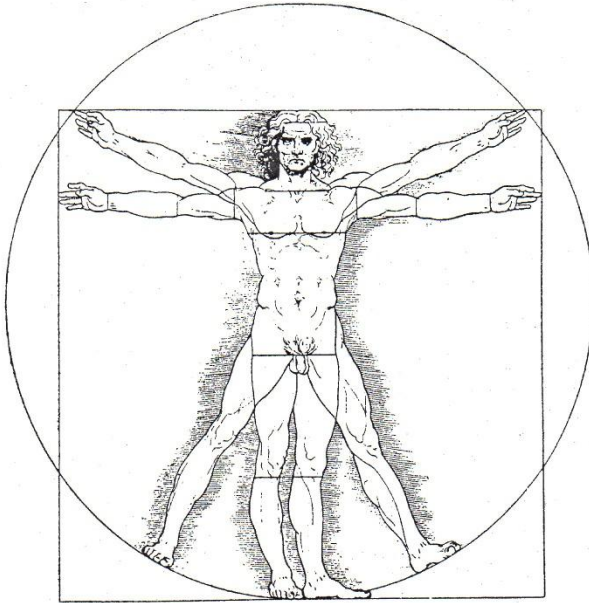
Taken from "Occult Chemistry" by A. Besant and C. W. Leadbeater

The Vitality Globule



*An Etheric Corpuscle - Carrier of
the Seven Colors of Prana and a
"Particle" of the Light Ether*

Man the Measure of All Things



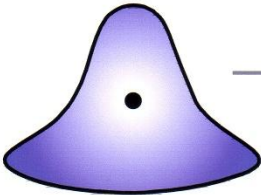
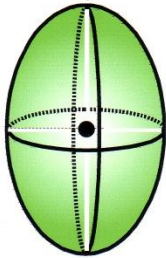
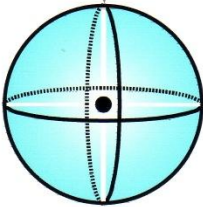
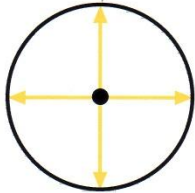
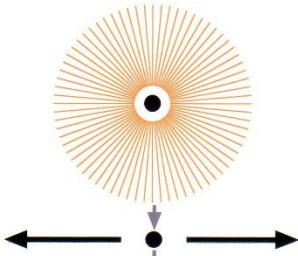
Leonardo Da Vinci

"For if a man be placed flat on his back, with his hands and feet extended, and a pair of compasses centered at his navel, the fingers and toes of his two hands and feet will touch the circumference of a circle described therefrom. And just as the human body yields a circular outline, so, too, a square figure may be found from it. for if we measure the distance from the soles of the feet to the top of the head, and then apply that measure to the outstretched arms, the breadth will be found to be the same as the height, as in the case of plane surfaces which are perfectly square."

Vetruvius

(The circumference of the circle is approximately equal to the periphery of the square.)

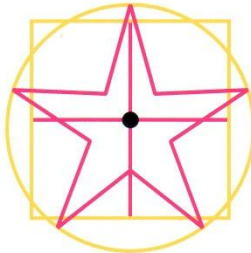
THE GEOMETRY
OF THE DESCENT
OF SPIRIT INTO
MATTER



GOD

GEOMETRIZES

THE HIDDEN SYMMETRY
OF SPIRIT
CRUCIFIED IN MATTER



THE COMPOSITE NATURE OF MAN

An Essay on the Different Levels of Principles which Make Up Our Being

- **The Human Monad and the Solar Logos** —

We, as individuals of the human life-wave of the present Creative “Day” or Period of Manifestation, called, in occult terminology, “The Earth Period,” or “Earth Chain,” are, each of us, a composite Being. The core of this Being, **our Innermost Real SELF**, is the Divine Spark or “*Angel of the First Breath*,” called variously the “*Monad*,” “*Virgin Spirit*” or “*Jivatma*” (a Sanskrit term). This Monad is an embryonic universe in the process of unfolding. It, in turn, is a cell in the body of a vaster, more highly unfolded Monad, the Solar Logos, the center of conscious energy which emanates and governs our Solar System, the God in which we “*live and move and have our Being*.” This God is a part of a still vaster Being within an infinite hierarchy of Being. Our core SELF can then be considered as a Divine Spark within a Divine Flame, which spark will itself be eventually fanned into a flame. This innermost SELF of ours may be looked upon as a “bubble” of the I-centered Spirit or **positive subjective pole** of the ONE LIFE in the infinite Mother Space or “*Chaos*,” the **negative or objective pole** of the ONE LIFE, its outer World.

- **The Higher Spiritual Ego** —

Our innermost Divine SELF has formed for Itself a threefold spiritual body of expression. This has been awakened in it with the help of more highly evolved creative hierarchies, during the first three great Creative Periods or “Days” of the current Grand Cycle of seven Periods of Manifestation—called in the East the “Great Day of Brahma.” (*We are now just past the middle of the fourth of these Creative Periods out of the total of seven.*) This threefold spiritual body is our own Higher Ego, or, as it is often referred to—our “Higher Self.” It is composed of “permanent atoms”—permanent to it, that is—of the three subjective “Formless” Spiritual Worlds called, in Rosicrucian parlance, “*Divine Spirit*,” “*Life Spirit*,” and Abstract Thought or “*Human Spirit*”; and in the Theosophical system, “*Atma*,” “*Buddhi*,” and *Higher “Manas”* (Mind). These permanent atoms are themselves formed of increasingly larger and complex aggregates of fundamental “bubbles” of the Divine “Father Breath” (the Universal Life Force) in the Primeval “Mother Space.” (*The four lower levels which make up the objective Worlds of Form are composed of “atomic” and “molecular” matter of even larger aggregates of the fundamental “bubbles.”*)

The three higher subjective worlds express the three aspects of the Divine Consciousness of the Monad, which may be called **Will**, which is to BE (*the power behind change*); **Wisdom**, which is to KNOW (*the power behind love*); and **Activity**, or more accurately **Actively Creative Thought**, which is to DO or to FORM (*the power behind activity or volition*). The Wisdom or Intuitional, Buddhic, or Life Spirit aspect is the Christ Principle aspect in us. The Divine Spirit or Atmic level expresses the Will or Father aspect. The Abstract Thought level expresses the Activity or Holy Spirit aspect.

- **The Causal Body** —

Our threefold Spiritual Ego has for its outer body of expression a vehicle or sheath composed of the force-matter of the Region of Abstract Thought, which Region is comprised of the three “highest” subdivisions of the Thought World. The Thought World is the fifth Level-of-Being down the line within the sevenfold scale of Being of the Solar System. This includes the:

- World of God or Solar Logos (the Logoic or “Adi” Plane).
- World of Monads or Virgin Spirits (the Monadic or “Anupadaka” Plane).
- World of Divine Spirit (the *Atmic* or Spiritual Plane).
- World of Life Spirit (the *Buddhic* or Intuitional Plane).
- World of Thought (the *Manasic* Plane)
- Desire World (the Astral or *Kâmic* Plane).
- Physical World (the Chemical and Etheric Regions).

This outer body of our Higher Ego (frequently called the “Higher Self”) is named, variously, the “*Causal Body*” (a Theosophical term), the “*Karana Sarira*” or “*Karanopahdi*” (Hindu terms), the “*Robe of Glory*” (a Gnostic term), and the “*Augoeides*” (or “*Vesture of Light*,” an ancient Greek term). This “highest” (*most subtle*) of our bodies or vehicles of expression is our only immortal one (*or at least relatively so*). It is the seat of our individuality which persists from life-to-life, and it may be called the vehicle of consciousness of the reincarnating Ego, or the “Thinker.” This is the source of our intuition and our conscience and is the repository or storehouse of all of the knowledge, faculties and spiritually-worthwhile essence of the experiences accumulated during many lifetimes. Our Spiritual Ego, then, grows in power, wisdom and capacity by assimilation of this essence of experience gained in successive lifetimes as Soul Qualities extracted from experience in lower bodies of form which comprise our terrestrial personality, the composite vehicle projected by our Higher Ego as a fragment of itself during a single earthly lifetime. This distillation of the essence of our experiences in bodies of form as Soul Qualities, and the assimilation of these as food by our spiritual nature as permanent patterns of vibration in the spiritual Seed-Atoms of the Causal Body, is the basis of Spiritual Alchemy and part of the process of personal transformation.

• **The Personality** —

The Personality is fourfold, and is sometimes referred to as the “lower quaternary” of our seven-fold Being. It is a part of the Planetary Evolution and has been described as being “of the Earth, earthy.” It comprises the mortal or terrestrial man or woman. The Higher Ego which projects the Personality is often called the “upper triad” or “trinity” of our septenary nature and is a part of the Solar Evolution.

The four-fold Personality consists of a dense physical body constructed out of the solid, liquid and gaseous matter of the lower three levels of vibration of the Physical World, called the “*Chemical Region*”; a vital body composed of the etheric matter of the upper four levels of the Physical World, called the “*Etheric Region*”; an astral or desire body specialized by us out of the seven levels of force-matter of the Planetary Astral or Desire World; and the concrete mind or mental body composed of the four lower levels of force-matter or, so-to-speak, “*mind-stuff*” specialized by us out of the Planetary Thought World.

- **The Dense Physical Body** — our dense physical body, which we directly perceive with our five outer senses, is the most organized and highly evolved (*over 3' Creative Periods*), but the one most highly crystallized, of all the vehicles of our composite nature. Because it is built out of the chemical molecules of dense physical matter, it, in and of itself, lacks vitality as an entity and therefore must be considered a mineral organism, a skeleton, strictly a machine, although a marvelously constructed one! It has been called the "*physical elemental*," originally a thought-form, now clothed in dense chemical substance. In the Hindu system it is named the "*Stūla Sarīra*," or gross form. It responds only to lower-level vibrations or coarse physical blows.
- **The Vital Body** — Our etheric vital body, one whole Creative Period less evolved than the dense physical body, is an exact copy of the latter, interpenetrating it atom-for-atom and extending beyond it in layers ranging from $\frac{1}{8}$ -inch to several inches. The inner densest part is called the "Etheric Double," and the outer portion, generally still conforming to the contours of the dense body, is called the "Vital or Health Aura." In Hindu writings, the vital body is called the "*Prānamāyikoshā*" or "sheath of life," and also the "*Linga Sarīra*" or "pattern body," the model or mold from which the dense physical body is built, atom-for-atom. The vital body, originally a thought-form, is now an "*etheric elemental*" or thought-form clothed in vital or etheric substance.

The vital body serves two purposes. First, it is the medium through which the dense physical body is vitalized, maintained and propagated. Secondly, it functions as an intermediate for the transmission of psychic forces from the astral and mental bodies to the physical brain and nervous system.

The Vital Force, or "*Prāna*," one of the forms of the Universal Life Force, originates from the Sun. This Vital Force, carried by an agglomerate of seven "ultimate physical (*etheric*) atoms" or "*Anu's*" called a "Vitality Globule," is absorbed by the vital body through a specific one of a number of force-centers or vortices, called "Chakras" (literally, wheels), located at various points along its surface. The Globules enter the force-center located near the spleen, are disintegrated by this "*Splenic Chakra*" into the individual "atoms" and the seven varieties of Prāna are distributed throughout the nervous system and five other Chakras to vitalize all physical body as well as psychic (*emotional and mental*) functions.

The Vitality Globules serve the same purpose in the etheric vital body as do the red blood corpuscles in distributing oxygen to the cells of our dense physical body. The unused Vital Force is radiated out from the dense body together with the depleted etheric "atoms," some chemical molecules, and microorganisms, through the vital aura. This elimination serves to detoxify the physical body. In this way, conservation of Vital Force is seen to be essential to physical and psychic health and well-being.

It is possible to develop the vital body through repetition of aesthetic and altruistic practices to the point where that portion of it made up of the two "higher" ethers concerned with sense perception and memory may be organized and separated from the portion comprised of the

two "lower" ethers involved with vitalizing, maintaining and propagating the dense physical body. The "lower" part remains with the dense body to keep it alive, while the "higher" part may be used by the Ego as its outer vehicle of perception for work in the Etheric Region of the Physical World. A person so developed is called an *"Invisible Helper,"* who may aid in the healing of other persons through work on dysfunctions of their vital bodies. That portion of the vital body used by the Invisible Helper is called, in Rosicrucian parlance, the *"Soul Body"* or *"Golden Wedding Garment."* It has also been called the *"Soma Psuchichon."*

- **The Desire Body** — our desire or astral body is still less highly evolved than our vital body, having had only 1' Creative Periods for its development as an organized vehicle of consciousness. This compares with 2' Periods for the vital body and 3' Periods for the dense physical body. The desire body, originally a thought-form, is now a *"desire elemental"* or thought-form clothed in desire (or astral) force-matter. It interpenetrates the physical and vital bodies and is described as extending out 12 to 18 inches beyond the physical body, its outer boundary or aura being ovoid or egg-shaped. The force-matter of the desire body, specialized by us from the "substances" of the Planetary Astral World, is constant, very rapid motion, circulating in currents through all points within the astral aura. The desire body contains force-centers or vortices roughly corresponding to those of the vital body; the main vortex of the desire body is located near the liver.

Astral or desire substance, or more accurately, astral force-matter, because like electrons and light (*photons*) it displays both wave and particle behavior, is of such a nature and level of vibration that it responds especially to emotions generated by thought-forms. The desire body, then, functions as our vehicle of feelings, emotions and desires, and its purpose is to impel or motivate us to action. *"E-motions" may be looked upon as thoughts put into motion.*

The Astral or Desire World is preeminently one of color; it is also a *four-dimensional* world where space, time, motion and gravitation follow laws different from those of the Physical World. Astral vision is *four-dimensional*, objects being viewed from all sides at once, inside and outside. This is so because the rapid circulation of the force-matter of the astral body through all of its points precludes the formation of localized centers of perception. Another important characteristic of the Desire World is psychic attraction and repulsion, and interest and disinterest.

Like other worlds, the Astral has seven subdivisions or levels of force-matter and vibration. The "lowest" three levels are chiefly repulsive in nature, and are the media for coarse desires, impressionability and wishes. These together constitute a purgatorial realm of experience, especially during the postmortem phase of our life cycle. The fourth or middle level of the Astral World is a neutral *"borderland"* or *limbo* of feelings dominated by interest and disinterest, where the forces of attraction and repulsion are balanced. The "upper" three levels are chiefly attractive in nature, and are the media for lofty, aesthetic, artistic and altruistic feelings, emotions and aspirations. These levels constitute a more heavenly realm of experience.

The desire or astral body has been called by the Hindus the "*Kāma Rupa*" or "desire form," as well as, by the ancient Greeks, the "*Eidolon*" or *Phantom*.

When we are asleep, the Higher Ego leaves the physical and vital bodies and functions in the astral body as its outer vehicle of consciousness in the Dream-State. Remembering astral experiences requires impressing the physical brain through one or more of the etheric force-centers. The astral body remains connected to the compound vital/physical organism through a structure called the "Silver Cord" which remains intact up to the moment of physical death. During sleep, the vital/physical organism is rejuvenated.

- **The Mental Body** — Our mental or concrete mind "body" is the least evolved of the four "lower" vehicles of form which constitute our Personality—the "lower quaternary" of our sevenfold nature. It is our most recent acquisition, we having received it only, within the general population, during the last, or so-called "*Atlantean*," Epoch of our present Earth Period. The mental body is at this time, in our present Humanity, just a thought-form, and with most of us can hardly be called a "body" as it is a relatively unstructured cloud of mental force-matter or "mind-stuff" specialized by us out of the "substances" of the "lower" four levels or subdivisions of the Planetary Thought World. These, collectively, comprise what may be called the Region of Concrete Thought because at these levels, archetypes of physical form, of universal vitality, and of desire and emotion are created as thought-forms. The "highest" level of this Region, the fourth and mid-level of the Thought World, is very important because it contains the archetypal forces involved in creative thought; is the true location of the human mind; is the focal point through which Spirit mirrors itself in Matter and contacts its vehicles of form in the Personality; and is also the location of the True "Memory of Nature" or the "*Ākāśic Records*."

The Thought World is *five-dimensional*, the added dimension being one of consciousness of more than one possibility for events proceeding from a single moment simultaneously. Going a step further, for illustration, the Intuitional World, that of "Life Spirit" or "Buddhi," is *six-dimensional*, with consciousness of all possibilities at once existing. This state, as can be seen, allows us the greatest possible wisdom because of the tremendously broad perspective which it provides while we are in it. So too does the *five-dimensional* consciousness of the mental state allow us to make more intelligent choices when we maintain a "clear head" in a difficult situation, as compared to the more limited *four-dimensional* consciousness of the emotional state, wherein only one possibility at a time can be perceived. Consciousness at the Atmic level (*that of pure Being*) may be considered to be *seven-dimensional* because in it we realize possibilities beyond those of our total realm of Soul experience. In this ultimate exalted state we are able to create our own reality.

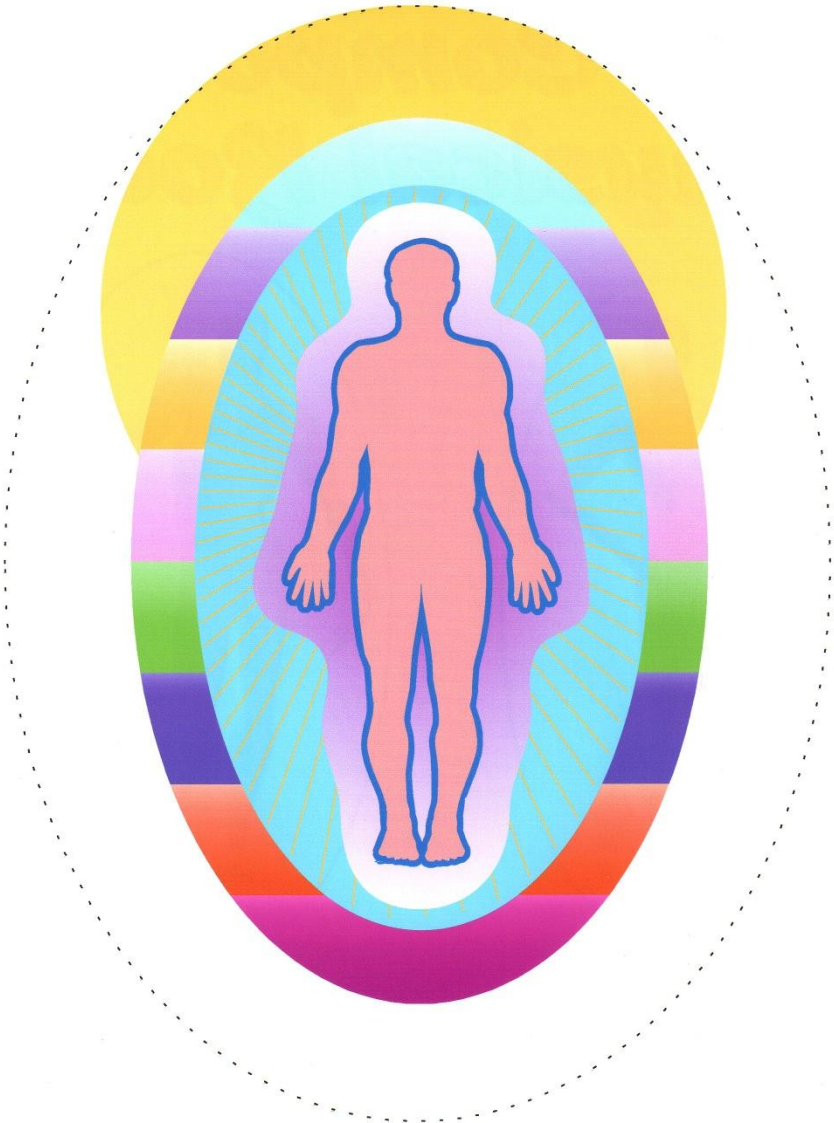
Just as the Dream-State corresponds to consciousness of the Ego in the desire body, the Deep-Sleep-State corresponds to Egoic consciousness in the mental body, and the Deep-Trance-State to Egoic consciousness in the Causal Body. Since the Mental World is preeminently a realm of tone, good music inspires us because it reminds us of our true home, which for human beings is properly located in the Thought World.

The mental body interpenetrates the three “lower” bodies—the desire, vital and dense physical, and extends out somewhat beyond the desire body, and like it, describes an overall ovoid or egg-shaped aura which is more or less structured according to the degree of its development. The intellectual portion of it is described as a yellow cloud about the head centers and has been called the “mind sheath.” The force-matter of the mental body is in extremely rapid motion and in constant interchange with the substances of the Planetary Thought World.

The mental body is our vehicle of concrete thought, and its constituent “particles” are sensitive to and respond to the vibrations of thought-forms. It, of all our “lower” vehicles, is actually the easiest to modify and purify relatively quickly because of its low degree of organization and crystallization. In the majority of people, it is embryonic compared to what it will eventually evolve into.

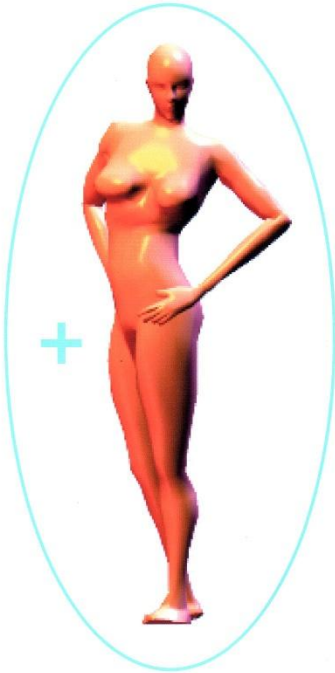
The mind is a powerful creative force. With our present mental organization, which includes the mind sheath, astral and etheric head centers (*force-centers also exist in the mental body*), and the physical brain, we are learning to create with mineral substance. At the present time, then, we can only consciously create inanimate things like tables and chairs. In the next Creative Period (*called the “Jupiter” Period*), we will learn to consciously create with vital (etheric) substance—i.e., make living things like plants; and in the next (*called the “Venus” Period*), with “desire-stuff” to create living, feeling things like animals; and, finally, in the last or seventh Period (*called the “Vulcan” Period*), we will learn to work with “mind-stuff.” Ultimately, then, we, as fully evolved God-like Beings will be able to create living, feeling, thinking forms like human beings.
What a glorious future lies ahead of us!

As with the “higher” Triad of the Spiritual Ego, the patterns of the bodies of the “lower quaternary” are preserved from life-to-life in relatively permanent “seed-atoms.” These patterns include shortcomings as well as assets. Correction of these shortcomings is a goal of Personal Transformation. The purification, development and perfection of all of our vehicles, their harmonization, and the achievement of “*At-one-Ment*” of the Monad, Ego and Personality is the aim of “**The Great Work**” of **Spiritual Alchemy**.

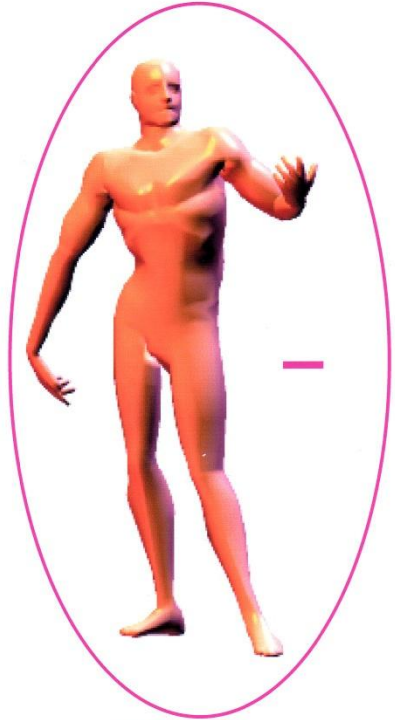


Man is a Many-Splendored Being !

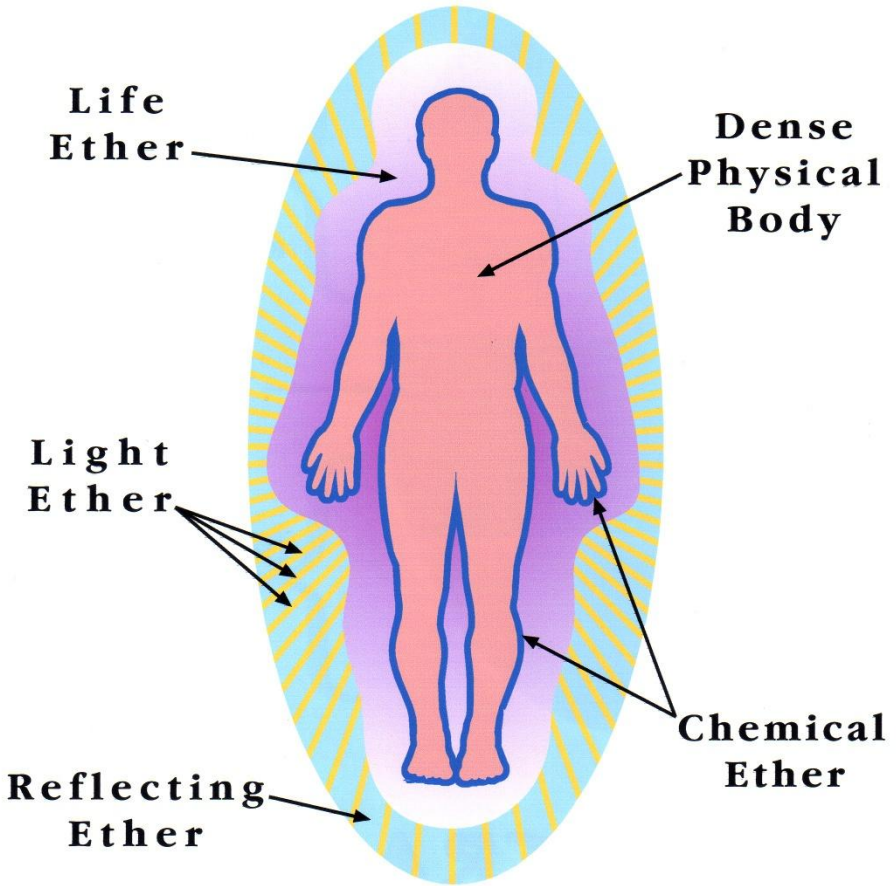
The Compound Physical Body



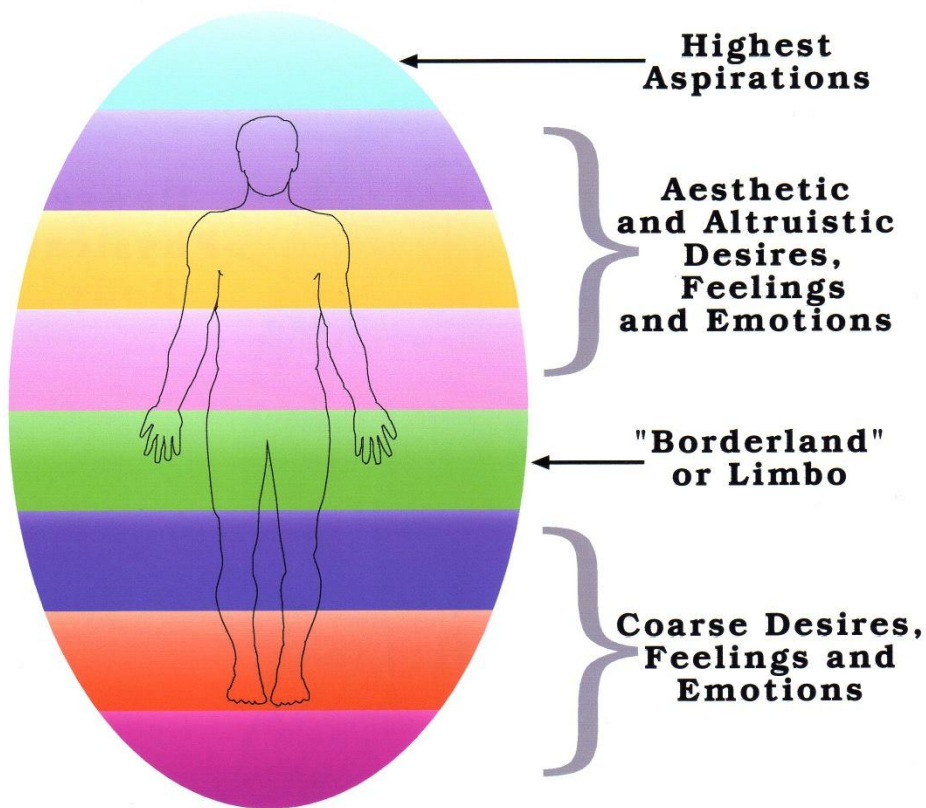
*Negative
Physical
Positive
Vital*



*Positive
Physical
Negative
Vital*



THE VITAL AURA



THE ASTRAL AURA

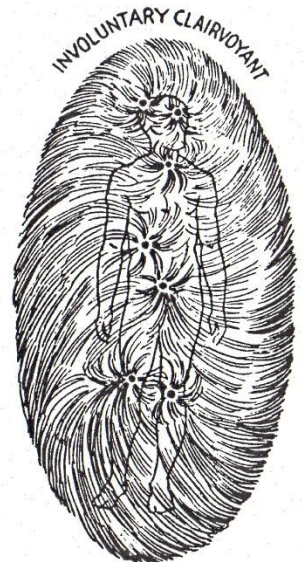
A Kaleidoscope of Changing Colors and Patterns.

Adapted from "The Rosicrucian Cosmo-Conception by Max Heindel

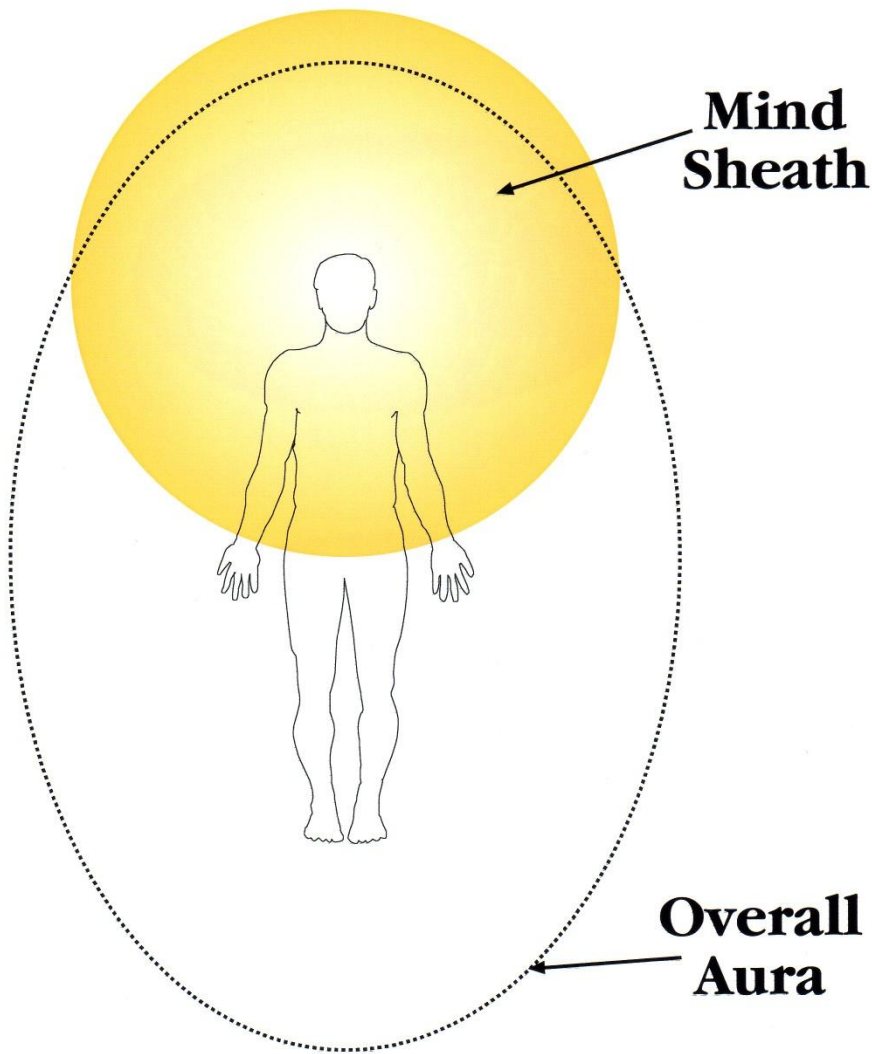
Currents in the Desire or Astral Body



Clockwise Rotation

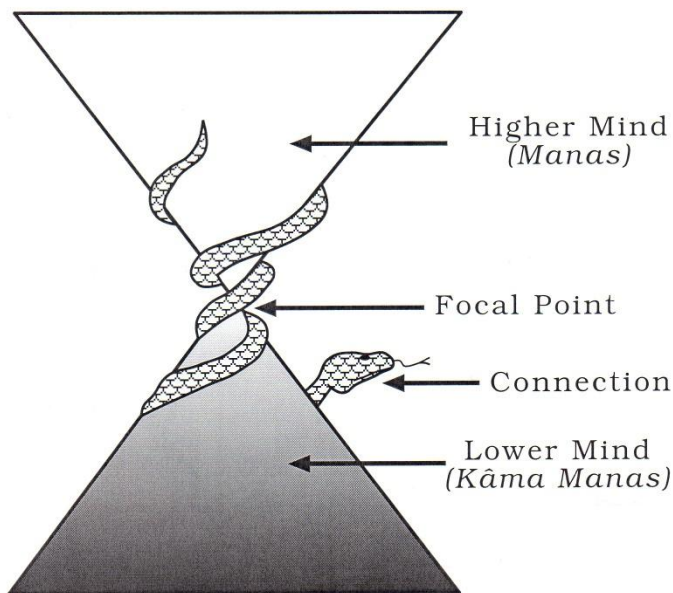


**Counterclockwise
Rotation**

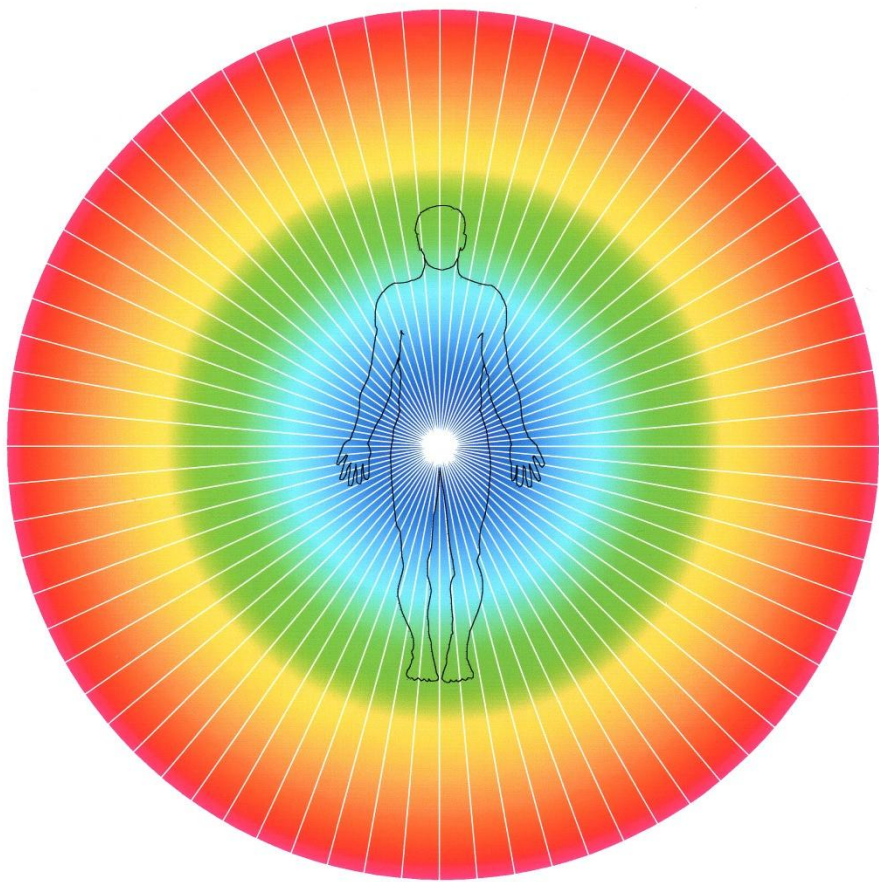


THE MENTAL BODY
Vehicle of Concrete Thought

THE SERPENT OF WISDOM



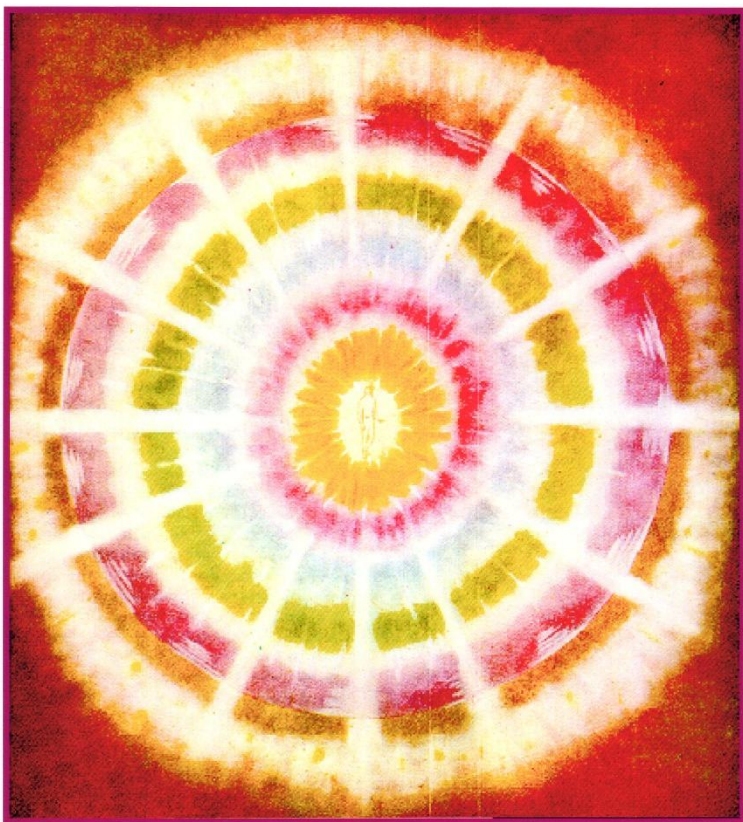
The serpent symbolizes Antahkarana, the "Internal Instrument" of the Higher Ego, which serves as the connection between higher and lower mind.



THE CAUSAL BODY

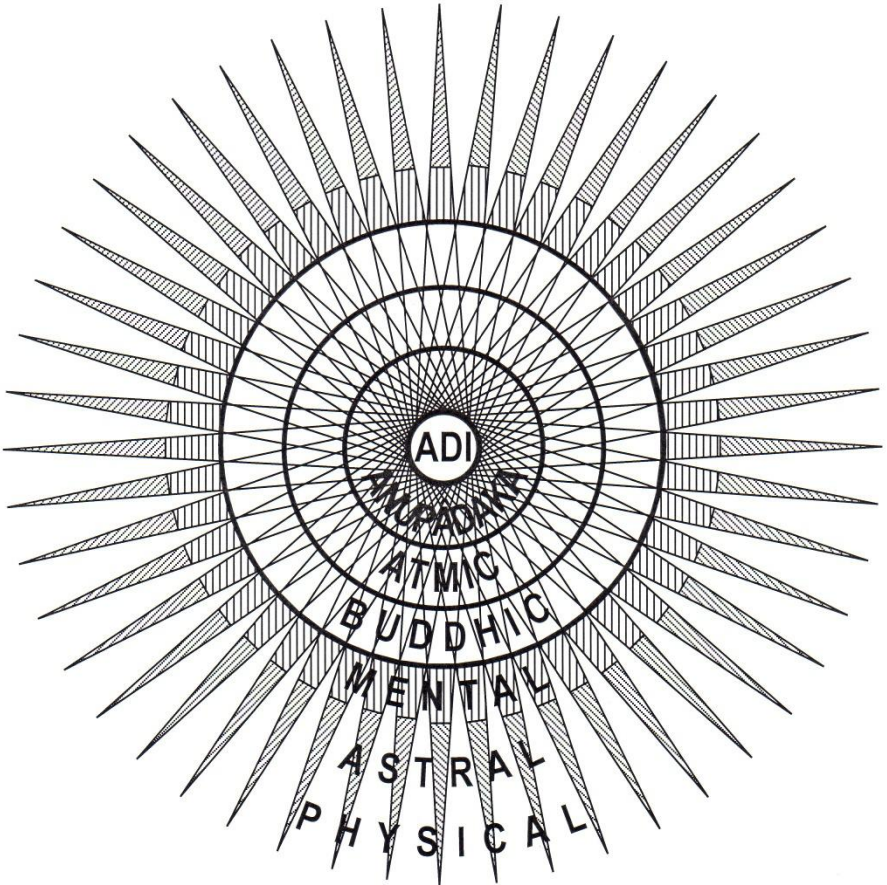
*Our Vehicle of Abstract Thought
and Center of Individuality*

Taken from Leadbeater in "Man Visible and Invisible"



The Causal Body of an Adept

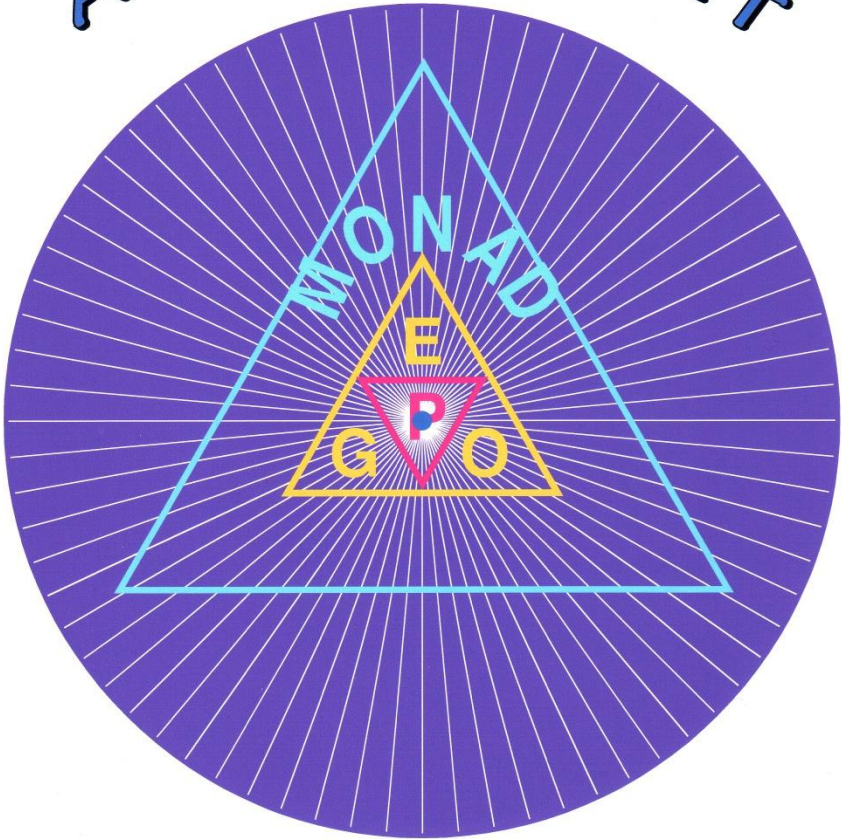
UNITY IN DIVERSITY



ADI ("First") = Logocic Plane (*World of God*)
ANUPÂDAKA ("Naked") = Monadic Plane (*World of Virgin Spirits*)

Adapted from "The Causal Body and the Ego"

AT-ONE-MENT



Part 2
*The Macrocosm
and the Microcosm*

COSMOGENESIS AND THE THREE LOGOI

1. In the beginning was the Word, the Creative Logos, the Christ. This Great Utterance, **the Son of Universal Mind and the Water of Life**, was with the Only God, and, partaking of the Fire of Love of His Father, the Only One Spirit, and the Water of Life of His Mother, the Celestial Virgin, was the **God of the new solar system-to-be**.

2. He, the Fierly Divine Workman, emanated from this new God-to-be in the beginning of this new Cosmic Day.

3. Through the **Will, Wisdom and Activity** of this Cosmic Trinity of Divine Mind (Father-Mother), **Divine Person** and **Divine Workman**, all things came to be; not one thing had its being but through this Triune Agency.

4. All that came to be had Life in the great creative Word and was ensouled by that Divine Person, and that Life is the Light within **Us**, the present Human Life Wave.

5. This Light shines in the darkness of the lower worlds-of-form, which darkness can neither comprehend nor overpower it because it **lacks the capacity and the wherewithal to do so**.

THE GREATER WORLD AND THE LESSER WORLD

The world is as God created it. In the beginning he made it into a body, which consists of four elements. He founded this primordial body on the trinity of mercury, sulfur, and salt, and these are the three substances of which the complete body consists. For they form everything that lies in the four elements, they bear in them all the forces and faculties of perishable things. In them there are day and night, warmth and coldness, stone and fruit, and everything else, still unformed. In a piece of wood . . . there lie concealed the forms of animals, the forms of plants of every description, the forms of all instruments; and he who can carve them out finds them. Accordingly, the first body, the Yliaster, was nothing but a clod, which contained all the chaos, all the waters, all minerals, all herbs, all stones, all gems. Only the supreme Master could release them and form them with tender solicitude, so that other things could be created from the rest.

. . . Matter was at the beginning of all things, and only after it had been created was it endowed with the spirit of life so that this spirit might unfold in and through the bodies as God had willed. And thus the days of the creation and the order of all creatures were fulfilled. Only then was man created in the likeness of God, and endowed with His spirit.

Man was not born out of a nothingness, but was made from a substance. . . . The Scriptures state that God took the limus terrae, the primordial stuff of the earth, and formed man out of this mass. Furthermore they state that man is ashes and powder, dust and earth; and this proves sufficiently that he is made of this primordial substance. . . . But limus terrae is also the Great World, and thus man was created from heaven and earth. Limus terrae is an extract of the firmament, of the universe of stars, and at the same time of all the elements. . . .

The limbus is the primordial stuff of man. . . . What the limbus is the man is too. He who knows the nature of the limbus knows also what man is. . . . Now, the limbus is heaven and earth, the upper and lower sphere of the cosmos, the four elements, and everything they comprise; therefore it is just to identify it with the microcosm, for it too is the whole world.

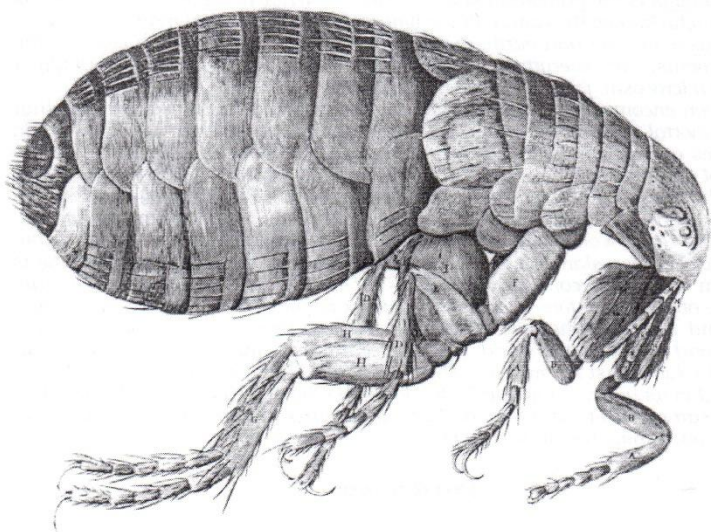
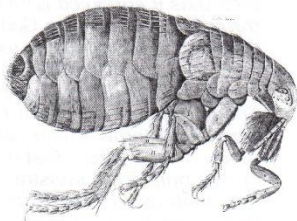
Heaven encompasses both sphere--the upper and the lower--to the end that nothing mortal and nothing transient may reach beyond them into that realm which lies outside the heaven that we see. . . . For mortal and immortal things must not touch each other, and must not dwell together. Therefore, the Great World, the macrocosm, is closed in itself in such a way that nothing can leave it, but that everything that is of it and within it remains complete and undivided. Such is the Great World. Next to it subsists the Little World, that is to say, man. He is enclosed in a skin, to the end that his blood, his flesh, and everything he is as a man may not become mixed with that Great World. . . . For one would destroy the other. Therefore man has a skin; it delimits the shape of the human body, and through it he can distinguish the two worlds from each other--the Great World and the Little World, the macrocosm and man--and can keep separate that which must not mingle. Thus the Great World remains completely undisturbed in its husk. . . and similarly man in his house, that is to say, his skin. Nothing can penetrate into him, and nothing that is in him can issue outside of him, but everything remains in its place.

Paracelsus

The Infinite Hierarchy of Being

Great fleas have little fleas
upon their backs to bite 'em,
And little fleas have lesser fleas,
and so ad infinitum.
And the great fleas themselves,
in turn, have greater fleas to go on;
While these again have greater still,
and greater still, and so on.

—Augustus De Morgan



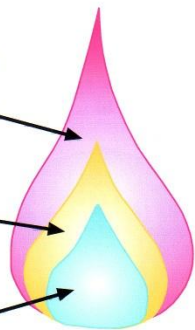
THE MACROCOSM AND THE MICROCOSM

- **The Macrocosm as a Greater Whole** — is made up of a great number of Microcosms or lesser wholes (not parts); this is a Pythagorean doctrine.
- Every Macrocosm is in turn a **Microcosm** — ***in a still vaster Macrocosm***, as part of a great hierarchy or network of Being.
- Every Microcosm is in turn a **greater world or host** — to a myriad of lesser worlds.
- **The Pythagoreans Divided the Cosmos into Three Levels of Worlds** — The **Supreme**, the **Superior** and the **Inferior** which were epitomized by the Sun, the Moon and the Earth. These three worlds are reflected in Man the Microcosm as spirit, soul (or mind) and body according to the universal **Law of Correspondences**, stated in the great Hermetic axiom "As Above, So Below."
- **The Supreme World** — is the one Essence out of which the two lesser worlds emanate—the Divine Spark of Deity. The Sun as the symbol of Spirit rules this world and the human heart; and this world was considered to be reflected in the **thoracic cavity** of the human body.
- **The Superior World** — is the emanation of the three aspects of the one Essence—the Soul or Higher Ego, the spiritual androgyne, the two-headed phoenix of alchemy. The Moon as symbol of the soul partakes of both the Sun and the Earth, and rules the brain. This world was considered, then, to be reflected in the **cranial cavity**.
- **The Inferior World** — is that of "Angels, Gods and Demons"; the temporary abode of spirits gaining experience in bodies of form. This is the abode of the personality, which is "of the Earth Earthy," and of the lower kingdoms of nature (the animal, plant, mineral and elemental). This world, then, was considered to be reflected in the **abdominal cavity**.
- **An Important Idea is That of Higher and Lower Octaves** — which is, that spiritual and anatomical centers in lower worlds are reflections of corresponding centers in higher worlds.
- **Another Important Concept is That of the Monad Model** — which maintains that every Monad, or unit of conscious energy, **expresses as a duality or polarization of an Inner Life and an Outer World**: an "I Am" and a "Not I," the Subjective and the objective, the observer and that which is observed. These Monads make up the hierarchy of Being of Macrocosms and Microcosms of the infinite ONE LIFE.

Active Intelligence

Love-Wisdom

Will-Power



The Flame

*Body
Form
Inertia* }

**THE GOOD
(The End)**

**THE ONE (GOD)
(The Cause)**



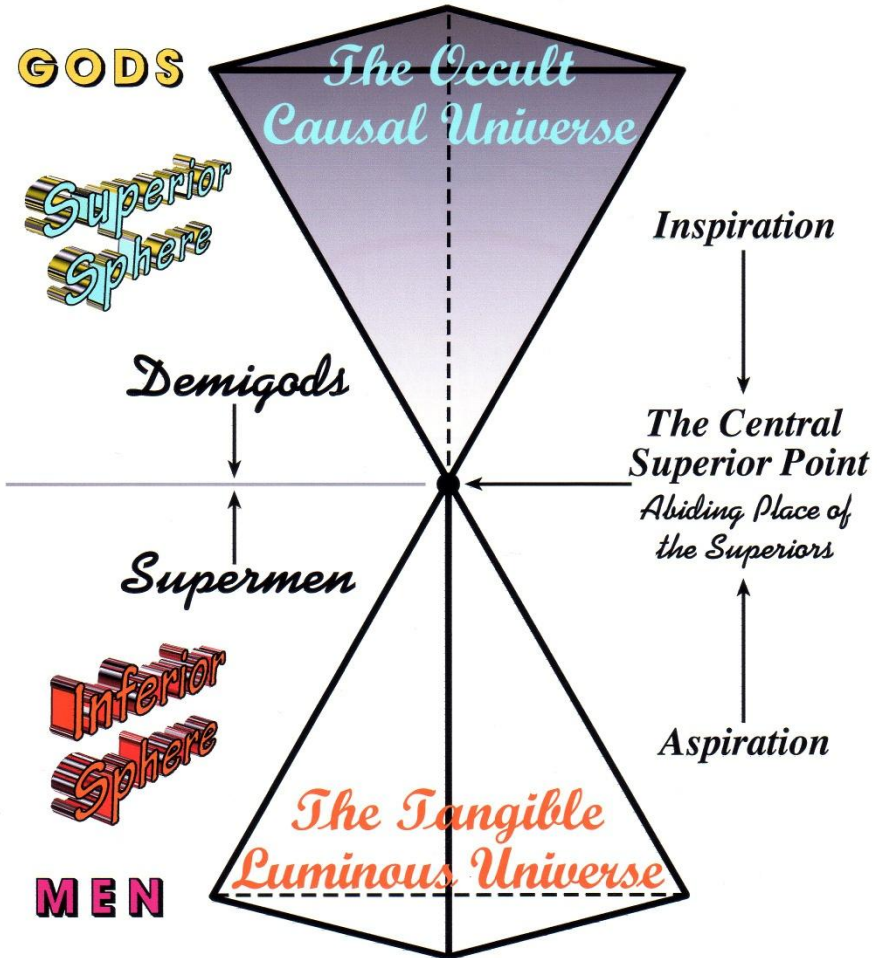
**THE
BEAUTIFUL
(The Means)**

*Illumined Mind
Light
Radiance* }



The Dot, the Line and the Circle

Divine Powers

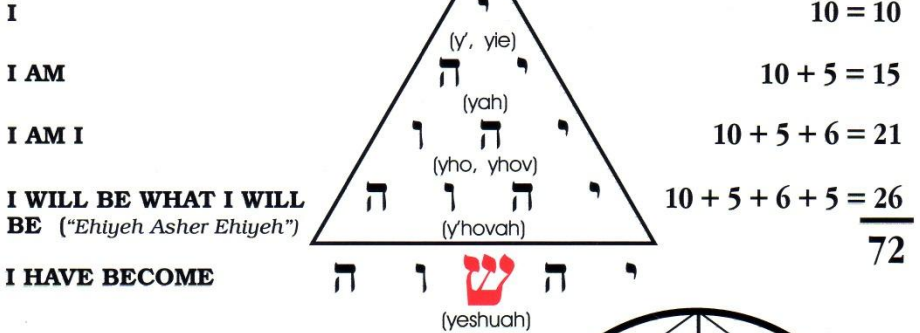


Natural Powers

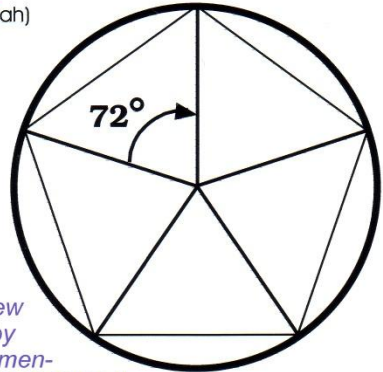
THE TETRAGRAMMATON IN THE TETRACTYS

(Jehovah, Y'hovah, Iehovah, Yahveh)

\aleph \beth γ δ
 5 6 5 10



(AiSH, Ha'SHem, SHekinah)

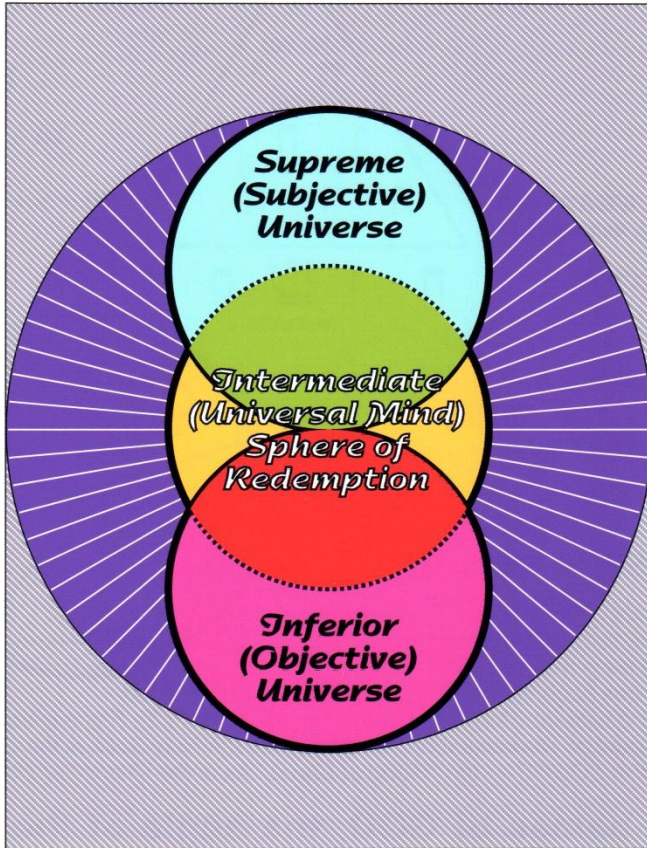


YEHOSHUAH, YESHUAH, or YESHU, Hebrew names for JESUS, symbolize the man who, by transmuting his physical, vital, emotional and mental natures, has become the PHILOSOPHER'S STONE, has become "filled with the Holy Spirit," radiating the potent Life Force which is the Universal Agent of Transmutation; and because the Holy Spirit is the Outpouring of the Creative LOGOS — the "Blood of Christ," he is the Chalice or Holy Grail.

The 72 names of GOD, the angle of the pentagram — the archetype of the physical body, and the genesis of the Creative LOGOS in the Pythagorean TETRACTYS.

THE UNFOLDMENT OF CONSCIOUSNESS

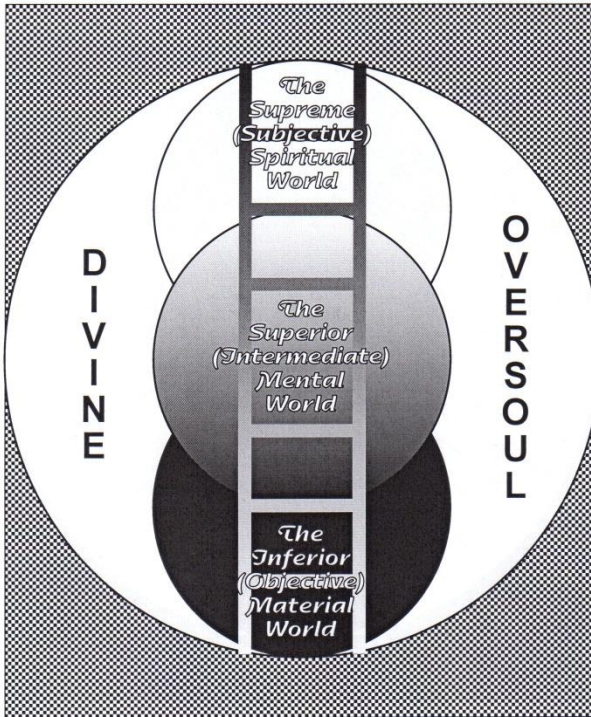
The 2 Universes and Their Connection



THE SPHERE OF REDEMPTION

The secret of personal salvation or redemption is revealed in this diagram through the connection which higher mind provides between the Supreme Universe or subjective, formless world and the Inferior Universe or objective world of form. All is unified within the Universal Oversoul.

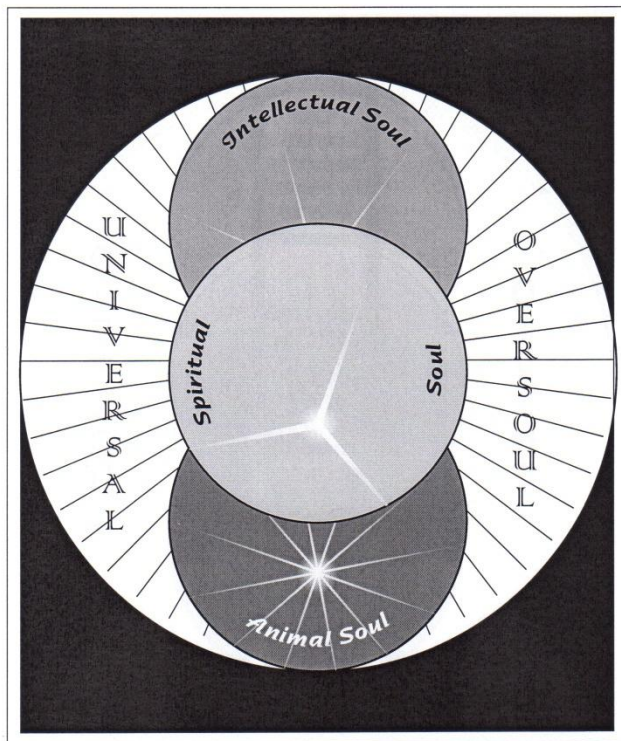
The 3 Worlds and Their Connection



THE LADDER OF SEVEN RUNGS

The polarities of the Supreme World of subjective spiritual consciousness (Father-Self) and the Inferior World of objective material existence (Mother-Space) are reconciled in the Superior World of Mind-Soul (sphere of redemption). The whole is interconnected by the seven principles symbolized by the ladder of seven rungs and is contained within the Divine Oversoul or Godhead.

The 3 Levels of Soul



THE REALM OF SOUL

The Spiritual Soul is the reflection in the World of Man (Microcosm) of the Universal Oversoul (Macrocosm), which is the hidden unifying force that integrates the human consciousness between its immersion in the animal or lower nature, centered in the Animal Soul, and the focusing power of the intellect or higher nature, centered in the Intellectual Soul. When this unifying force is in effect, the inner vision, which perceives the global perspective of the intuitional level, is awakened.

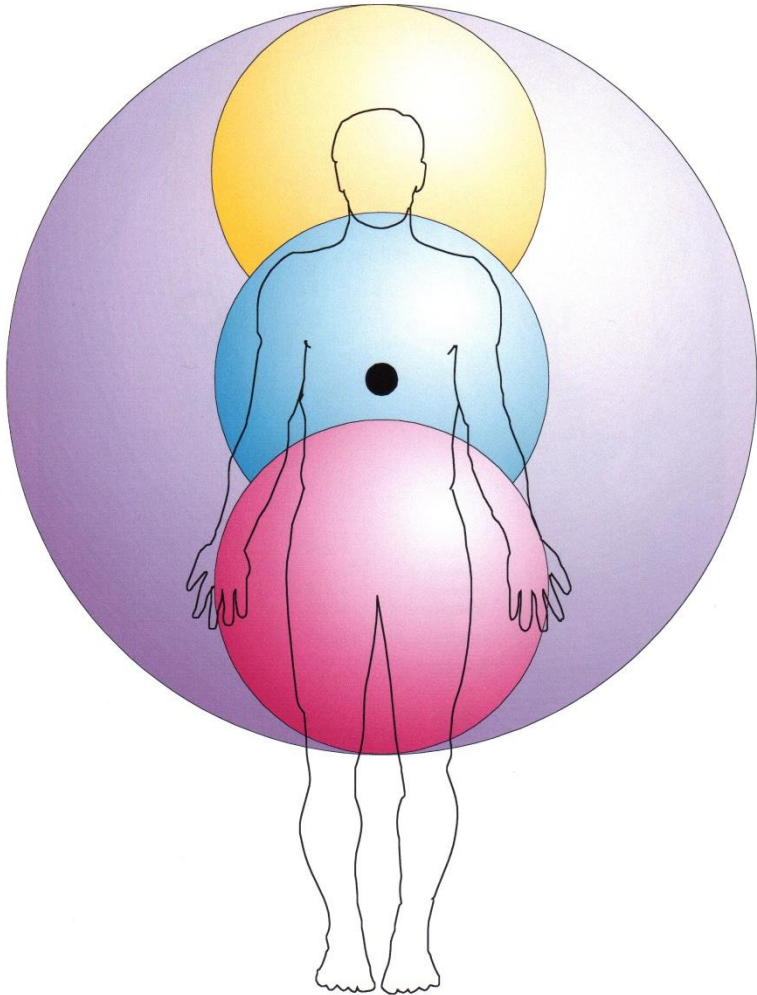
Culmination of the Mysteries



Hand colored by Adam McLean—<http://www.alchemy.dial.pipex.com>

Plate from Cabala, Speculum Artis et Naturae, in Alchymia —
by Stephan Michelspacher (1616)

The Three Worlds in Man



In His Image
An Essay

IN HIS IMAGE

“And God said, let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

“So God created man in his own image, in the image of God created he him; male and female created he them.”

So we read in the **first chapter of Genesis, verses 26 and 27**, of the old Testament. In the **Bhagavad-Gita** (the “Lord’s Song”), the great devotional book of the Mahabharata, we read Krishna—an incarnation of Vishnu, an aspect of the Solar Logos—saying to the warrior Arjuna, who symbolizes the Higher Ego:

“I am the generating seed of all existences. There is no being moving or unmoving that can exist without me. Know that all beautiful, glorious and mighty creations spring from but a spark of my splendor.”

This is mirrored in the **opening verses (3 and 4) of John’s Gospel** where it is said of the Logos that:

“Through him, all things came to be; not one thing had its being but through him.

“All that came to be had life in him and that life was the light of men.”

Finally, we read in **Poemandres, the Vision of Hermes**, the second book of The Divine Pimander, where the Divine Mind is teaching Hermes that:

“The Father of all things, the Mind, being Life and Light, brought forth Man like unto himself, whom he loved as his proper Birth; for he, this Heavenly Man, was all beauteous, having the image of his Father.

“For indeed God was exceedingly enamored of his own form or shape, and delivered unto it, the archetypal Man, all his own workmanships. But he, [this Heavenly Man], seeing and understanding the creation of [his older brother] the [fiery divine] Workman—[the Holy Spirit]—in the whole Solar System, would needs also himself fall to work, and so was separated from the Father, being in the sphere of Generation or Operation.

“Having all power, he considered the operations or Workmanships of the Seven governors—[the seven archetypal qualities or Rays of the Logos, the Seven Planetary ‘Spirits before the Throne’]; but they loved him, the Heavenly Man, and each one made him partaker of his own order or Quality.

“And he, the Sky Man, learning diligently, and understanding their essence, and partaking of their nature, resolved to pierce and break

through the circumference of the Circles—[that is, to descend from the subjective formless worlds into the objective worlds of form]—and to understand the power of him—[his older brother the Divine Workman]—that sits upon the Ring of Fire—[the boundary between the subjective formless worlds and the objective worlds of form].

“And having already all power of mortal things, of the living, and of the unreasoning creatures of the world [that is, the Seed Atoms], stooped down and peeped through the Harmony, and breaking through the strength of the Circles [that is, from the subjective idea or archetypal thought-Form to the objectively manifest form—or the thought-form clothed in the substances of the lower objective worlds], the Sky Man so showed and made manifest [or projected] the downward-born Nature, the fair and beautiful Shape or Form of God.

“Which, when he saw, having in itself the insatiable Beauty, and all the qualities of the Seven Governors, and the Form or Shape of God, he smiled for love, as if he had seen the shape or likeness in the water or the shadow upon the earth, of the fairest human form.

“And seeing in the water a Shape, a Shape like unto himself, in himself he loved it, and would cohabit with it, and immediately upon this resolution ensued the operation, and brought forth the unreasoning Image or Shape.

“Nature presently laying hold of what she so much loved, did wholly wrap herself about it, and they were mingled, for they loved one another. [That is, the Nature Spirits or Elementals built the lower vehicles around the patterns of the archetypes or thought-forms projected out of the Seed Atoms using the coarser substances of the lower worlds].

“And from this cause, Man above all things that live upon earth, is double: Mortal, because of his body(ies), and Immortal, because of the substantial Man [or Heavenly Man]. For being immortal, and having power of all things, he yet suffers mortal things, and such as are subject to Fate or Destiny.”

This all tells us what we need to know about the basics; let's now get into the details. In what manner are we created in God's Image? Of the several definitions given in the dictionary of the word “image,” two of these are: “an exact likeness or semblance,” and “a mental picture”; and of the word “imagination” we read: “the act or power of forming a mental image of something never before perceived in reality,” “a creative ability,” “the thinking or active mind,” and “a creation of the mind.” In the light of these definitions, then, each of us originally was formed directly within the Divine Mind in the process of Its actively creative power of imagination.

We are taught in both the Eastern and Western Wisdom Teachings that at the beginning of each Great “Creative Day” of Manifestation or “Period,” a new “Life Wave” ensues from the differentiation of Virgin Spirits or Monads within the Divine Mind of the Logos or **center of conscious energy** which emanates the Solar System. It is said that in our

own Life Wave, approximately 63-64 billion Monads were formed. Each Monad or Virgin Spirit is a little unit or “quantum” of pure Consciousness of the ONE LIFE—its positive pole—separated from every other one of its brothers by the subtlest film of Chaos or First Matter (*Prima Materia*) of the Mother Space—its negative pole. Each of these monadic units incorporates within itself all of the potentialities of its Androgyne Parent, and as such is literally a seed of a completely new universe. Analogous to this is the three-dimensional holographic image produced with lasers in which every part of the image contains all of the information of the whole (although less perfect in detail).

So, then, each of us is more than literally created in God’s image; we are an **exact miniature copy** of “Him” in much the same way as an acorn is a potential oak tree and a fertilized human ovum is a potential human being. Each of us is a Divine Seed, but unless we germinate and die to our embryonic state, we will ever abide as such; but if we plant ourselves in the fertile soil of Higher Mind and water ourselves with the Elixir of Life, we will germinate and bear the marvelous fruit of a whole new universe.

The Vision of Hermes states allegorically, and the esoteric Wisdom Teaching, in both the Theosophical and the Rosicrucian versions, more explicitly points out that our “lower quaternary”—our four vehicles of form—the concrete mind sheath, the desire (*astral*) body, the etheric vital body and the dense physical body are built upon the archetypes emanated from the permanent **Seed-Atoms**. This is accomplished by using the substances or force-matter attracted or specialized from the respective planetary worlds with the help of elementals or nature forces as well as that of higher creative hierarchies.

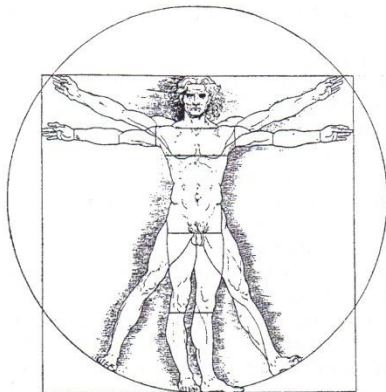
The objective form which the subjective consciousness images in the pre-archetypal Divine Mind evolves or metamorphosizes from the point through the line, then the circle and finally the sphere—the most perfectly symmetrical of the three-dimensional geometric forms. This, upon taking on “coats of skin” or attracting increasingly coarse, crystallized substances during its involution toward experience in the objective worlds, first elongates to the ovoid or egg-shaped form, then further to a cone- or bell-shape, and in its ultimate crystallization within the physical world, it becomes cruciform or pentagrammic (*like the five-pointed star*), and, literally, the pristine symmetry is crucified in dense physical matter (*see the illustration on page 27*). This ultimate objective form, however, still expresses inherently the original image of pristine symmetry, and incorporates and embodies all of the Divine Qualities and activates these as vital functions. These functions are channels or outlets for the creative Life Force in purposeful activity. The crucifixion of the perfectly symmetrical Divine Soul and Its redemption through spiritual regeneration is the subject of the Lesser and Greater Mysteries, respectively, as well as one of the hidden meanings of Scriptures and myths.

“It is true, no lie, without doubt, and to be depended upon, that the inferior agrees with the superior, and the superior with the inferior to effect that one truly wonderful work.”

So we read in the opening statement of the *Tabula Smaragdina*, the ***Emerald Tablet of Hermes***, the great hermetic axiom: ***“as above, so below”***—the great universal **Law of Correspondences**. Let's explore now, ways in which our microcosmic bodies mirror the Divine Image of the greater Macrocosm, for as Paracelsus said:

“Visible forms are merely external expressions of invisible principles.”

See now how our cruciform dense physical body still expresses the perfect symmetry of its Divine Prototype. This was shown by Leonardo Da Vinci in his famous drawing of the “squaring of the circle” by the human body whereby man is seen to be the perfect measure and pattern of all things. He based this drawing on the observations of the Roman Collegian Vitruvius, who stated that:

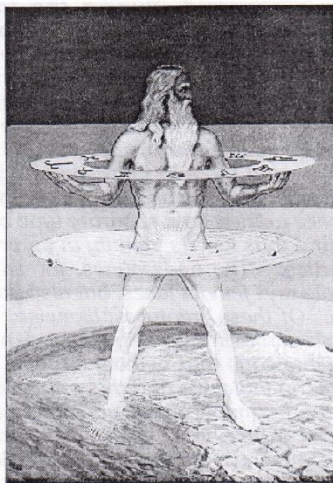


“If a man be placed flat on his back, with his hands and feet extended, and a pair of compasses centered at his navel, the fingers and toes of his two hands and feet will touch the circumference of a circle described therefrom. And just as the human body yields a circular outline, so, too, a square figure may be found from it. For if we measure the distance from the soles of the feet to the top of the head, and then apply that measure to the outstretched arms, the breadth will be found to be the same as the height, as in the case of plane surfaces which are perfectly square.”

The perimeter of the square is found to be approximately equal to the circumference of the circle described in the above quote, thus “squaring the circle”; and the hidden symmetry of the Pristine Soul is traced out in these two most symmetrical of plane geometric figures.

The great 19th Century Cabalist Eliphas Levi, sometimes called "the last of the Sorcerers," eloquently describes a vision of the Creative Plan in his "History of Magic." He writes:

"That synthesis of the word formulated by the human figure, ascended slowly and emerged from the water, like the Sun in its rising. When the eyes appeared, light was made; when the mouth was manifested, there was the creation of spirits and the word passed into expression. The entire head was revealed, and this completed the first day of creation. The shoulders, the arms, the breast arose, and thereupon work began. With one hand the Divine Image put back the sea, with the other it raised up continents and mountains. The image grew and grew; the generative organs appeared, and all beings began to increase and multiply. The form stood at length erect, having one foot upon the earth and one foot upon the waters. Beholding it-



self at full length in the ocean of creation, it breathed on its own reflection and called its likeness into life. It said: 'Let us make man'—and thus man was made. There is nothing so beautiful in the masterpiece of creation accomplished by the prototype of humanity. Hereby is man but the shadow of a shadow, and yet he is the image of divine power. He can also stretch forth his hands from East to West; to him is the earth given as a dominion. Such is Adam Kadmon, the primordial Adam of the Kaballists.¹ Such is the sense in which he is depicted as a giant; and this is why Swedenborg,

¹ The literal meaning of "Adam Kadmon" is "original" or "ancient" Adam—"The Ancient of Days."

haunted in his dreams by reminiscences of the Kabbalah, says that the entire creation is only a titanic man and that we are made in the image of the universe."

Quoting Manly Hall in "Man—The Grand Symbol of the Mysteries":

"The first man of the Judaistic system was created male-female, in the image of the Logoi, or the Elohim. He was the Celestial Androgyne, in whose likeness the second man (i.e., the terrestrial Adam) was formed. The lesser Adam in his terrestrial state was also androgynous, for he was an 'air' or 'sky' man—that is, he had not as yet become involved in material evolution. Only after Eve was taken out of him did he lose his divine completeness—that is, the one became two and the **creative agent** was distinguished as both **agent [that which acts]** and **patient [that which is acted upon]**, or **male and female**" [i.e., the point in our evolution when the separation of the sexes occurred—during the latter half of the "Lemurian" Epoch]. "In the Zohar [or Kabbalistic 'Book of Splendor'] it is stated that 'Adam was created with two faces,' and in another place, 'and the Lord, blessed be He, parted him and made two.' Most ancient nations have legendary accounts of androgynous beings who existed at a remote time and were the progenitors of present humanity. These beings were metaphysical, however, possessed extraordinary powers, and were in all respects superior to mankind. Plato declared that male and female are but the halves of a primitive androgyne which once existed as a separate type but was afterwards divided into kinds and thus lost its identity in its progeny. Of this undivided type he writes: 'The androgynes, for so they were called, had not only the male and female faces, but also possessed the sexual distinctions of both. Of these creatures, likewise, nothing now exists but the name, which survives as a stigma, and which is considered infamous.' When Plato says that nothing remains of the androgynes but the name, he clearly indicates that this primitive condition is not to be confused with the hermaphrodites and intermediate types which most certainly existed in his day. Plato then goes on to explain the origin of three kinds of beings, saying 'that the males were formed by the Sun, the females by the Earth, and the mixed race androgynes by the Moon—which partakes both of the Sun and the Earth.' "

Manly Hall then points out that with this statement, Plato is concealing the Mystery of the Three Worlds. **The Sun**, which formed the males, symbolizes the **positive pole of spirit** and also the divine hierarchies who move through the active agency of the solar power. **The Earth**, which formed the females, symbolizes the **negative pole of matter** and of mankind, the passive creation, the objective matrix which is acted upon. **The Moon**, which formed the androgynes, as "partaking of both," represents **the soul, or mind**, "the spiritual androgyne, the middle race, the 'heroes' or demigods, who partake of both qualities; and again of the initiates, the self-born, of whom the androgynous (two-headed) phoenix (or eagle) is the esoteric symbol."

He further writes that "the intellect as the link between superiors and inferiors is in equilibrium and, being balanced, unites the virtues of both extremities." This is in line with the teaching that the mind is the focal point and connecting link through which spirit contacts and controls its vehicles. Manly Hall then points out that:

"A great mind must be androgynous. The spiritual nature is neither male nor female, but both in perfect balance. Hence, its perfect manifestation must be through an androgynous, self-generating body, but ages must pass before the human race can sufficiently master the secrets of universal polarity for every man to become a complete entity in himself. Understanding is possible only when the positive and negative potentialities are in equilibrium; neither the male nor the female can be perfect of itself. Such is the mystery of the Priest-King Melchizedek, Prince of Salem, who was his own father and his own mother, and in whose footsteps all initiates of the Mysteries must follow if they would be 'priests forever after the order of Melchizedek.'"

This is also the true meaning of forming the **Philosopher's Stone** in oneself—uniting the fiery and the watery principles—the casting of the Molten Sea. According to esoteric teaching, humanity will, in the course of countless ages, again become male-female, achieving through evolution the potential balance which has been within it from the start.

"The sympathetic nervous system (the soul ganglia) will gradually increase in significance and unite into a true spinal cord, so that man will have two complete parallel spinal systems. When this point has been reached, man will be negatively androgynous or philosophically hermaphroditic—that is, he will be both sexes in one, each pole, however, manifesting through its own organism or bodily system." After still further evolution, "the cerebro-spinal and sympathetic nervous systems will gradually draw together and ultimately 'merge' into one. Soul will then be unified in body, resulting in what may be termed the ultimate type—the true androgyne, the man who is fashioned like his Father in heaven. In harmony with this doctrine, the ancient alchemists symbolized spiritual achievement by a two-headed bisexual figure."

The Pythagoreans divided the world into three parts, termed the **supreme**, the **superior**, and the **inferior** worlds. The **Supreme World** contains the other two and consists of a single divine essence. This



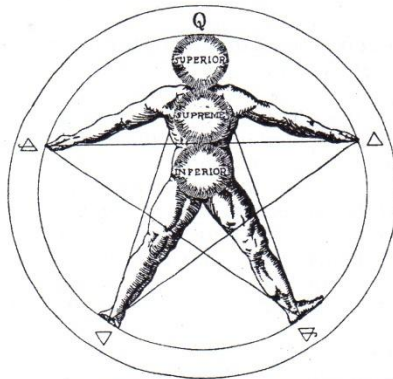
Unity is the World of Supreme Being, is infinite and is the eternal source of all existence, substance, essence, and Nature. The superior world, which glows with formless beings of consciousness, is called that of the “supermundane powers,” the divine archetypes and the “seals of the world.” In it dwell those hierarchies which, though of divine origin, are “somewhat removed from First Cause” and partake to a degree of “natural substance.” Here, too, reside those “heroes” who, though “sons of the earth,” have risen to the state of demi-gods by reason of “transcendent virtues” or accomplishments. The inferior world, the least of the three, and contained within the other two, is called that of the “angels, gods and daemons.” Here abide “bodies, magnitudes and proportions with their appropriate Intelligences, the Movers of the spheres, the overseers and guardians of things generate and corruptible,” and the elementals or nature spirits assigned to take care of bodies. The inferior world corresponded, in general, with the physical universe.

Applied to man the microcosm, the three worlds correlate with the three major divisions of his composite nature—spirit, soul (or mind), and body. These have their correspondence in the three major cavities of the body—the spirit to the thoracic or chest, the soul to the cranial, and the body to the abdominal. These are symbolized by the three main chambers of the Great Pyramid and also the ritualistic rooms in which are given Entered Apprentice, Fellowcraft, and Master Mason degrees in modern Freemasonry. Eliphas Levi, in his “Transcendental Magic,” writes that:

*“Whatsoever is in the great world is reproduced in the small.
Hence we have three centers of fluidic attraction and projection—the
brain, the heart or epigastric region, and the genital organ.”*

The Trinity in man was therefore believed to be located in the three great body cavities: the Father or Shiva in the heart—ruled by the Sun,

the Son or Vishnu in the brain—ruled by the Moon (as Paracelsus and others taught), the Holy Spirit or Brahma (whose symbol is appropriately the Lingam, a phallic representation) in the generative system—“of the Earth, earthy.” Each of these three body cavities “is believed, in turn, to be divisible into three parts which all together constitute nine, and finally, enclosed within the greater cavity of the auric egg, produce the perfect human decad or ten,” the perfect number of Pythagoras. Manly Hall states that “In the correspondences between man and the three worlds, the heart came to be regarded as analogous to the heavens, the brain to the earth, and the generative system to Hades, or the underworld. We learn from the Greeks that the awful caverns of Tartarus were under the very roots of Olympus and that the purgatorial chambers of initiation in the ancient temples were always subterranean, representing by their place and arrangement the windings of the intestinal tract.”



THE PYTHAGOREAN PENTALPHA WITH THE PARTS OF THE WORLD ASSIGNED TO THE THREE MAJOR BODILY CAVITIES

Excerpting from the chapter “The Macrocosm and the Microcosm” in “Man, the Grand Symbol of the Mysteries”:

“Man is a microcosm when compared to the Universe, but a macrocosm when compared to some single organ within himself. According to the Pythagorean doctrine, ‘wholes’ are not actually composed of parts in the sense of fractions or fragments, but in reality, of lesser ‘wholes,’ which are termed ‘parts’ only when compared to the greater unity which they conspire to make up. The heart is primarily a body and only a part of the human body in a figurative sense. Thus, by state it is an essential unity, but by place it assumes the accidental condition of an organ, which together with several others, goes to make up the greater wholeness of the body. Hence, every atom is a wholeness bearing within it the stamp and signature of the whole world, every grain of sand an image of the universe. When man is termed a microcosm it is not to be inferred that he is merely a

part of the world but, rather, like all other 'parts' so-called, is in reality a miniature of the world. Macrocosms are, therefore, built up of aggregations of microcosms; and the whole is similar to the parts and the parts to the whole, the difference lying in magnitude rather than in quality."

[As an aside, the animal and plant cell is both microcosm and macrocosm. The **mitochondria**, the rod-like bodies in all cells which are centers of enzyme activity, were, in earlier stages of physical evolution, separate organisms.]

Continuing with the above excerpts:

"'All is in all' was a motto of the Rosicrucians and, guided by this precept, they moved surely amid a mass of curious beliefs, dedicated to the proposition that wisdom always recognizes 'wholeness,' while ignorance is deceived by the appearance of parts.

"Similarly, **each Monad or Virgin Spirit is actually a seed,** for bearing the stamp of every aspect of existence upon and within itself, it is capable under certain conditions of releasing these potentialities. Hence, each tiny germ has the whole world locked within it, even as man is inwardly a potential divinity but outwardly only an animal.

"The doctrine of the sympathy between the spiritual man, his bodies and all other parts of the universe, as the affinity between the macrocosm and the microcosm, was taught by the learned among the Hindus, Chinese, Egyptians, Chaldeans, Hebrews, Greeks, etc.; and by Moses, Pythagoras, Plato, Aristotle, the Cabalists, Neoplatonists and others. How profound, then, is the admonition that 'The proper science and subject for man's contemplation is man himself'"

Let's explore further how sacred numbers—the triad, the quaternary, the pentad, the septenary, the decad and the dodecad—, symbols, planets, and the twelve Signs of the Zodiac are reflected in the human body. Manly Hall, in the chapter entitled "The Human Body in Symbolism" in his major work "Secret Teachings of All Ages," writes:

"As man's physical body has five distinct and important extremities—two legs, two arms and a head, of which the last governs the first four—the **number five** has been accepted as the symbol of man" **[and this, of course, is incorporated in the pentagram or five-pointed star—the archetype of the human body].** "By its four corners the pyramid symbolizes the arms and legs, and by its apex the head, thus indicating that one rational power controls four irrational corners. The hands and feet are used to represent the four elements, of which the two feet are earth and water, and the two hands fire and air. The brain then symbolizes the sacred fifth element æther, which controls and unites the other four. If the feet are placed together and the arms outspread, man then symbolizes the cross with the rational intellect as the head or upper limb.

"The fingers and toes also have special significance. The toes represent the Ten Commandments of the **physical law** and the fingers the Ten Commandments of the **spiritual law**. The **four fingers** of each hand represent the **four elements** and the **three phalanges** of each finger represent the divisions of the element, so that in each hand there are **twelve parts** to the fingers which are analogous to the **Signs of the Zodiac**, whereas the **two phalanges and base of each thumb** signify the **three-fold Diety**. The first phalange corresponds to the creative aspect, the second to the preservative aspect, and the base to the generative and destructive aspect. When the hands are brought together, the result is the **24 Elders** and the **six Days of Creation**.



From an old print, courtesy of Carl Owen Berg.
HAND DECORATED WITH EFFIGIES OF JESUS CHRIST,
THE VIRGIN MARY, AND THE TWELVE APOSTLES.

"In symbolism the body is divided vertically into halves, the right half being considered as **light** and the left half as **darkness**. By those unacquainted with the true meanings of light and darkness, the light half was denominated spiritual and the left half material. **Light** is the symbol of **objectivity**; **darkness** of **subjectivity**. Light is a manifestation of life and is therefore posterior to (or comes after) life. That which is anterior to (or comes before) light is darkness, in which light exists temporarily but darkness permanently. As life precedes light, its only symbol is darkness, and darkness is considered as the veil which must eternally conceal the true nature of abstract and undifferentiated Being." [As an aside, it has been said that "**Light Space is the son of Dark Space.**"]

"As light bears witness of life—which is its source—so the mind bears witness of the spirit, and activity in a still lower plane bears witness of intelligence. Thus the mind bears witness of the heart, while the generative system, in turn, bears witness of the mind. Accordingly, the spiritual nature is most commonly symbolized by a

heart; the intellectual power by an opened eye, symbolizing the pineal gland or Cyclopean eye, which is the two-faced Janus of the pagan Mysteries; and the generative system by a flower, a staff, a cup, or a hand."

Returning again to "Man Grand Symbol of the Mysteries," we read:

"Proclus, the Platonic successor, discoursed at length upon the analogies between the constitutions of man and the world. He established the sidereal aspects of the human body, recognizing not only the presence in man of the zodiacal but also the planetary agencies. (He wrote:) 'Thus it is that some assert that his (man's) noetic (noeric) principle corresponds to the erratic sphere' " **[and this may be interpreted as meaning the highest consciousness of the Divine Spirit or Atma, which correlates to the starry world]**, " 'the contemplative aspect of his reason with Saturn, the social aspect with Jupiter, while his irrational principle, the passionate nature, corresponds with Mars, the expressive or communicative with Mercury, the appetitive with the Sun, and the vegetative with the Moon, while his radiant vehicle (or aura) corresponds with heaven, and this mortal body with the elemental (or sublunary) sphere.' "

"Paracelsus was moved to say, 'The world and man are one. They are one constellation, one influence, one breath, one harmony, one time, one metal, one fruit.' By following the planetary analogies, it becomes evident that the human body is divisible not only into three parts in harmony with the aspects of the spiritual nature and the three worlds, but is again divisible into seven in harmony with the sidereal diffusion, i.e., the seven planetary harmonies.

"Macrobius describes the descent of the soul (or Ego) and its assumption of the planetary vestments as follows:

" 'The soul on its descent from the one and Indivisible Source of its being, in order to be united to its body, passes through the Milky Way into the Zodiac at their intersection in **Cancer** and **Capricorn**, called the **Gates of the Sun**, because the two solstices are placed in these signs. Through **Cancer**, the Gate of Man, the soul descends upon Earth, the which is spiritual death. Through **Capricorn**, the Gate of the Gods, it reascends up into heaven—its **new birth** taking place upon its release from the body. So soon as the soul has left Cancer and the Milky Way, it begins to lose its divine nature, and arriving at Leo enters upon the first phase of its future condition here below. During its downward progress, the soul, at first a sphere in form, is elongated into a cone, and now begins to feel the influence of matter, so that on joining the body it is intoxicated by the novel draught. This condition is typified by the Crater of Bacchus placed in the heaven between Cancer and Leo. The soul thus descending, as it passes through each sphere, receives successive coatings, as it were, of a luminous body, and is furnished at the same time with the several faculties it has to exercise during its probation upon Earth. Accordingly in Saturn, it is supplied with reason and intelligence; in Jupiter, with

the power of action; in the Sun, with sensation and speculation; in Venus, with the appetites; in Mercury, with the means of declaring and expressing thoughts; (and) in the Moon, with the faculty of generating and augmenting the body.' "

"Thus the planets became the symbols of a recurring septenary which stamps itself upon the face of Nature and is particularly noticeable in that microcosm which we call 'man.' The persistent repetition of the seven cannot but appear significant to even the superficially-minded. It has been known through all ages as the most sacred of numbers and occurs more frequently in scriptural writings than any other number." [In the Kabbalistic "Book of Formation" (Sephir Yetzirah), it is stated that "**God loves the number seven more than any other thing under the heavens.**"] "The Cabalists have left much information concerning the application of the seven to universal mysteries and Madame Blavatsky bears witness to its frequency as a basic pattern in the human body. She writes:

"Remember that physiology, imperfect as it is, shows septenary groups all over the exterior and interior body; the seven orifices [**two ears, two nostrils, mouth, urinal and anal**], the seven "organs" at the base of the brain [**the pineal and pituitary bodies, the third ventricle, the cerebellum, the quadrigeminal bodies, the fornix, and the medulla oblongata**], the seven plexuses (the pharyngeal, the laryngeal, cavernous, cardiac, epigastric [**same as solar plexus**], prostatic, and sacral plexus, etc.)."

"She might have added to her list of septenaries the seven sacred organs about the heart, the seven layers of the epidermis, the seven ductless [**endocrine**] glands of first importance, [**the seven tunics or 'solid shirts' of the eye (the seven planetary envelopes of the lens which along with the three liquid humors of the eye constitute a complete decad)**], the seven methods by which the body is vitalized [**the seven streams of prana**], the seven sacred breaths, the seven body systems (bones, nerves, arteries, muscles, etc.), the seven layers of the auric egg, the seven major divisions of the embryo [**and the seven recapitulatory stages up to the man-animal**], the seven senses (five awakened and two latent), and the seven-year periods into which human life is divided. All these are reminders that the seven primary Spirits, the first Monads, of which the planets are symbols rather than bodies, have become incarnated in the composite structure of man, and that the Elohim (Builders or Governors), are actually within his own nature, from their seven thrones molding him into an equilibrated septenary creature." [**This was stated explicitly in 'Poemandres, The Vision of Hermes,' the 2nd book of 'The Divine Pyramander.'**] "Each of these powers corresponds to a color, a musical note, a planetary vibration, and a mystical dimension. Together, these gods constitute natural consciousness and control jointly or by rotation the activities of the lesser world. The same element which produced Mars, Venus, or Jupiter in the sky exists also in

the body of man; because the latter is the son of the astral body of the Macrocosm in the same sense as the physical body of man is the son of the Earth,' wrote Paracelsus."

Quoting Manly Hall, in conclusion:

"The God of every man is not in the heavens nor in the immeasurable vistas of space, for in those remote expanses dwells that vaster Spirit which is the God of the world—the great Macrocosm. Man's God is his own divine part. It abides in the remoteness of his own auric bodies. To this spirit he addresses his prayers, in this spirit he invests his hope, toward this spirit he is led by his aspirations, and in union with this spirit he achieves immortality.

"This spirit is his real self and this self is his Macrocosm—his vaster part. It is from this self that he had his beginning; it is in this self that he lives and moves and has his being during the period of his manifestation, and it is to this self that he returns again in the end."

Part 3
Occult Embryology

*Never the Spirit was born
The Spirit shall cease to be never;
Never was time it was not,
End and beginning are dreams;
Birthless and deathless the Spirit remaineth forever,
Death has not touched it at all,
Dead though the house of it seems.
Nay but as one layeth
His worn-out robe away,
And taking another sayeth:
"This will I wear today,"
So putteth by the Spirit
Lightly its garment of flesh;
And passeth on to inherit
A residence afresh.*

Sir Edwin Arnold in "The Song Celestial"

OCCULT EMBRYOLOGY

- **Birth is a Fourfold Event** — the bringing into objective expression of the *four vehicles or bodies of form of the Personality*, the “lower quaternary” of the septenary or sevenfold nature of Man, the Microcosm.
- **The Return of the Higher Ego (the Immortal Inner Man) to Physical Embodiment Involves Four Steps** — These begin after the Ego, shorn of all four of its former bodies and thus freed of the burden of the old personality, **and clothed only in the relatively permanent causal body or vehicle of abstract thought**, has completed its process of spiritual integration and rest, and driven by the need for a new set of experiences is ready to resume the next life cycle.
- **The Causal Body Contains the Permanent Seed-Atoms** — or patterns which characterize the personality traits developed by the Ego at this point in its evolution. These are the “*Skandas*” or “*bundles*” of **tendencies** which will be expressed in the bodies which the Ego will project in the new incarnation. The **concrete mental energy-material or “Mind-stuff”**—force-matter of the Region of Concrete Thought of the Thought or Manasic World—is the first formative substance attracted by the Ego in its “descent” into the objective worlds. The quantity and quality of this “substance,” from which will develop the new concrete mind or mental body, attracted by the Ego, is determined by the pattern retained in the mental seed-atom. The accreted mind-stuff forms into a great bell- or cone-shaped pattern, with the mental seed-atom placed at the top.
- **In the Next Step the Ego “Descends” into the Desire or Astral World** — where the pattern of the inherent emotional nature attracts the material or “desire-stuff” from which the new desire or astral body will be formed. The coarser desire-stuff forms a second layer of the bell-shaped energy pattern with the finer mental substance on the outside, as the denser or less vibrant force-matter is pulled in closer to the center by a centripetal action.
- **In the Third Stage the Ego “Descends” into the Etheric Region of the Physical World** — where a new vital body, as an embryonic pattern of the subsequent dense physical body, is built with the help of elemental nature spirits—the agents of the “Recording Angels,” the “Lipikas” or “Lords of Karma”—beings of a more evolved (*than the human kingdom*) level of the spiritual hierarchy of creators.
- **The Fourth and Last Step, the Building of the New Dense Physical Body, is the Most Complex** — because it requires the cooperation of a number of separate entities, as well as the fulfillment of certain karmic conditions and requirements.

- **The Building of the New Dense Physical Body Requires the Cooperation of Four Separate Agencies** — which consist of (1) the reincarnating Ego; (2) the physical mother; (3) the physical father; and (4) the elemental nature spirits which are the builders.
- **The Physical Sex Act Will Not Result in Conception Unless Certain Conditions are Met** — and these are that (1) the incoming Ego is attracted to the prospective parents through karmic necessity; (2) the auric energy fields of the mother and father blend to form a **neutral energy field** which will serve as a passive zone for the **active energy field** of the incoming Ego's aura; and (3) the **seed-atom of the new dense physical body** is placed in the head of the father's sperm, and the **seed-atom of the new vital body**, which incorporates the pattern for the new dense body, is placed in the ovum in the mother's womb.
- **As to the Roles of the Prospective Parents** — that of the father (*the sperm*) is the **active ray**, and that of the mother (*the egg or ovum*) is the **passive fluid**. Thus, in the process of fertilization, "the spirit of God moves upon the surface of the waters." The interaction of these two forces, combined with that of the incoming Ego which reconciles these two, will put in motion a **new set of causes** which is called **epigenesis**.
- **In Paracelcian Terminology, Four Agencies are Involved in the Active Process of Fertilization** — and these are (1) the **Tincture** or causal agent; (2) the **Liquor Vitae** or spiritual impulse; (3) the **Aura Seminalis** or astral agent (*the seed-atom*); and (4) the **Sperm** or physical carrier.
- **These Four Agencies May be Considered to be Reflections of the Four Kabbalistic Worlds** — namely (1) **Atziluth** or "Emanations," the abstract qualities of Divinity; (2) **Briah** or "Creations," the Zodiacal hierarchies; (3) **Yetzirah** or "Formation," the Planetary spirits; and (4) **Assiah** or "Action," the physical elements and corporeal existence in space and time.
- **They also Correspond with the Types of People Recurring in the Four Castes Authorized by the Brahmanic Vedas** — and these are (1) the **Brahmans** or priestly teachers who express the quality of "goodness" (*or Sattva*) as quietness, self-control and asceticism; (2) the **Ksatriyas** or princes, warriors and administrators who combine the qualities of "goodness" and "passion" (*or Rajas*) as valor, initiative and audacity; (3) the **Vaisyas** or merchants, farmers and artisans who combine the qualities of "passion" and "darkness" or ignorance (*Tamas or inertia*) as expressed in commerce, agriculture and craftsmanship; and (4) the **Sudras** or servants and laborers who combine the qualities of "darkness" and "passion."

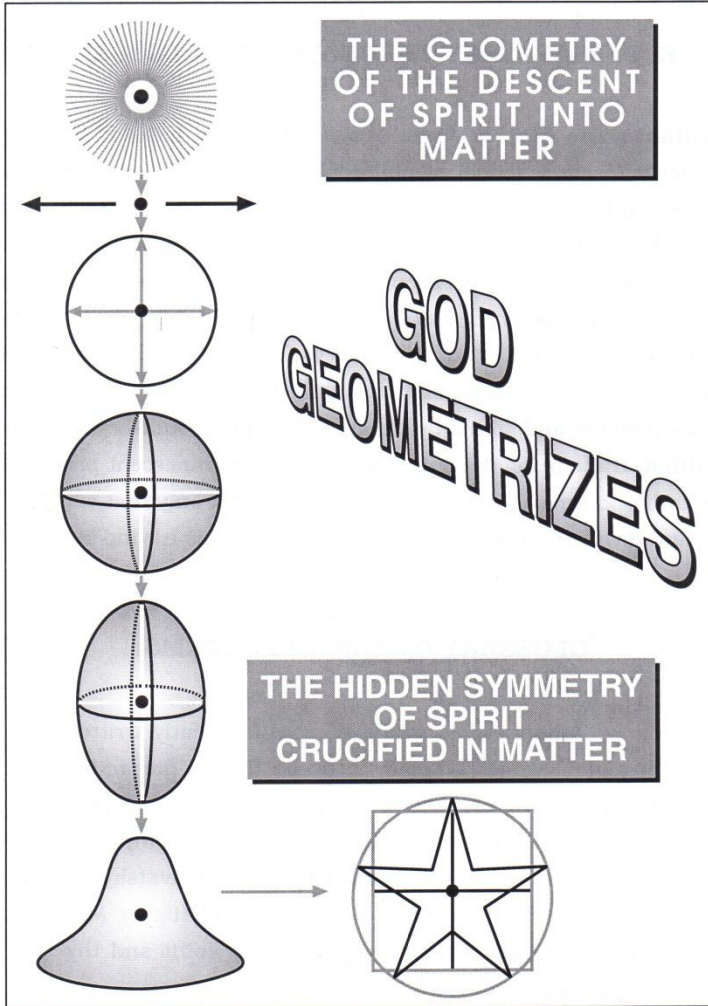
- **The Ego Enters the Mother's Body at the 18th to 21st Day of Fetal Development** — and this event is called the “quickening.”
 - **In This Process the Bell-Shaped Aura of Mental and Desire “Substances” Envelopes the Fetus** — the open end of the bell closing around it. The Ego is now fully reincarnated, and its consciousness veiled and dulled once more in the prison-house of physical embodiment. Whereas before this final entry it merely hovered over and overshadowed the developing physical form in the mother's womb, the Ego now is inexorably bound to it, though yet unconsciously.
- **The Stages in the Development of the Human Fetus are Symbolized in the Ten Carnations of Vishnu** — which represent the Life Spirit (*the Bud-dhic principle of intuitive knowing*) of either the Solar Macrocosm, or Man the Microcosm, passing through a series of conditioned states or divine incarnations or Avatars. This is the process of the Christ principle ensouling the variety of forms which constitute the sequence of evolutionary progress.
- **These Incarnations and the Stages of Fetal Development which They Represent** — recapitulate former stages in man's evolutionary development, as well as portend his future possibilities in the unfoldment of the Spirit.
- **From Its Earliest Stages where It Passes through the Mineral and Plant Phases** — Vishnu incarnates and the embryo recapitulates as a **fish** (*first month*), then the amphibian form of the **tortoise** (*second month*), a **boar** (*third month*), a **man-lion** (*fourth month*), and then appears as the **dwarf or ape-man**—the first anthropoid form (*fifth month*). These first five stages are under the control of Saturn (*1st*), Jupiter (*2nd*), Mars (*3rd*), Sun (*4th*), and Venus (*5th*).
- **The First Truly Human Form is Achieved in the Parasu Rama Incarnation** — which represents the *sixth month* of fetal development, under the control of Mercury. The physical form has been perfected, but is not yet spiritually developed. The **Rama Chandra incarnation** represents the *seventh month* of the prenatal period where the fetus, under the control of the Moon, has completed the sacred planetary cycle and is now capable of being born and living a separate existence under the generative powers of the lunar ray.
- **With the Eighth Avatara, the Krishna Incarnation, a New Planetary Cycle Begins** — and the fetus in the *eighth month* is again under the control of Saturn. The ninth avatara of Vishnu is the **Buddha Incarnation** and represents the *final and ninth month* of the prenatal epoch which, under the beneficent control of Jupiter, signals the time for the birth of the physical body into the outer world.
- **The Tenth Avatara is Called the Kalki, or Horse, Incarnation** — and is depicted as a man leading a riderless white horse. This represents the

potential completion of the spiritual development of man, which is to occur through life experiences in the objective worlds.

- **The Birth of the Physical Body is only the First of Four Stages in the Greater Birth of the Ego into the objective Worlds** — which greater birth includes that of the subtle vehicles of the Personality.
- **The Birth of the Etheric Double or Vital Body** — occurs at approximately *seven (7) years of age*, or at the changing of the teeth.
- **The Birth of the Desire or Astral Body** — occurs at approximately *fourteen (14) years of age*, or at puberty.
- **The Birth of the Concrete Mind or Mental Body** — occurs at approximately *twenty-one (21) years of age*, or at majority.
- **Maturation of the Mind** — generally occurs at about the *age of twenty-eight (28)*—the first Saturn transit in the progressed horoscope. Enlightenment often occurs at 30-33 years of age.
- **The World Egg or Luminous Fire-Mist from which the Universe or Macrocosm was Subtly Formed** — is the Divine Pattern or “Great Self,” the *Mahat Atman*. It has also been named *Hiranyagarbha* or, literally, the “golden egg” or womb.
- **This World Egg or Universal Womb is Reflected in the Auric Egg of Man, the Microcosm** — as the ovoid-shaped auras or energy clouds of the astral, mental and causal bodies in which the compound physical body is suspended like an embryo or egg-yolk.
- **The Septenary or Seven Principles of Life Contained in the Human Cell** — are reflections of the seven Planetary Qualities (*the seven Planetary Spirits or Centers of the Solar Logos*) of the **World Cell**.
- **The Septenary Consists of a Triad and a Quaternary** — the triad incorporating the hidden or subjective causal agents, and the quaternary expressing the revealed or objective qualities.
- **The Quaternary in the Human Cell Incorporates “the Builders”** — which correspond to the four fixed signs of the Zodiac. These include (1) the protoplasmic field or **cytoplasm**, ruled by the **Sun**; (2) the **nucleus**, ruled by **Saturn**; (3) the **centrosome** or “attraction particle,” ruled by the **Moon**; and (4) the **archoplasm** or specialized portion of the cytoplasm which surrounds the centrosome (*and also called the “attraction-sphere” or centrosphere*), ruled by **Mars**. This last body usually occurs in pairs which are associated with the aster or achromatic spindle involved in mitosis or cell-division. The centrosome, with this surrounding body, is the initiator of action in the generation of new cells.

- **The Causal Triad in the Human Cell** — is incorporated in the mysterious body called the **nucleolus**, contained within the nucleus, and ruled by **Venus**. This triad is the reflection of Atma-Buddhi-Manas, the spiritual triad of the Higher Ego, in which only Manas, the 5th Principle, is visible or revealed. Venus is the planetary quality which rules true Manas or the higher “intuitive mind of the heart.” Atma, or the Will-Power aspect, is ruled by **Jupiter**; whereas Buddhi, the Love-Wisdom aspect, is ruled by **Mercury**. The **nucleus** or Kama-Manas (*lower mind*) “carries the universe in suspension in itself.”

The Shape of Reembodiment



ANTAHKARANA —“THE BRIDGE ACROSS TOMORROW”

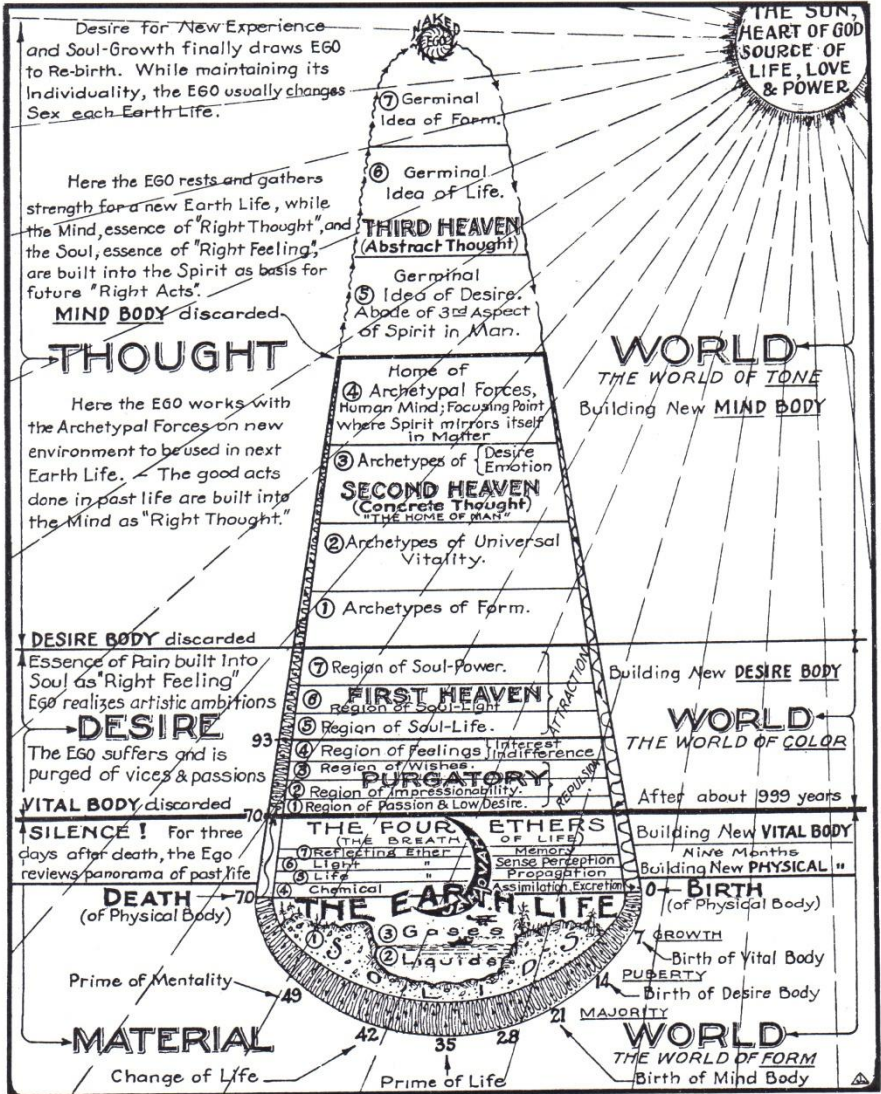
H. P. BLAVATSKY THEOSOPHICAL GLOSSARY:

“**Antahkarana** (*Sk.*), or Antaskarana. The term has various meanings, which differ with every school of philosophy and sect. Thus Sankarâchârya renders the word as ‘understanding’; others, as ‘the internal instrument, the Soul, formed by the thinking principle and egoism’; whereas the Occultists explain it as the *path* or bridge between the Higher and the Lower Manas, the divine *Ego*, and the *personal* Soul of man. It serves as a medium of communication between the two, and conveys from the Lower to the Higher Ego all those personal impressions and thoughts of men which can, by their nature, be assimilated and stored by the undying Entity, and be thus made immortal with it, these being the only elements of the evanescent *personality* that survive death and time. It thus stands to reason that only that which is noble, spiritual and divine in man can testify in Eternity to his having lived.”

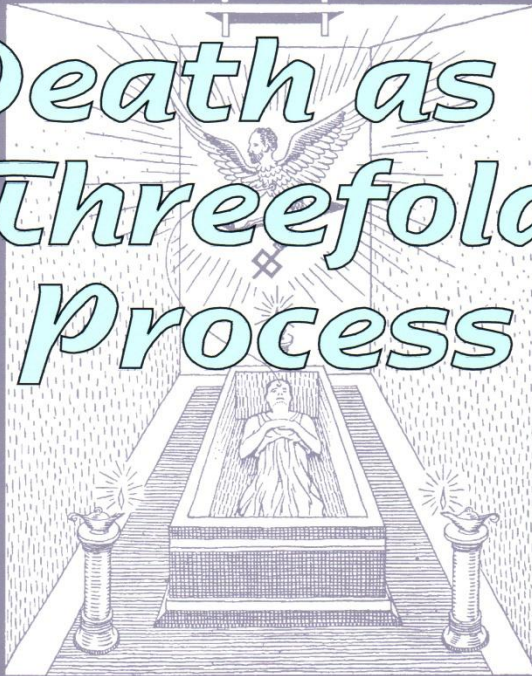
GLOSSARY OF SANSKRIT TERMS:

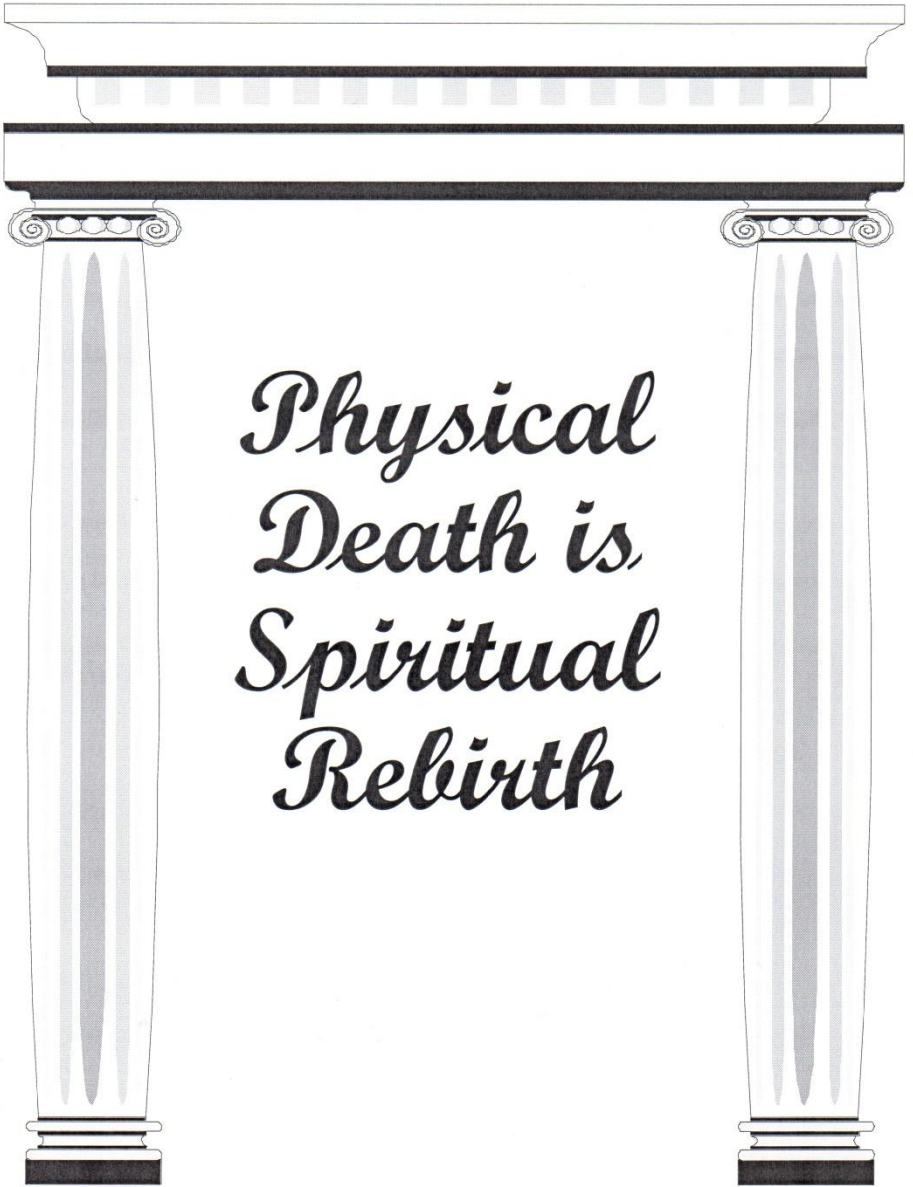
“Antahkarana, which is more frequently written as Antaskarana: literally between (*antar*) the acting (karana—which is derived from the verbal root *kri*, to do, to act: hence the intermediate instrument.) Antahkarana is usually regarded by H. P. Blavatsky as the bridge between the Lower Manas and Higher Manas: ‘that path which lies between thy spirit and thy self,’ as *The Voice of the Silence* expresses it.”

AN AVERAGE HUMAN LIFE CYCLE (1000 Years)



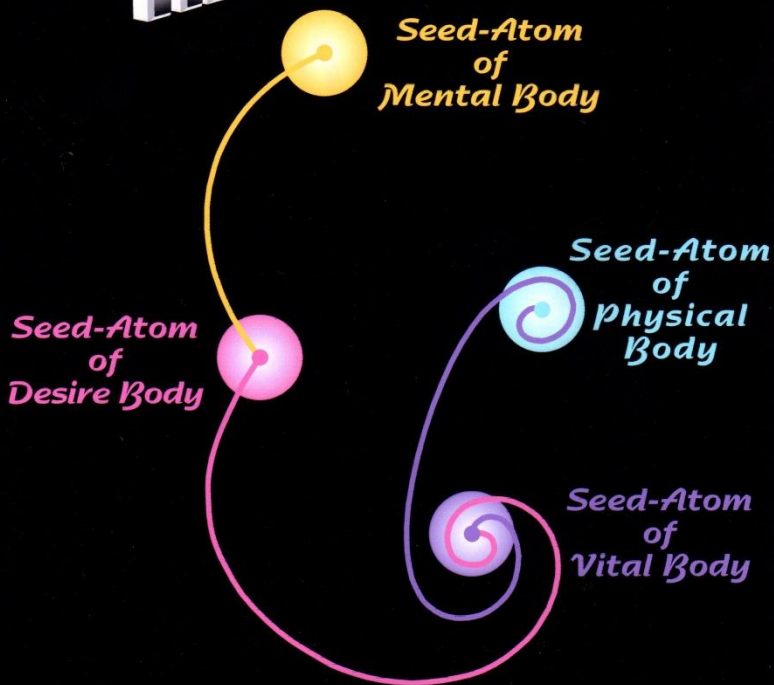
Death as a Threefold Process



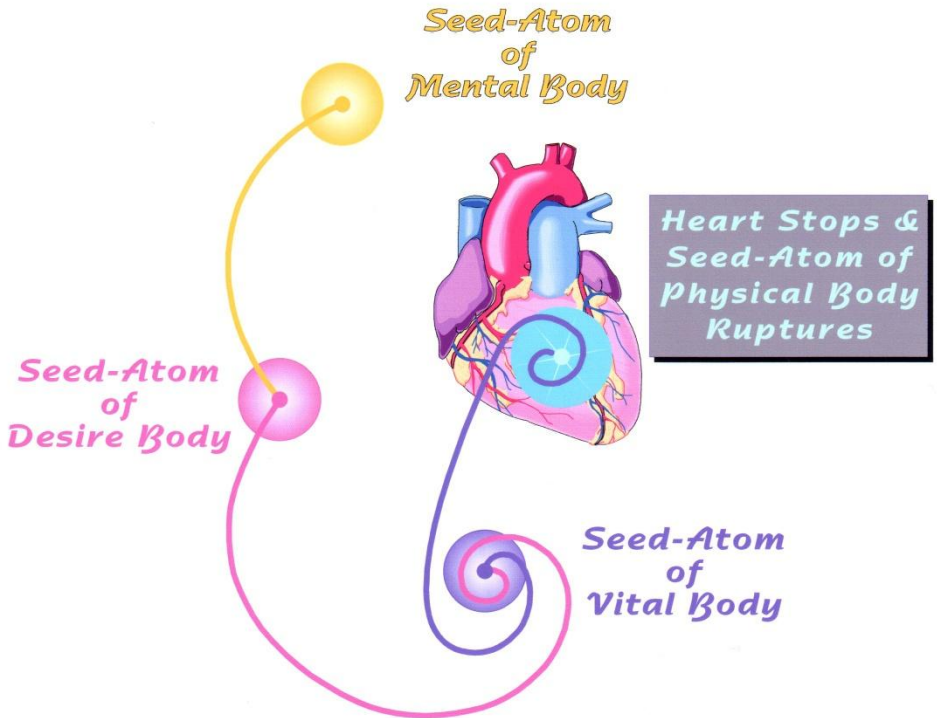


*Physical
Death is
Spiritual
Rebirth*

THE SILVER COIN

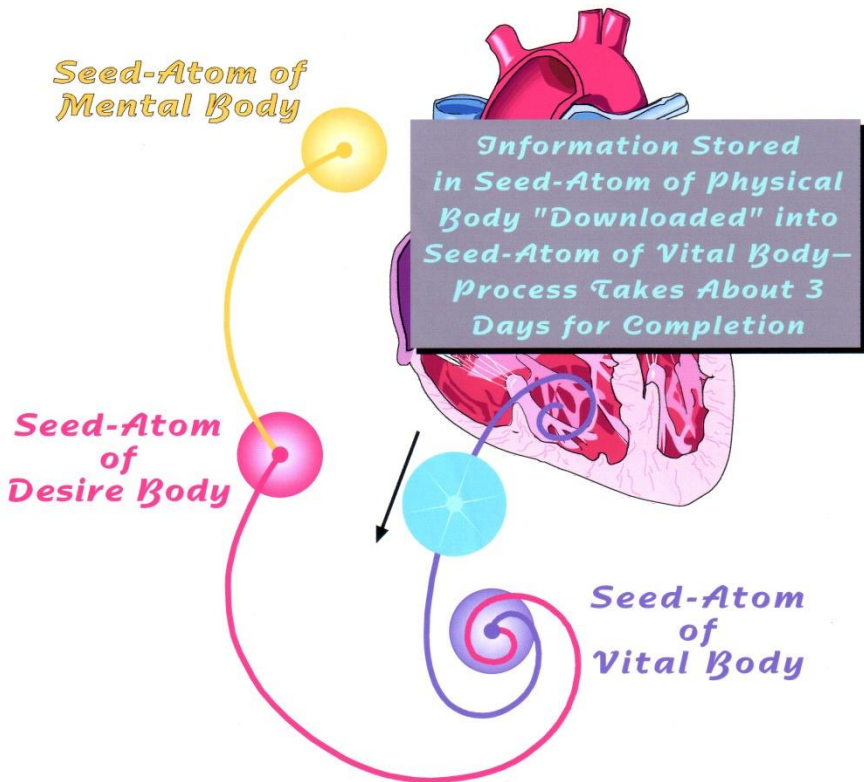


DEATH OF THE PHYSICAL BODY



The First Panoramic Life Review

*Unemotional and in
Reversed order of Events*



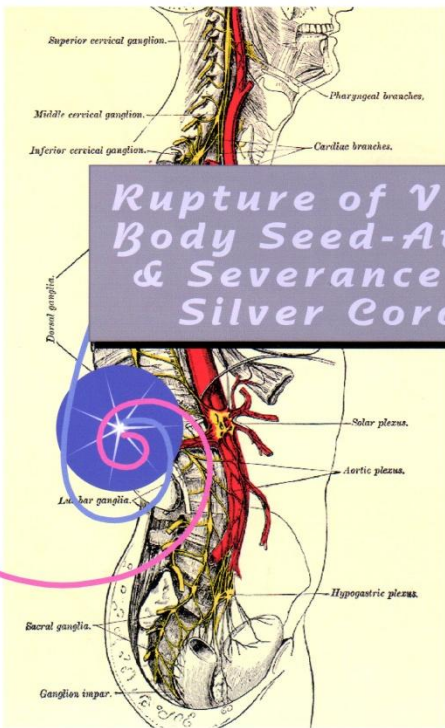
COMPLETION OF PHYSICAL DEATH

Death of the Vital Body

Seed-Atom of Mental Body



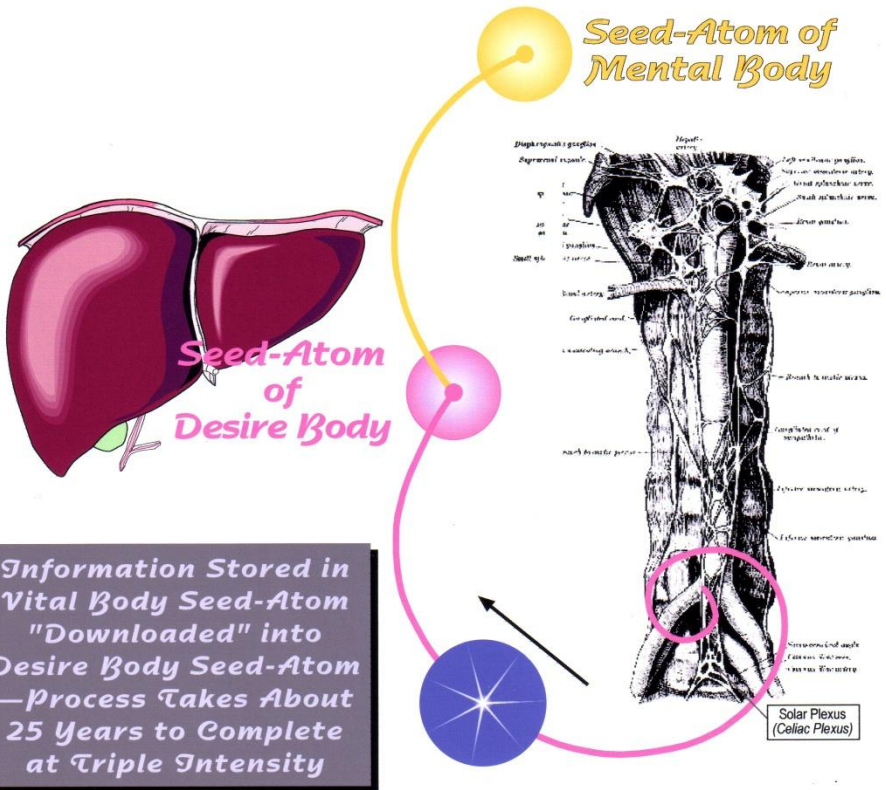
Seed-Atom of Desire Body



Rupture of Vital Body Seed-Atom & Severance of Silver Cord

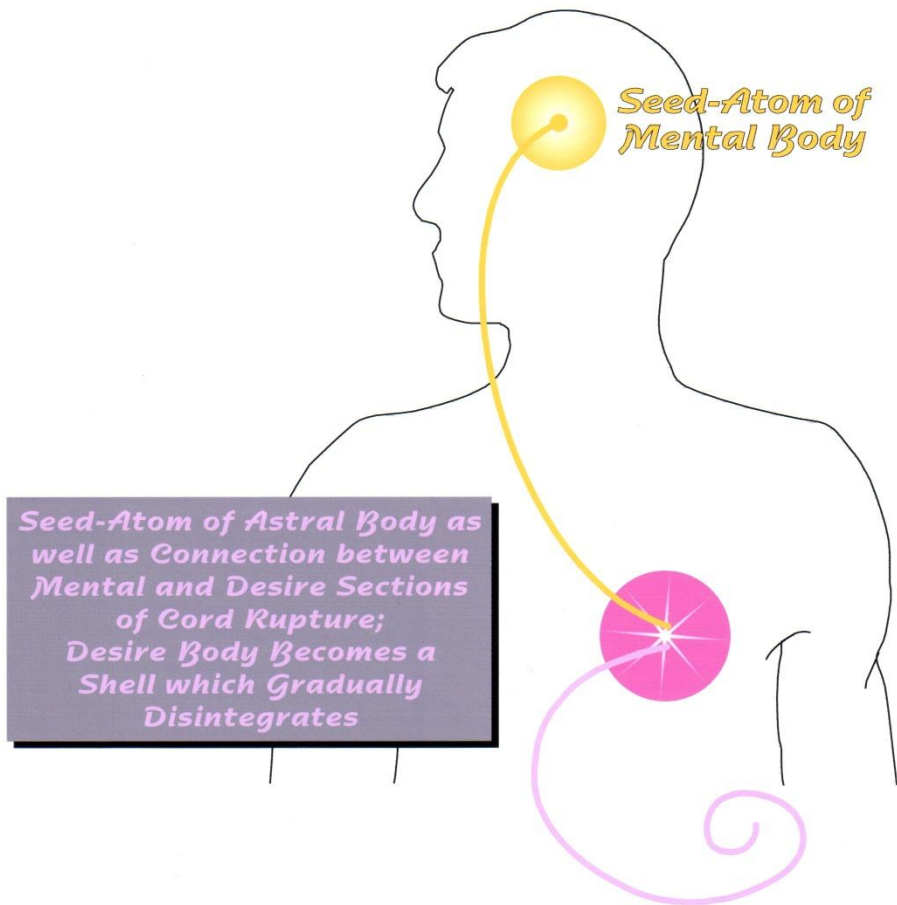
The 2nd Panoramic Life Review

An Intensely Emotional and Purgatorial Experience



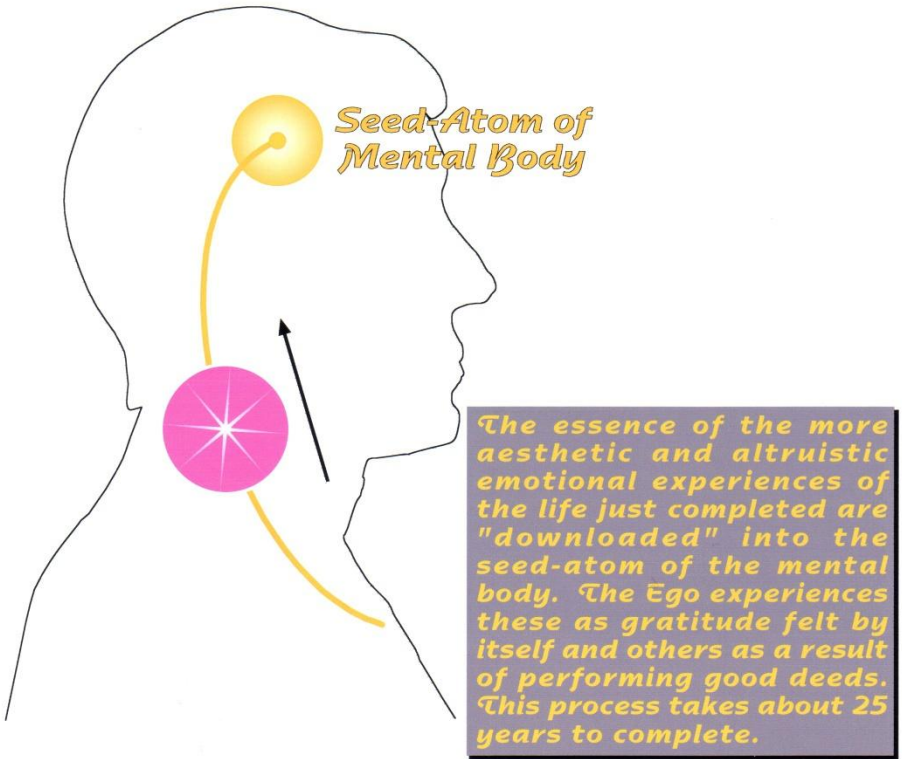
THE SECOND DEATH

Demise of the Desire Body



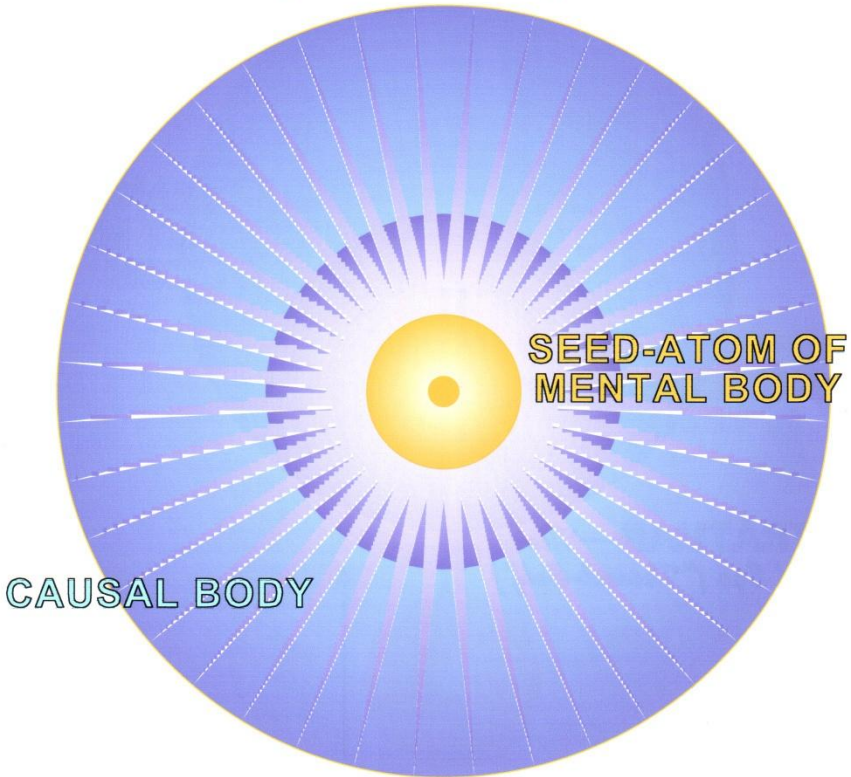
The 3rd Panoramic Life Review

*A Positive Experience for the Ego:
the "First Heaven"*



Devachan

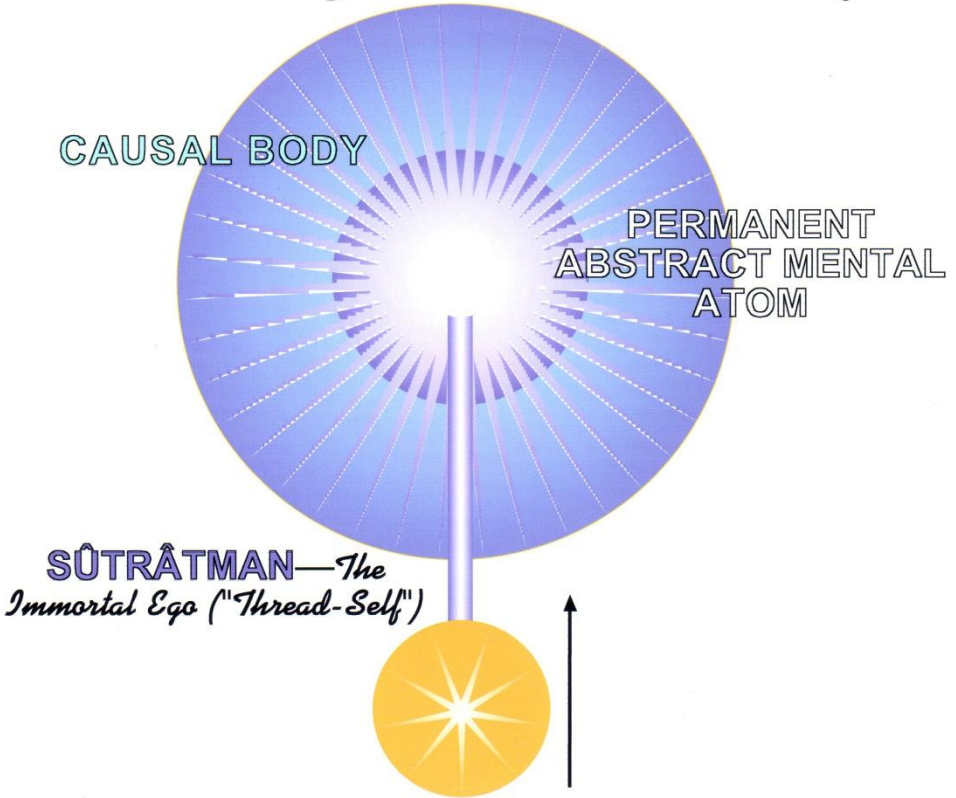
Dwelling Place of the Gods



The second heavenly experience of the Ego in its own mental world—a very constructive phase of the postmortem period which lasts about 1000 years (~15 X physical life-span)

THE THIRD DEATH

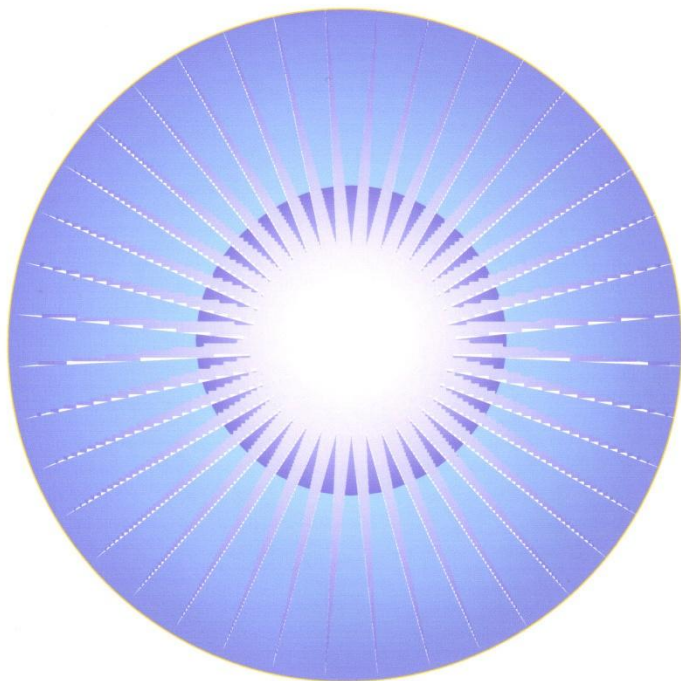
Demise of the Mental Body



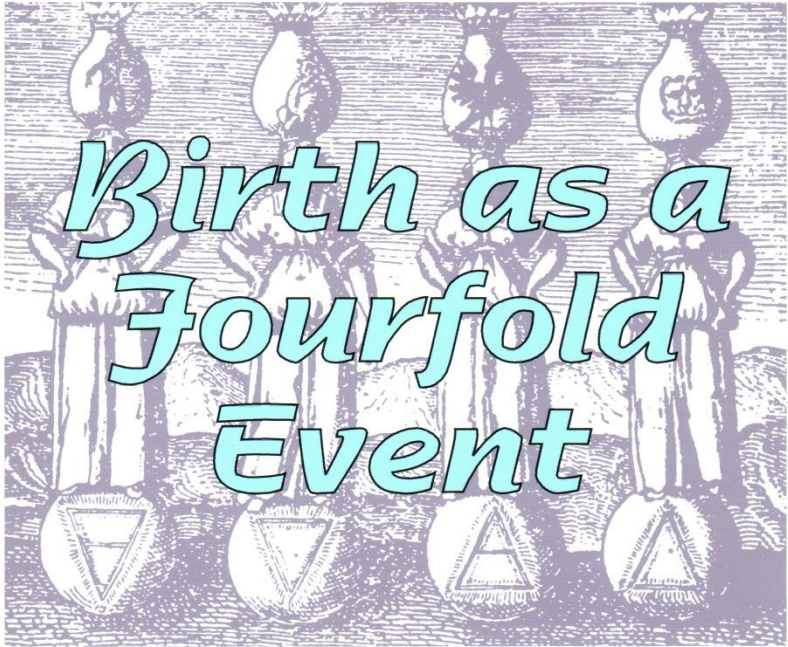
The seed-atom of the mental body (more accurately, the "mental molecular unit") ruptures and the abstract essence of all the worthwhile aspects of the earth-life just completed is integrated into the permanent abstract mental atom of the causal body. Shortcomings and deficiencies are retained as the Skandhas or "bundles" of tendencies.

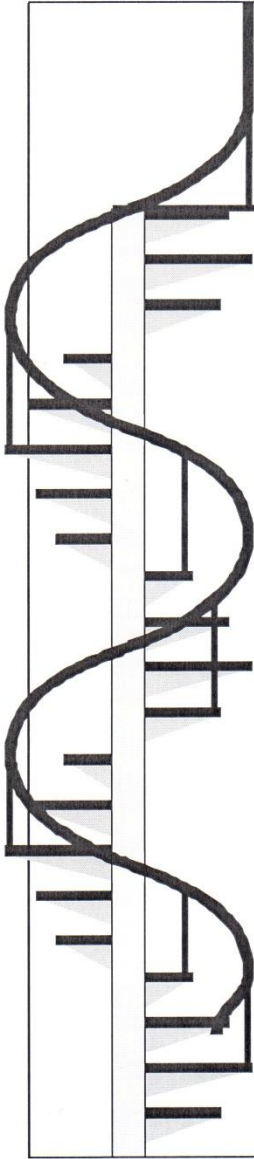
The Third Heaven

The Peace Beyond All Understanding



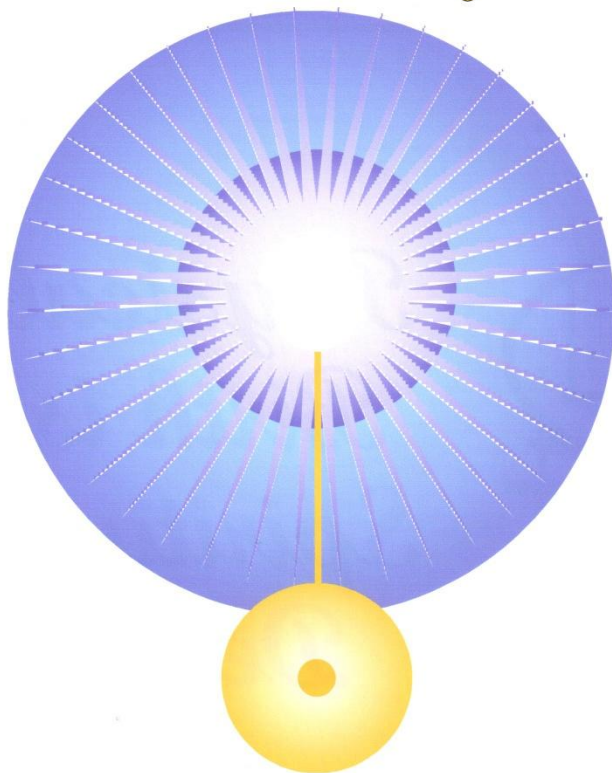
The "Journey of the Alone to the ALONE"—Where the Ego, now freed of all encumbrances of the personality, soars to union with its "Father in Heaven." For an advanced Ego which has developed a well-organized causal body through many lives of inner alchemy, this is a consciously magnificent culmination of the true Life Cycle and a creatively spiritual experience. Otherwise, there is a relative unconsciousness.





*Physical
Birth is
Spiritual
Death*

The First Step *in Reembodiment of the Ego*



The Ego emanates from the permanent abstract mental atom in the causal body, the mental molecular unit, which contains the archetypal pattern of the new concrete mental body to be formed. This is the first step in the process of reembodiment in a personality, and the beginning of a new life-cycle.

The Descent

Mental



Emotional



Vital



Physical



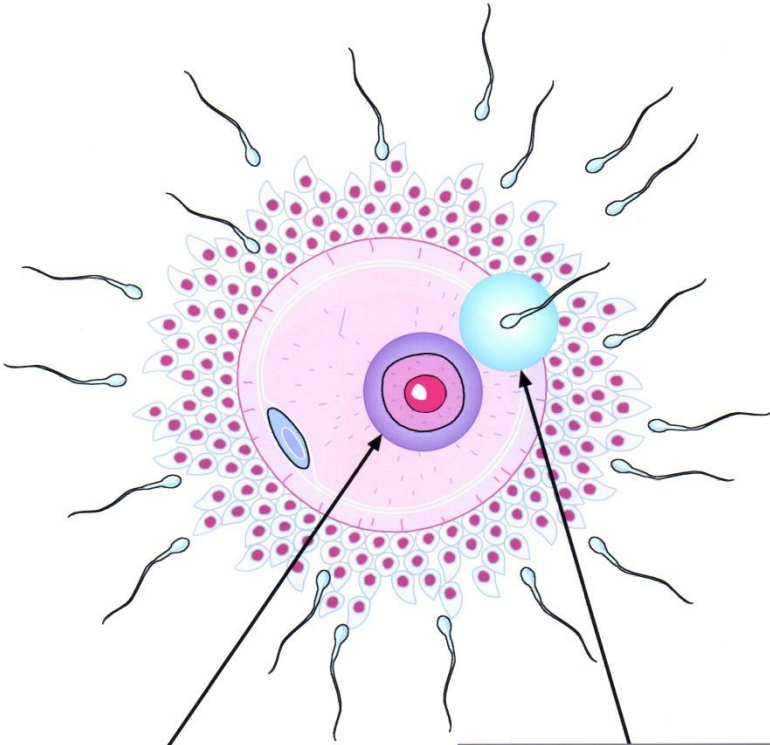
The Approach



For conception to take place, the aura of the reincarnating ego must be active in relation to those of the prospective parents, which remain passive

Fertilization

The First Step Toward Physical Birth



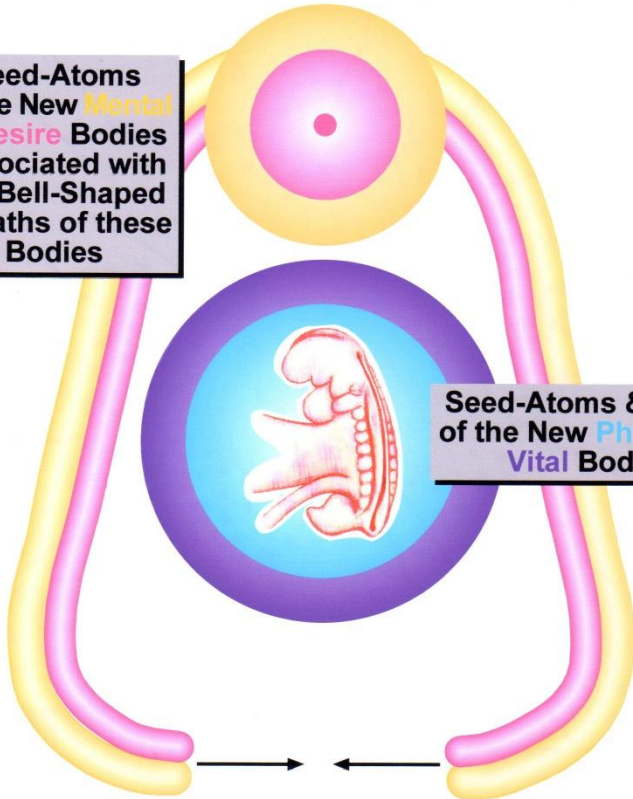
Seed-Atom of
Vital Body in
Ovum of Mother

Seed-Atom of
Physical Body
in Sperm of
Father

The Quickening

Consolidation of the Reembodiment of the Ego

Seed-Atoms
of the New **Mental**
& **Desire** Bodies
Associated with
the Bell-Shaped
Sheaths of these
Bodies



Seed-Atoms & Auras
of the New **Physical** &
Vital Bodies

Occurs at the 18th-21st Day
of Embryonic Development

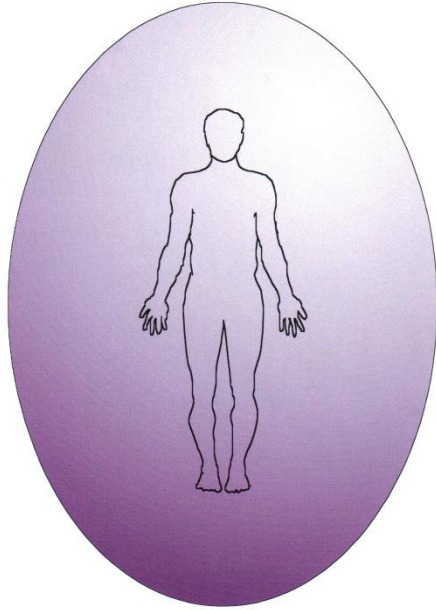
The Philosophic Egg of Nature



Hand colored by Adam McLean—<http://www.alcbemy.dial.pipex.com>

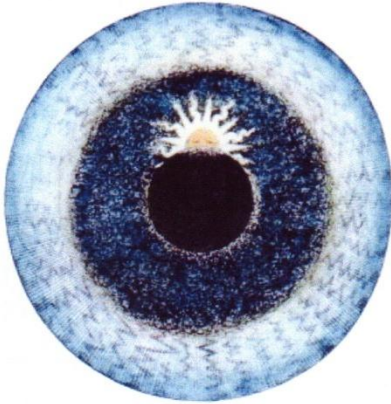
According to Basil Valentine

The Auric Egg of Man



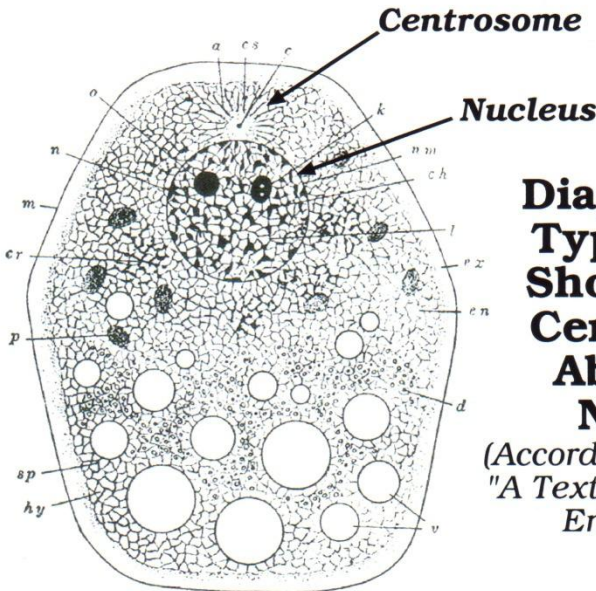
*The gross humanoid physical body
within it serves as the embryonic nucleus
of experience for the creation of a
self-conscious godlike being*

THE REMARKABLE INSIGHTS OF ROBERT FLUDD — PART I



**Fludd's Diagram
of the Rising of
the Sun Above the
Primitive Earth**
(From Collectio Operum)

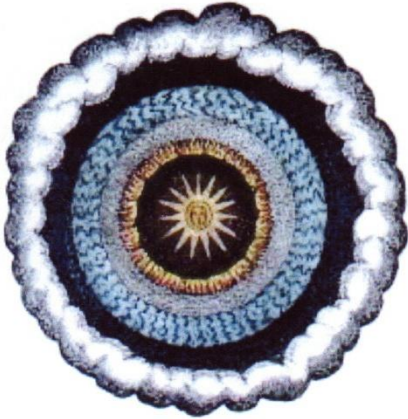
*Hand colored by Adam McLain - <http://www.alchemy.dial.pipex.com>
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**Diagram of a
Typical Cell
Showing the
Centrosome
Above the
Nucleus**

*(According to Kellicot in
"A Textbook of General
Embryology")*

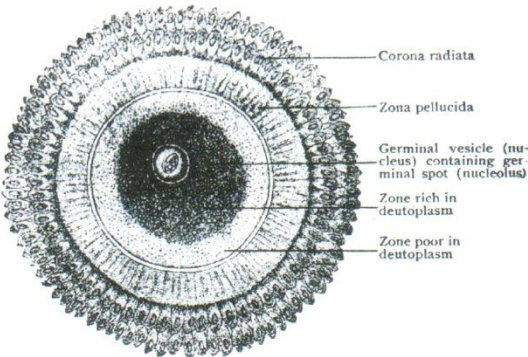
THE REMARKABLE INSIGHTS OF ROBERT FLUDD — PART II



Fludd's Diagram of the World Cell

(From Collectio Operum)

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A Fully Developed Unfertilized Human Ovum

*(From Piersol's
"Normal Histology")*

Part 4
*The Brain and
its Organs.*

THE VOICE OF THE SILENCE

"He who would hear the voice of . . . 'the soundless sound,' and comprehend it, he has to learn the nature of Dharana (Inner Concentration).

"Having become indifferent to objects of perception, the pupil must seek out the Rajah of the senses. The Thought Producer, he who awakes illusion.

"The mind is the great Slayer of the Real.

"Let the Disciple slay the Slayer.

"For: —

When to himself his form appears unreal, as do on waking all the forms he sees in dreams:

"When he has ceased to hear the many, he may discern the ONE — the inner sound which kills the outer.

"Then only, not 'till then, shall he forsake the region of Asat, the false, to come unto the realm of Sat, the true.

"Before the soul can see, the harmony within must be attained, and fleshly eyes be rendered blind to all illusion.

"Before the soul can hear, the image (man) has to become as deaf to roarings as to whispers, to cries of bellowing elephants as to the silvery buzzing of the golden fire-fly.

"Before the soul can comprehend and may remember, she must unto the Silent Speaker be united, just as the form to which the clay is modeled is first united with the potter's mind.

"For then the soul will hear, and remember.

"And then to the inner ear will speak —

"The Voice Of The Silence"

(H. P. Blavatsky in "the Voice of the Silence)

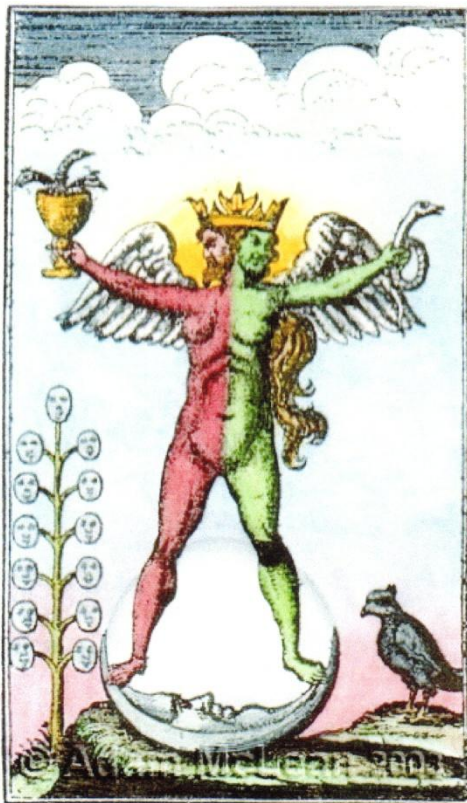
THE BRAIN AND ITS ORGANS

- **The Basic Structure of the Brain and Its Organs** —
 - **The Skull as the Outer Wall of the Inner Temple** — is made up of **22 bones**. The *Sephir Yetzirah*, or Cabalistic “Book of Formation,” states that “The Lord, blessed be he, arranged the 22 letters (*of the Hebrew alphabet*) in the form of a wall . . .” This presentation will cover the **skull at birth**; the **Brahma Randhra** (“*Gate of Brahma*”), gateway of the soul and conduit of psychic and spiritual forces; and the **sphenoid bone**, cradle of the chalice (*the pituitary gland*) and the powerhouse (*the pons of the medulla oblongata*).
 - **The Main Divisions of the Brain Include** — The **cerebral cortex** (*of the cerebrum*), seat of the intellect; the **limbic system**, seat of the emotions; the **cerebellum**, seat of the motor nerves; and the **brainstem and midbrain** (*the “reptilian brain”*), seat of occult power.
- **The Ventricles and the “Brain Dew”** —
 - **The Ventricles may be Considered as the Inner Chambers or Adytum of the Temple** — and the chambers of the Great Pyramid might possibly serve as symbols of them.
 - **The Cerebrospinal Fluid** — as conductor of the “nerve gas.”
 - **The “Brain Dew”** — as the “Tincture of the Philosophers.”
- **The “Brain Stars”: the Positive Poles of Our Spiritual Centers** — are the reflections of the seven sacred Planetary Centers (*the seven “Spirits before the Throne”*), and are referred to in the Book of Revelation as the “angels of the seven churches.”
 - **The Pineal and Pituitary Bodies and the 3rd Ventricle** — comprise the “chamber of initiation,” and are called, in Rosicrucian terminology: “Joseph,” “Mary” and “the Manger.” The birth of the Divine Son occurs here.
 - **The Upper Spiritual Triangle** — consists of the three head centers (*the Brow, Crown and Alta Major*) and is powered by the “batteries” of the **pineal** and **pituitary** bodies and the **reticular formation** in the medulla oblongata.
- **The Twelve Cranial Nerves** — are the reflections of the signs of the Zodiac and the twelve houses or departments of life.

The Mystic Union



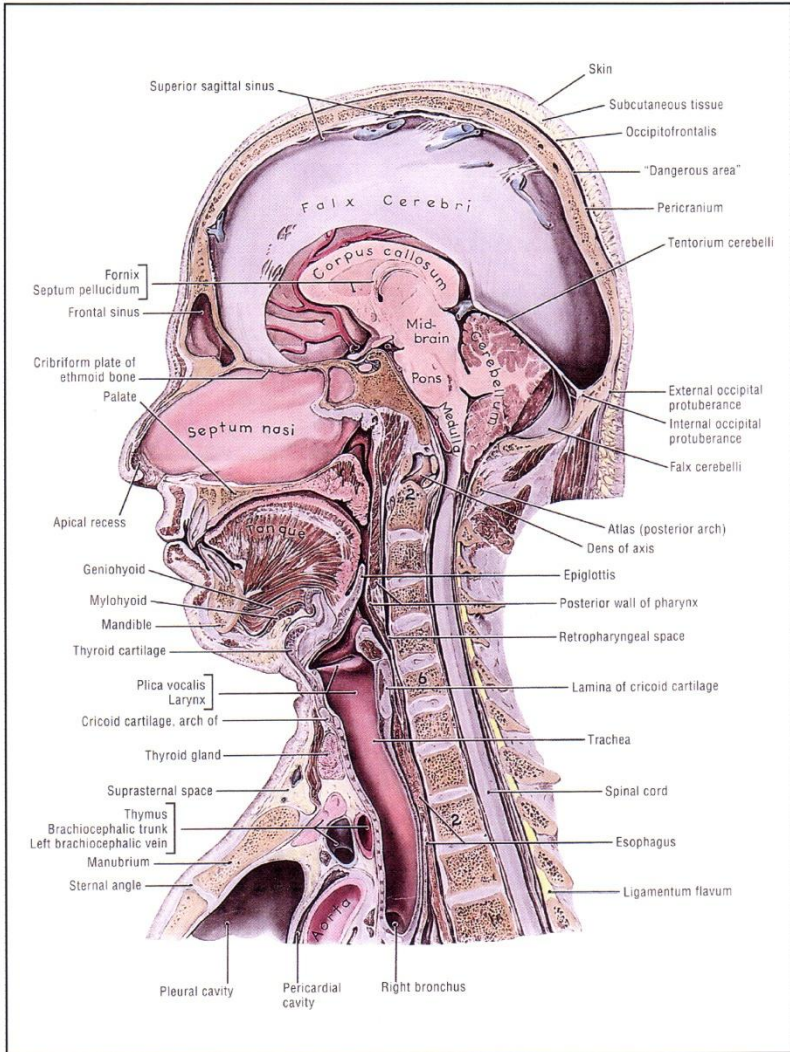
The Androgynous Man



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Union of Fire and Water
(The True Philosopher's Stone)

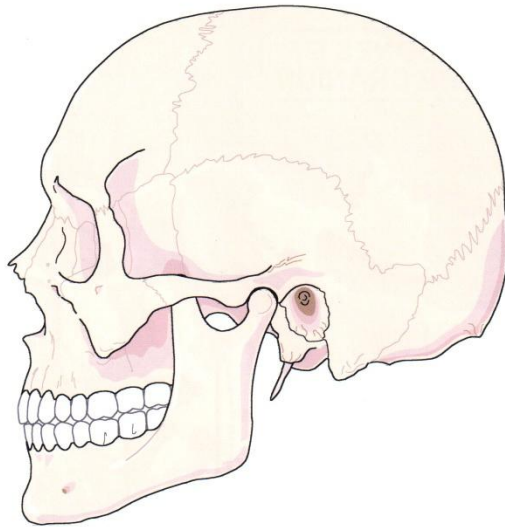
Section of Head & Neck



The Skull

The Skull

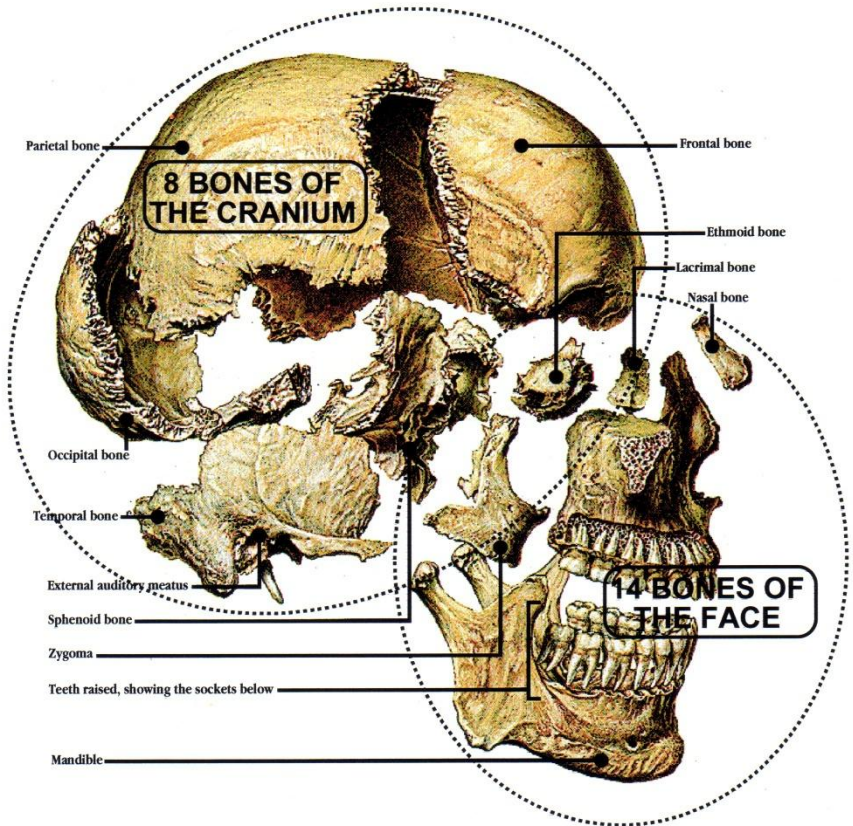
As the Outer Wall of the Inner Temple is Made Up of 22 Bones



The Sephir Yetzirah (Book of Formation of the Kabbalah) states that: *"The Lord, blessed be he, arranged the 22 letters in the form of a wall . . ."*

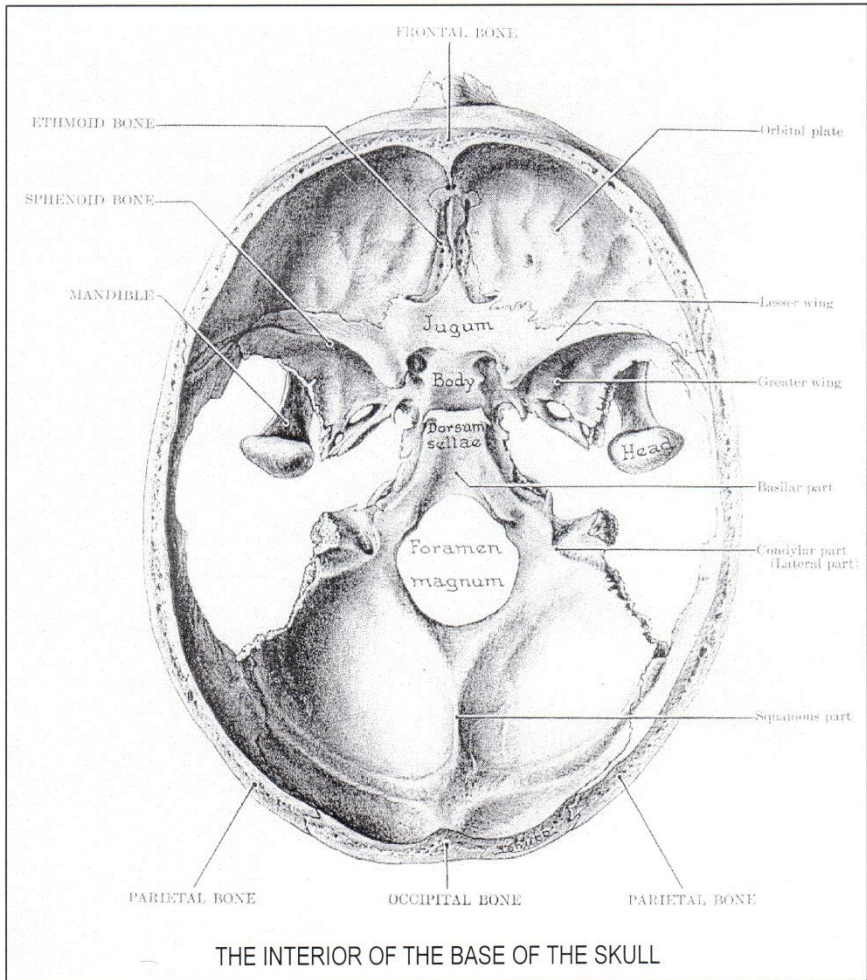
Bones of the Skull

$$8 + 14 = 22$$



EXPLODED VIEW OF THE SKULL

Base of the Skull #1



Base of the Skull #2

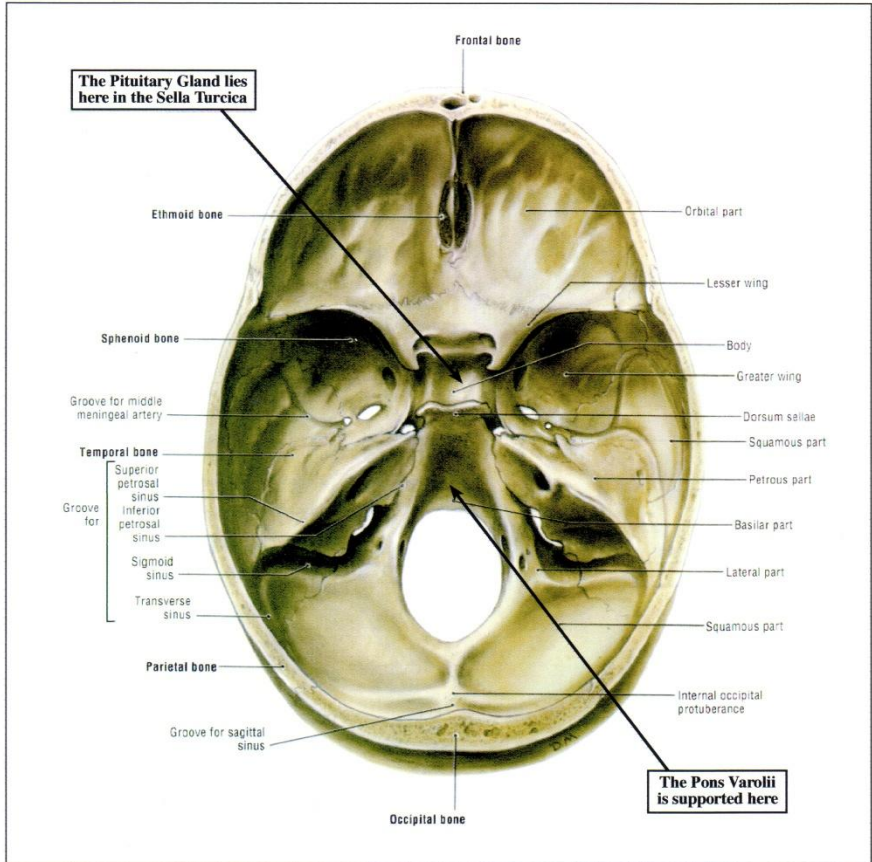
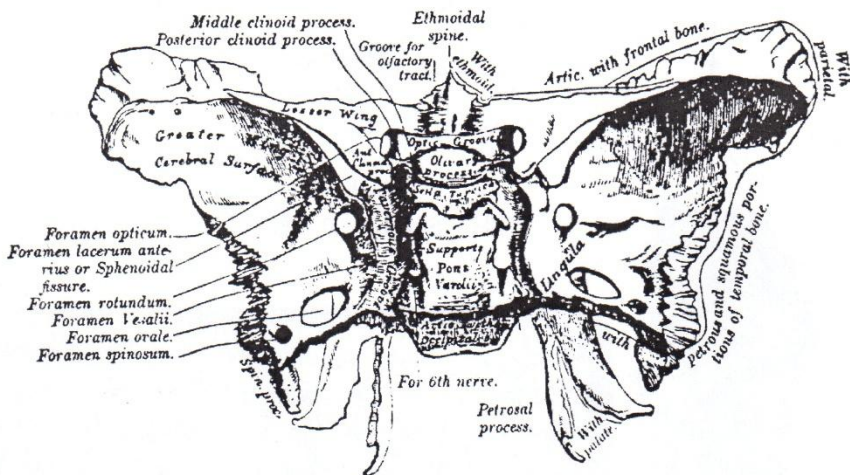


ILLUSTRATION SHOWING THE AREAS WHICH SUPPORT THE CHALICE (PITUITARY) AND THE POWERHOUSE (PONS)

The Sphenoid Bone

*Cradle of the Chalice (the Pituitary Body)
and the Powerhouse (the Brain Stem) and
Foundation of the Outer Wall (the Skull)*

The **Sphenoid Bone** (*Greek—a wedge*) is located at the anterior (*forward*) part of the base of the skull, connecting with all of the other cranial bones, which it binds firmly and solidly together. Its shape resembles a bat or butterfly with its wings spread open; it is divided into a central portion or body, two greater and two lesser wings extending outward on each side of the body, and two structures—the pterygoid processes—which project from it below.

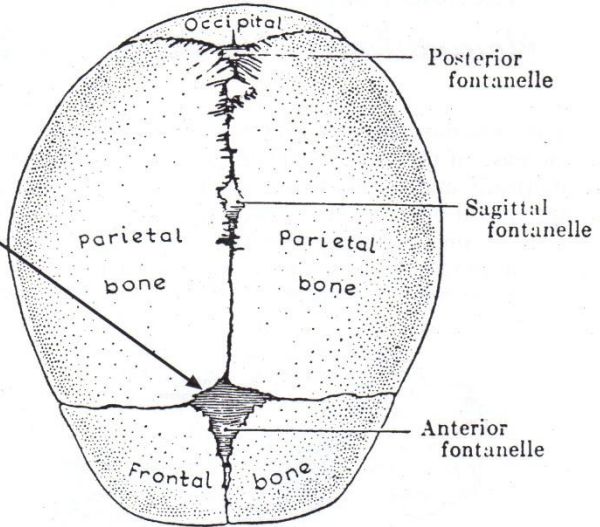


SPHENOID BONE—SUPERIOR SURFACE

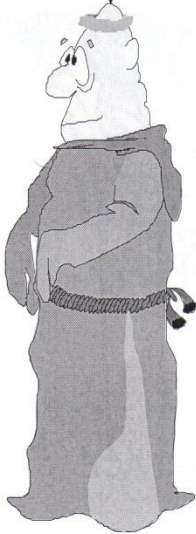
The Brahma Randhra

*Portal of the Spirit and
the "Brain Dew"*

**THE "GATE
OF BRAHMA"**



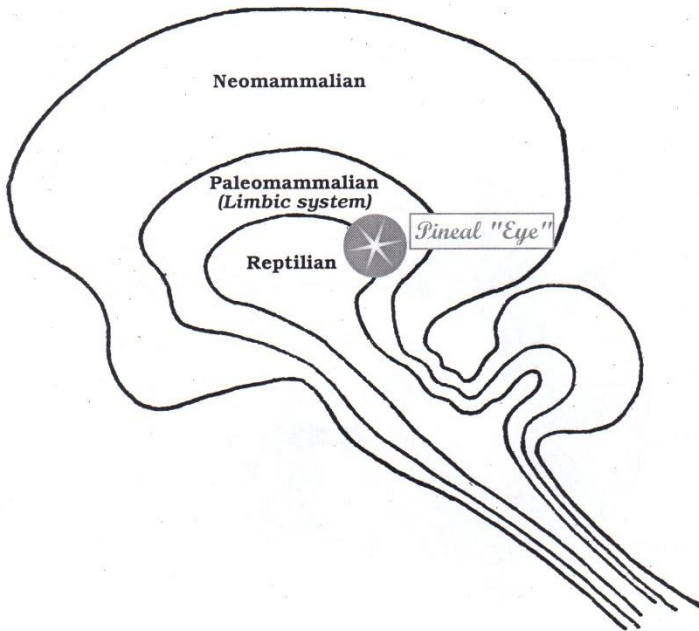
THE SKULL AT BIRTH



Tonsure or the shaving of the top of the head by medieval monks was done as a means of removing any obstacle to this spiritual gateway.

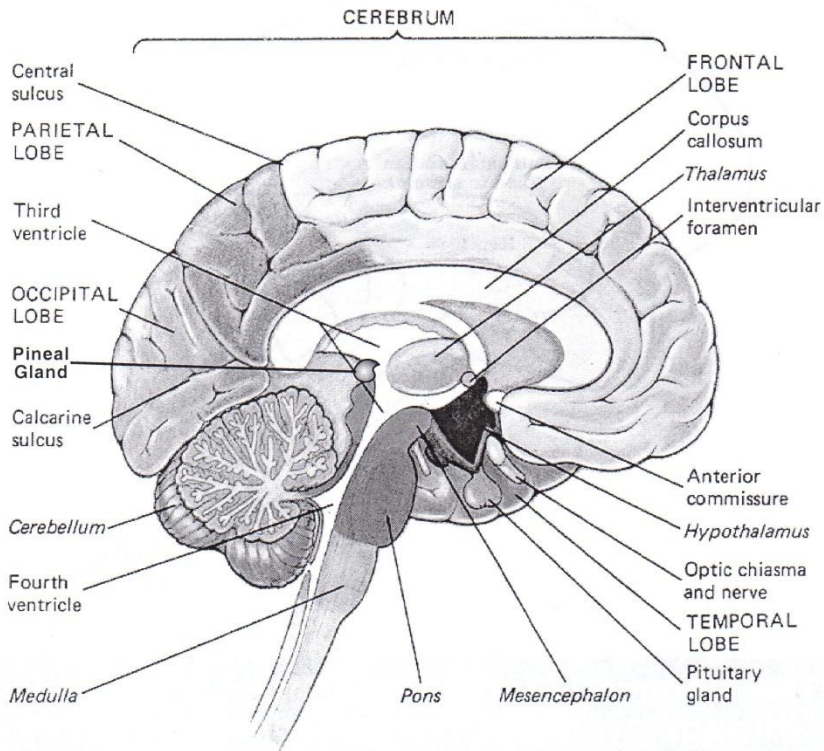
Basic Structure

Evolution of the Brain

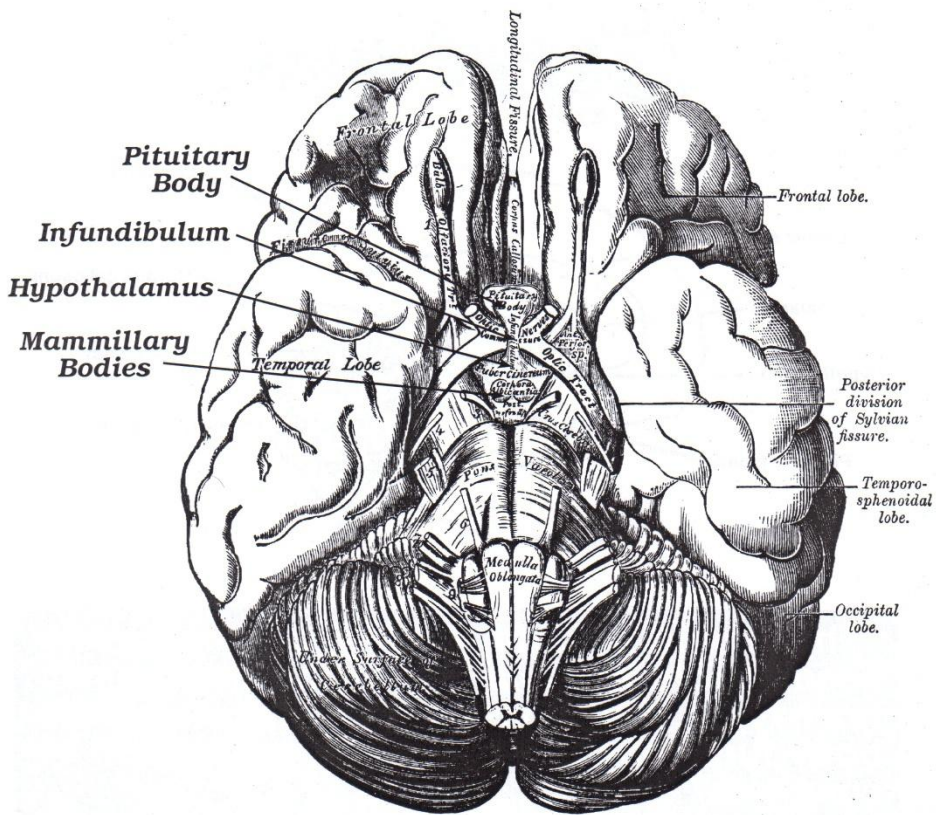


"The hierarchy of three main brain types which, through evolution, have become part of our biological inheritance"

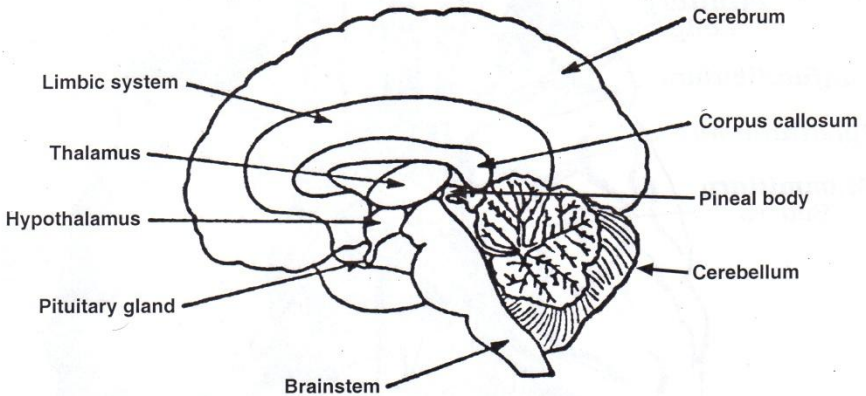
Lateral Section of the Brain



The Base of the Brain



Functions of the Limbic System

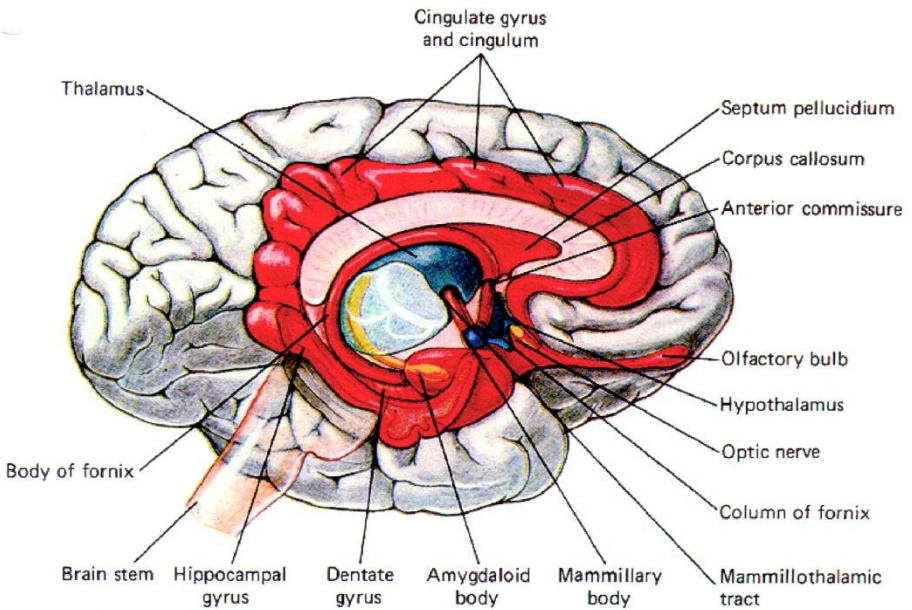


"The limbic system, corresponding to the second (*old mammalian*) of the three basic brain types, is responsible for certain automatic body functions as well as the expression of emotions."

The Limbic System

Seat of Emotional Responses

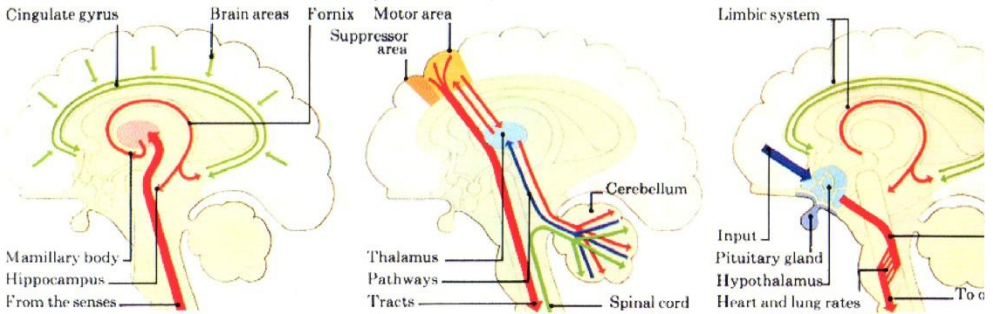
in Physical Consciousness



VERTICAL MIDSECTION OF THE CEREBRUM

Brain Functions and Their Zones

Areas and functions of the brain—memory, movement, emotion



A. Memory:

Memory starts with sensation from the body passing to the cerebral cortex. As the information is relayed through the thalamus it is also passed to the mamillary body and into the limbic system. The stimulus passes through the fornix to the hippocampus and then outward into the diffuse area of the cingulate gyrus. If the memory of a similar stimulus is aroused, the cerebral cortex may be activated.

B. Movement:

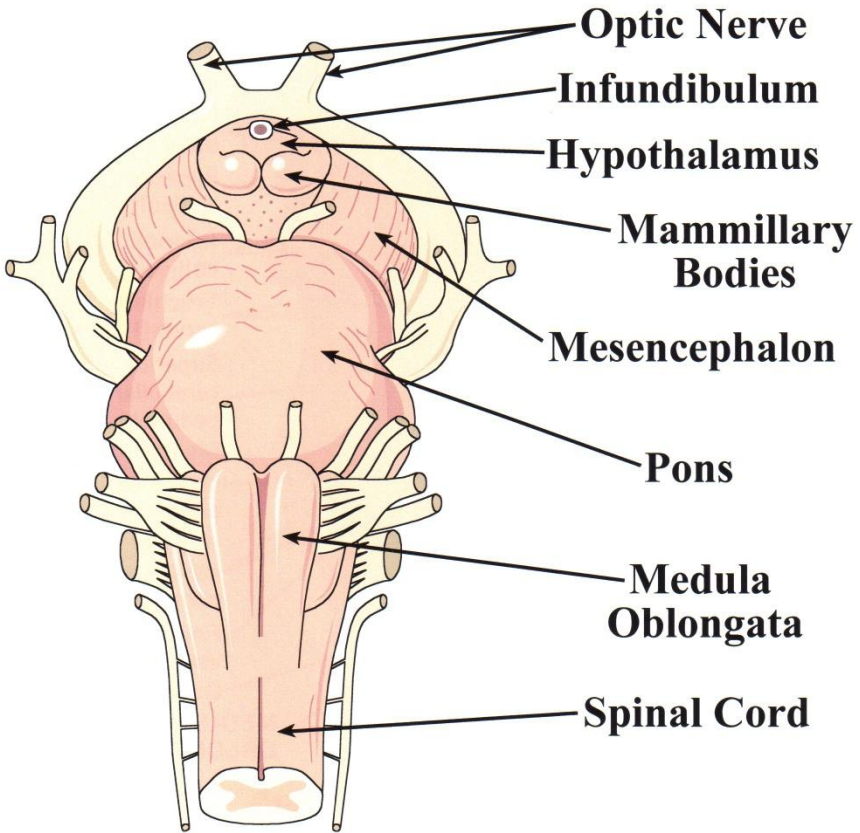
Movement is initiated in the motor cortex and immediately modified by the adjacent suppressor cortical area before direct transmission to the muscles. Each muscular movement is assessed and modified by the cerebellum in conjunction with the thalamus. An unconscious coordination of movement with position, balance and vision has to be made so that other muscles automatically adjust to give conscious movement.

C. Emotions:

The emotions are a complex integ conscious reaction, memory and ir desires. The frontal lobes and limbic both affect the hypothalamus, with ters for anger, thirst, appetite an These may be stimulated to inter the motor activity in the brain stem alterations in heart, respiratory muscle tone. The hypothalam stimulates the pituitary gland.

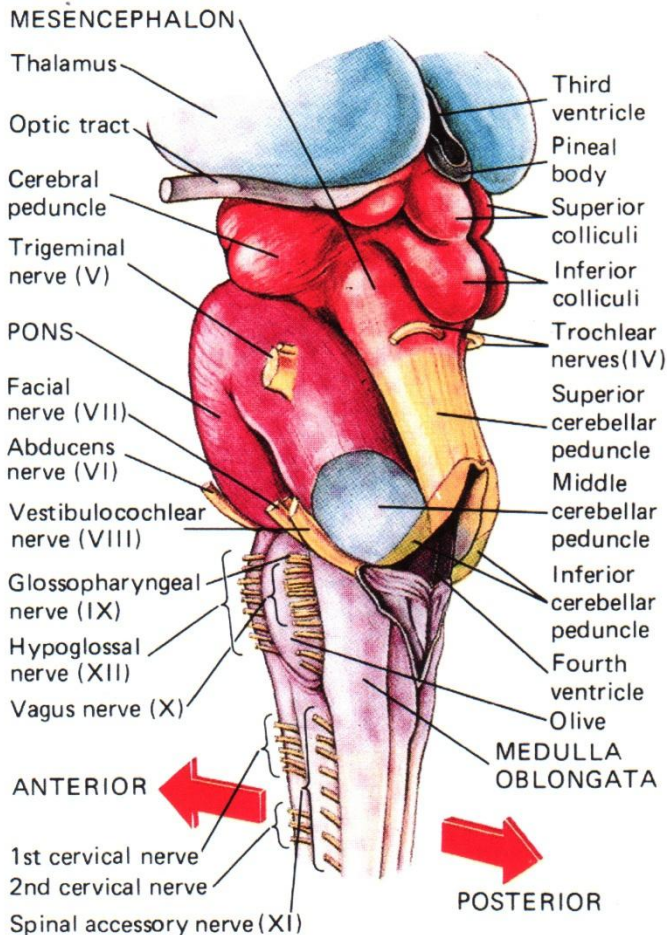
The Brain Stem

Anterior View



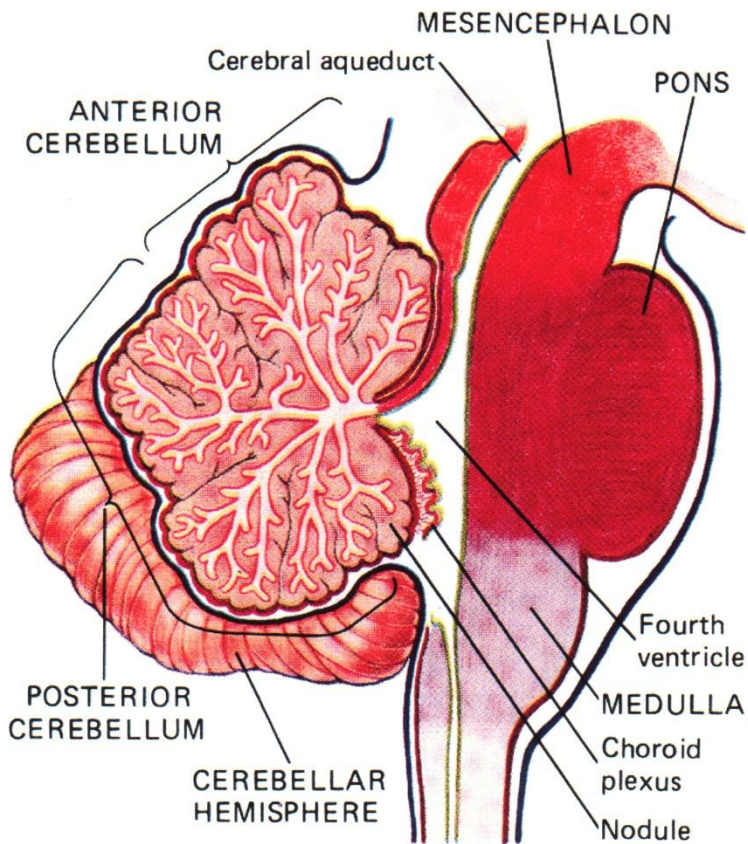
The Brain Stem

Posterior View



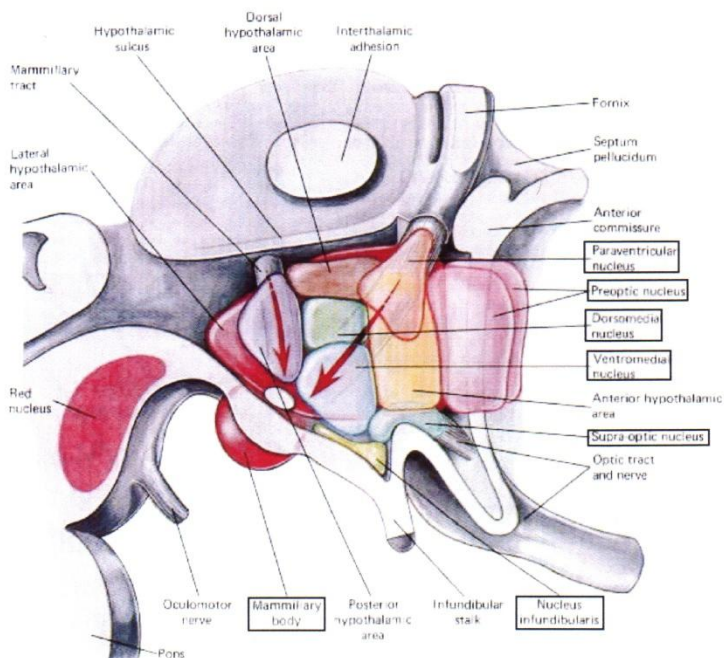
The Brain Stem

Lateral View

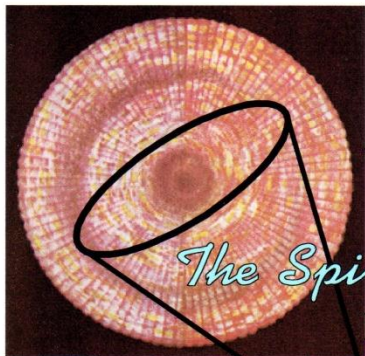


The 7 Principal Nuclei of the Hypothalamus

Reflection of the 7 Sacred Planetary Rays in the Brain



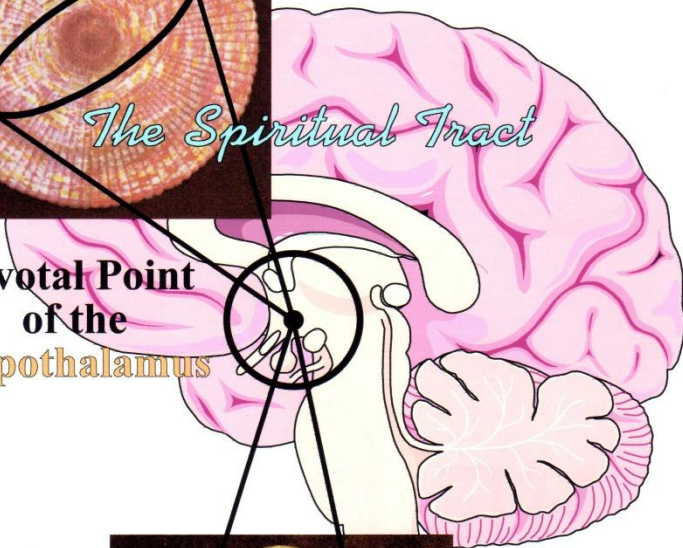
The Mental-Emotional Axis



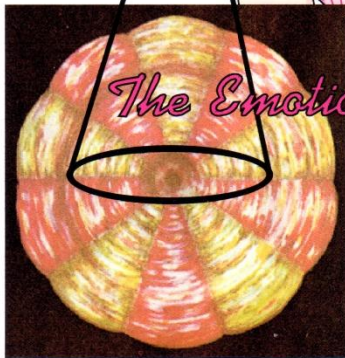
**Brow Chakra —
Center of Meditation**

The Spiritual Tract

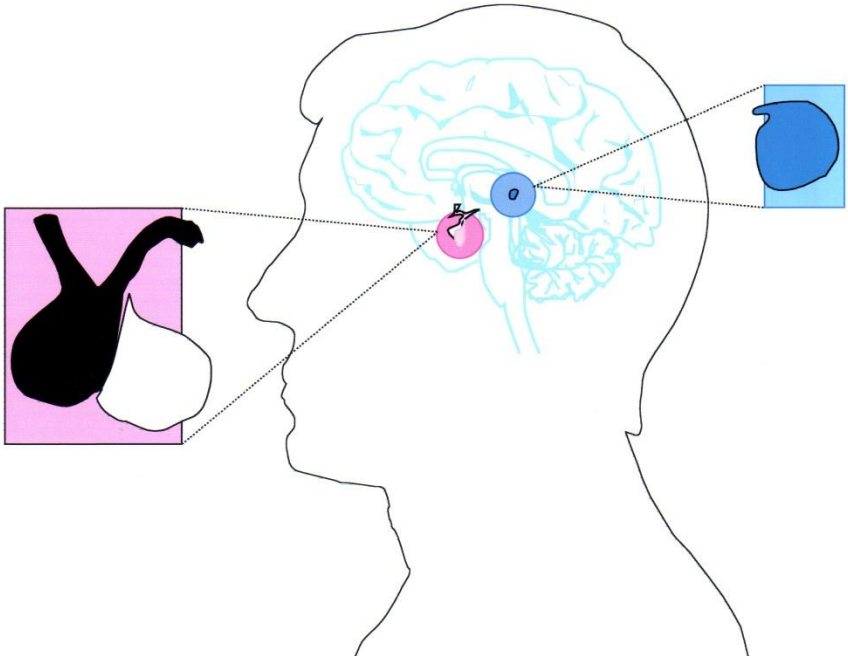
**Pivotal Point
of the
Hypothalamus**



**Solar Plexus
Chakra —
Center of
Primitive
Responses**



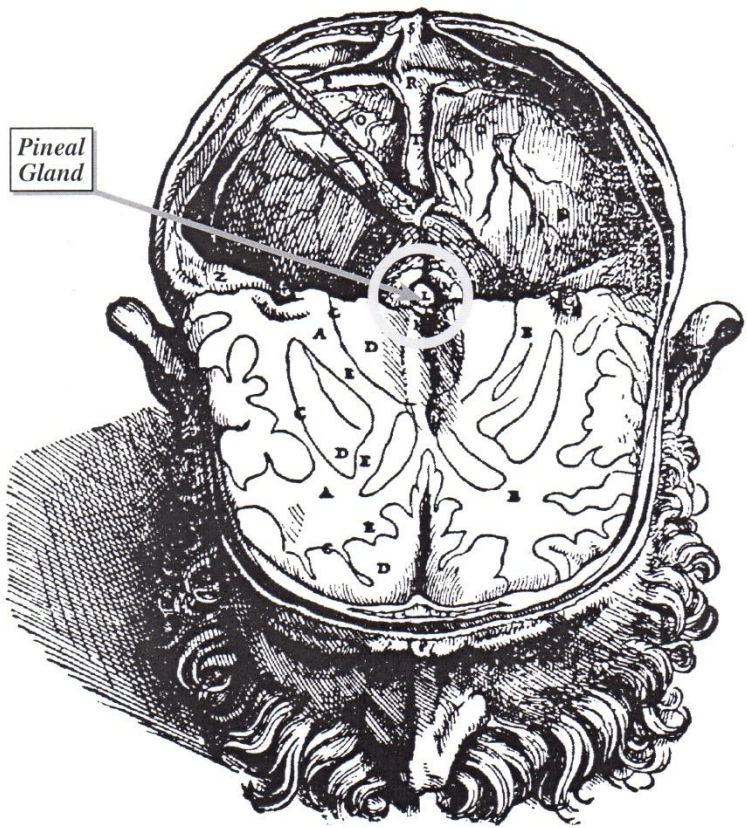
The Emotional Tract



THE PINEAL & PITUITARY BODIES

The Pineal Gland

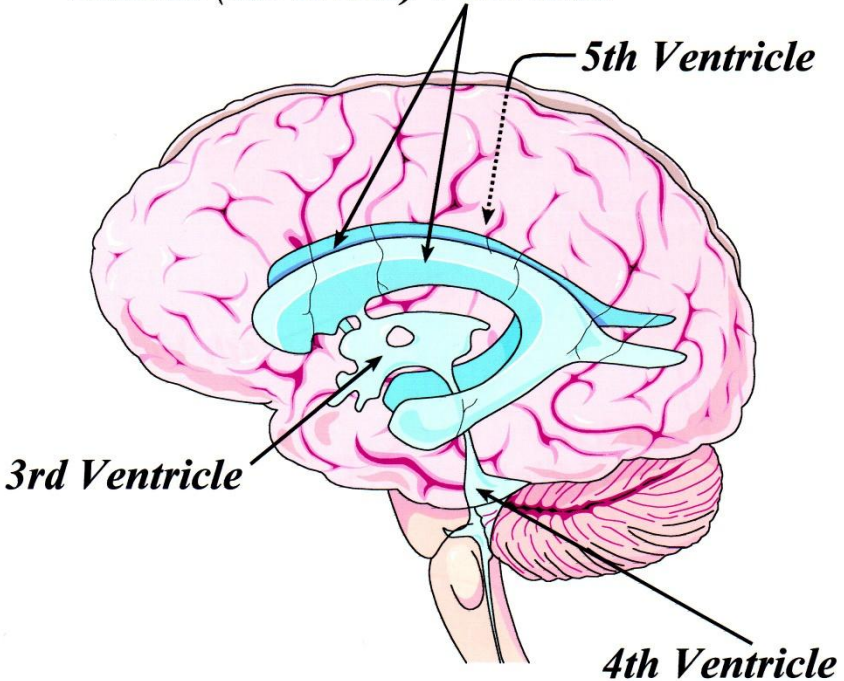
Center of Inner Vision



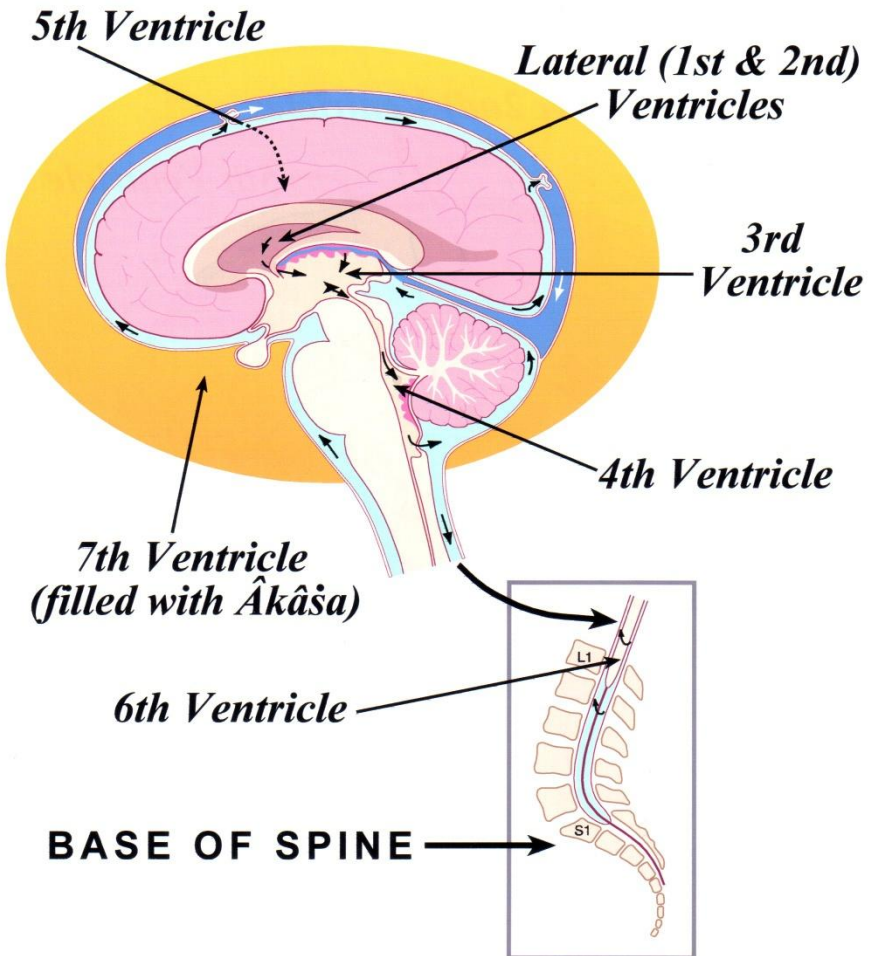
The Ventricles

The Ventricles of the Brain

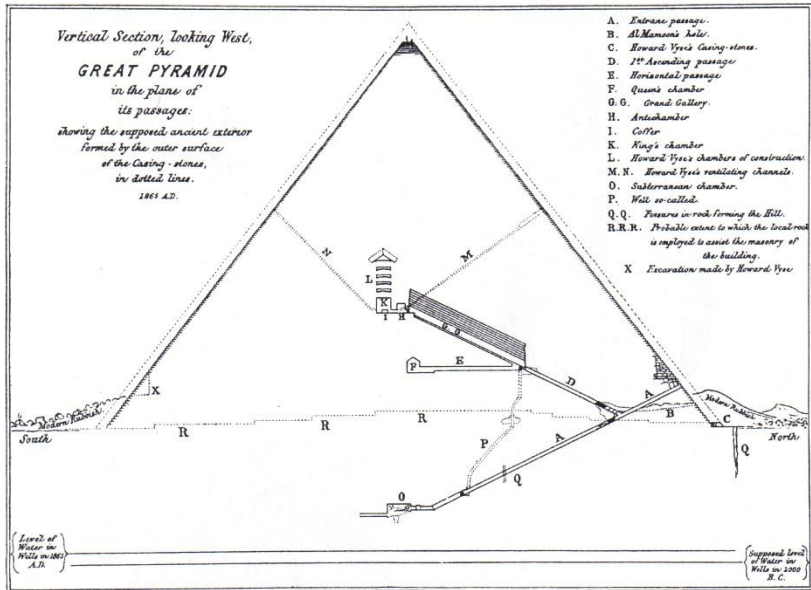
Lateral (1st & 2nd) Ventricles



Circulation of the Cerebrospinal Fluid in the Ventricles



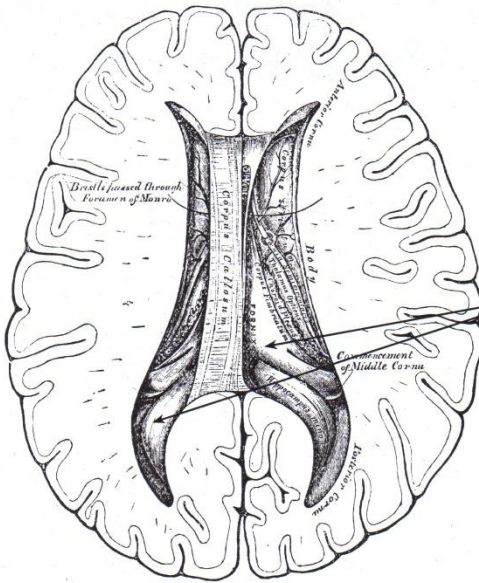
Are the Chambers of the Great Pyramid Symbolic of the Brain Ventricles?



THE GREAT PYRAMID OF GIZEH

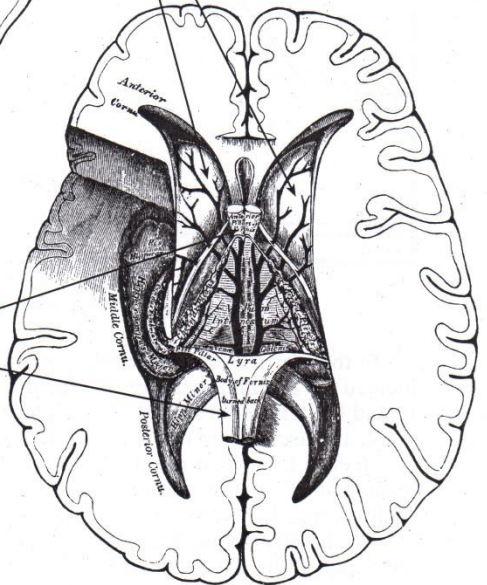
In this vertical cross-section of the Great Pyramid, the King's Chamber is located at "K", and measures 39 feet long, 17 feet wide and 19 feet high. The Grand Gallery is located at "G.G.", to the right of the King's Chamber in this view, and ascends up to the latter. It measures 157 feet long, 28 feet high, and is 7 feet at its widest point decreasing to 3 1/2 feet. The Queen's Chamber is located at "F", below and just to the right of the King's Chamber, and measures 19 feet long, 17 feet wide and 20 feet high. The subterranean chamber located at "O", directly below the King's Chamber, measures 46 feet long, 27 feet wide and varies in height from 3 to 13 feet.

Lateral (1st and 2nd) Ventricles of the Brain



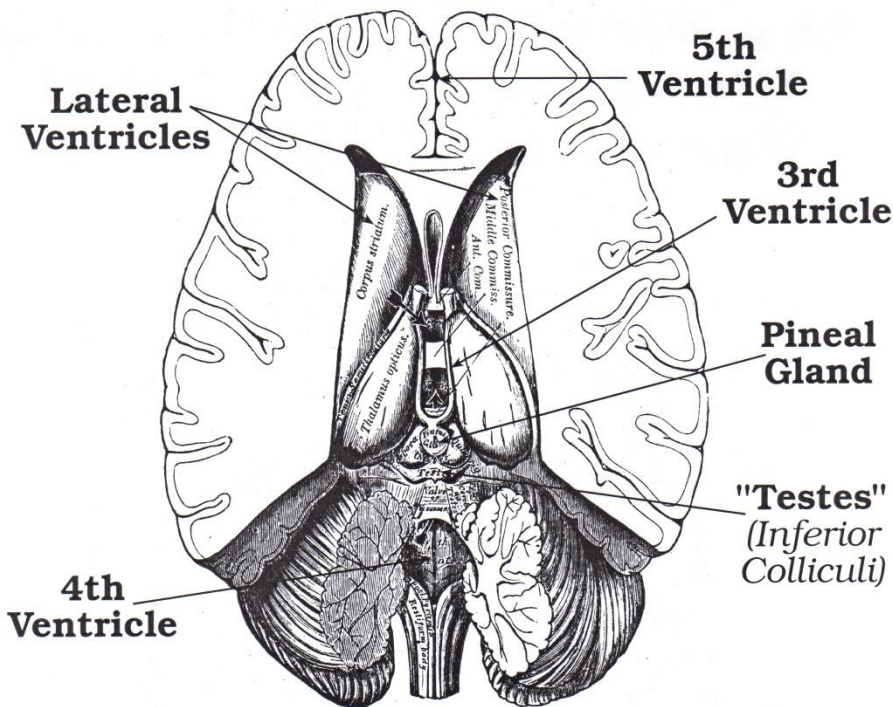
Lateral Ventricles

Body of Fornix



HORIZONTAL BRAIN SECTIONS

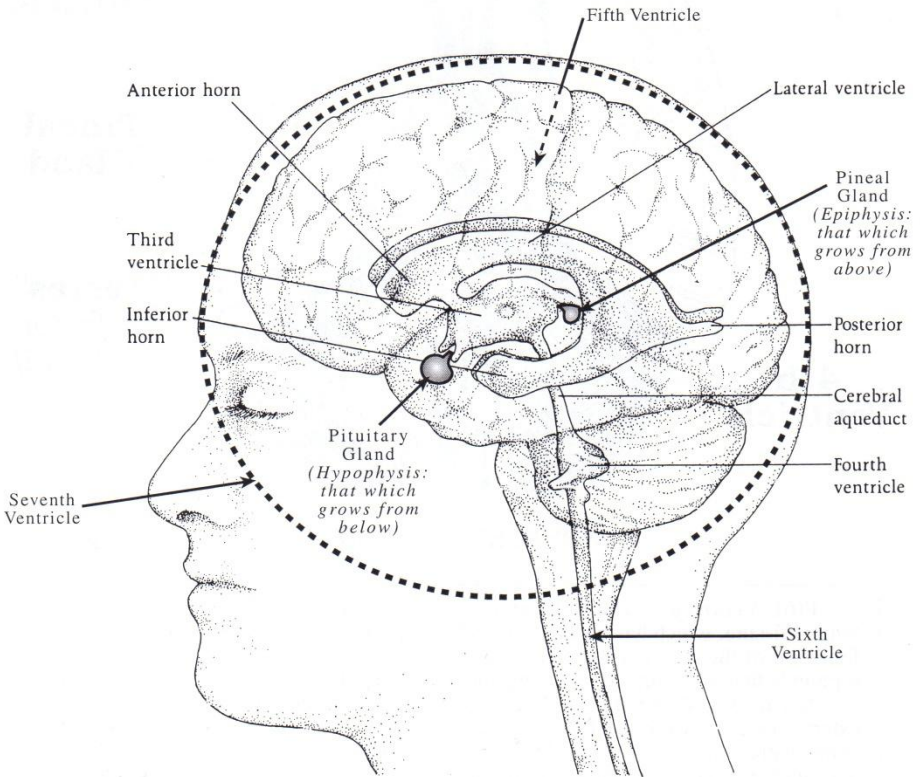
3rd, 4th and 5th Ventricles of the Brain



CORONAL BRAIN SECTION

Fifth Ventricle.—The fifth ventricle was originally part of the great longitudinal fissure, which has become shut off by the union of the hemispheres in the formation of the corpus callosum above and the fornix below. Each half of the septum is therefore formed by the median wall of the hemisphere, and consists of an internal layer of gray matter, derived from the gray matter of the cortex, and an external layer of white substance continuous with the white matter of the cerebral hemispheres. The fifth ventricle differs from the other ventricles of the brain, inasmuch as it is not developed from the cavity of the cerebral vesicles, it is not lined by ciliated epithelium but by altered pia mater, and it does not communicate with the general ventricular cavity; further, the fluid it contains is of the nature of lymph.

Spacial Relationship of the Pineal and Pituitary Glands with the Third Ventricle of the Brain



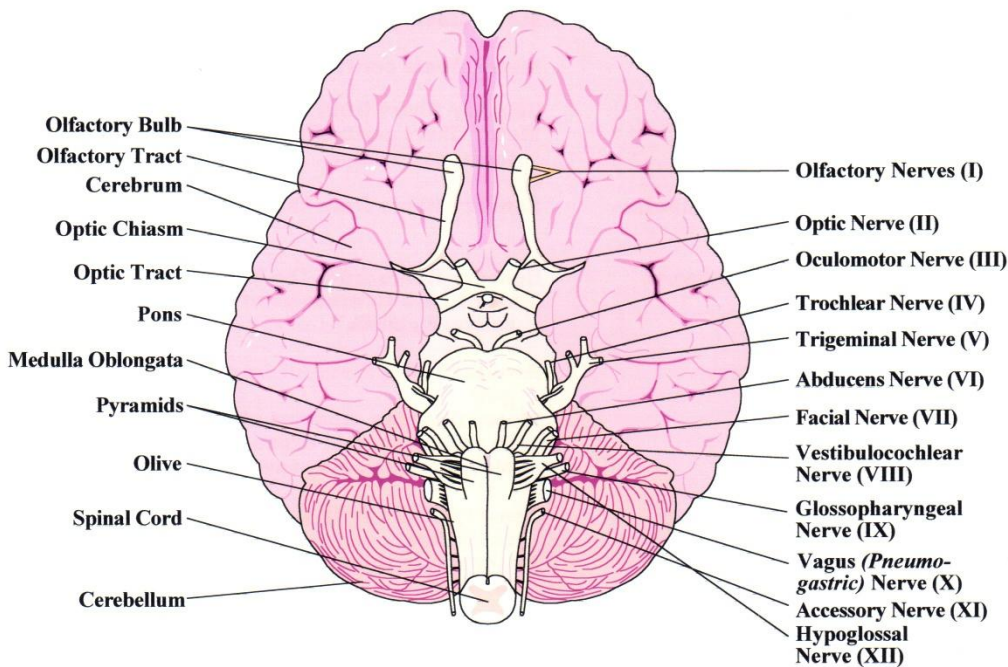
The 12 Cranial Nerves

THE 12 CRANIAL NERVES AND THEIR MAJOR FUNCTIONS

I	Olfactory nerve	Sensory fibers from the nose
II	Optic nerve	Sensory fibers from the eyes
III	Oculomotor nerve	Motor fibers controlling eye muscles
IV	Trochlear nerve	Motor fibers controlling eye muscles
V	Trigeminal nerve	Sensory fibers from the skin of the head and the teeth Motor fibers controlling the jaw muscles
VI	Abducens nerve	Motor fibers controlling eye muscles
VII	Facial nerve	Sensory fibers from the taste buds Motor fibers controlling the muscles of facial expression
VIII	Auditory vestibular nerve	Sensory fibers from the ears
IX	Glossopharyngeal nerve	Sensory fibers from the taste buds Motor fibers to muscles of the throat and salivary glands
X	Vagus nerve	Sensory fibers from internal organs (e.g., gut) Motor fibers to muscles of the throat and to many internal organs (e.g., heart, blood vessels, gut, tear glands, etc.)
XI	Spinal accessory nerve	Sensory fibers from tissues of neck and shoulders Motor fibers to neck and shoulder muscles
XII	Hypoglossal nerve	Motor fibers to muscles of the tongue

Origin of the 12 Cranial Nerves

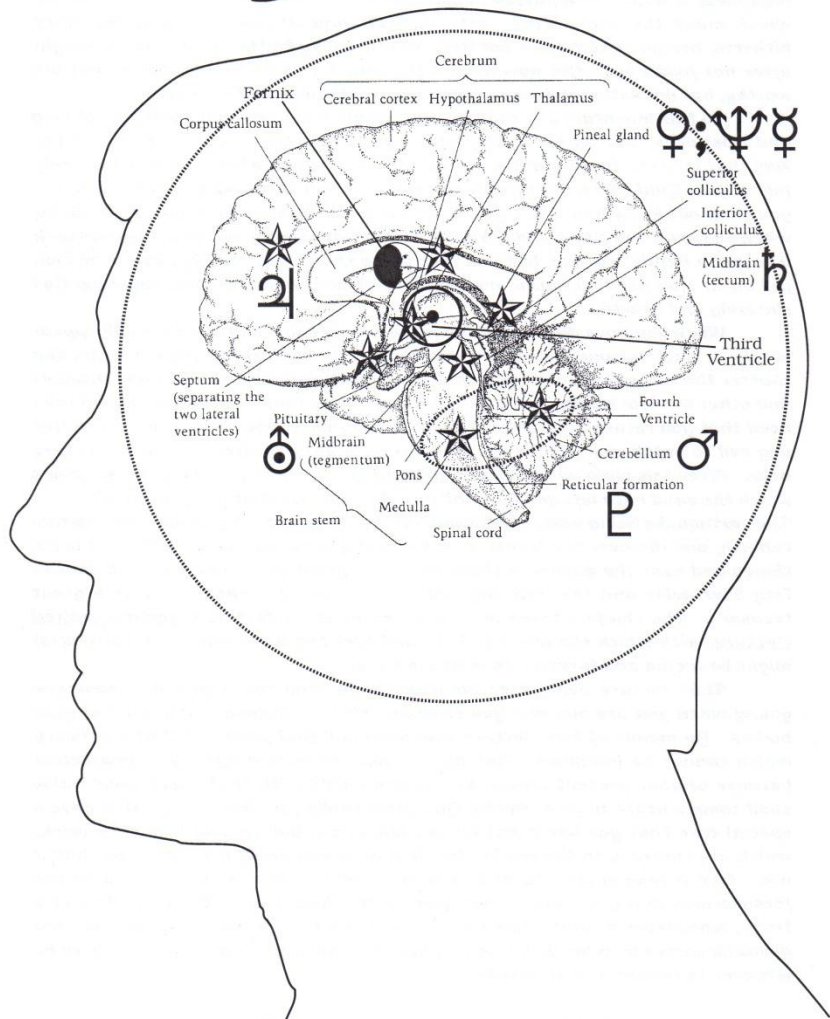
They may be Considered as the Reflection of the 12 Signs of the Zodiac and the 12 Houses or Departments of Life



Viewed from the ventral surface (base) of the brain

The Brain Stars

The Location of the Brain Stars



THE INVISIBLE MAGICAL MOUNTAIN

There is a mountain situated in the midst of the earth, or center of the world, which is both small and great. It is soft, also above measure hard and stony. It is far off, and near at hand, but by the providence of God, invisible. In it are hidden most ample treasures, which the world is not able to value. This mountain by envy of the devil, who always opposeth the glory of God and the happiness of man, is compassed about with very cruel beasts and ravening birds, which make the way thither both difficult and dangerous; and therefore hitherto, because the time is not yet come, the way thither could not be sought after nor found out. But now at last the way is to be found by those that are worthy, but not withstanding by every man's self-labor and endeavors.

To this mountain you shall go in a certain night (when it comes) most long and most dark, and see that you prepare yourselves by prayer. Insist upon the way that leads to the mountain, but ask not of any man where the way lies: only follow your Guide, who will offer himself to you, and will meet you in the way but you shall not know him. This Guide will bring you to the mountain at midnight, when all things are silent and dark. It is necessary that you arm yourselves with a resolute heroic courage, lest you fear those things that will happen, and soon fall back. You need no sword, nor any other bodily weapons, only call upon God sincerely and heartily.

When you have discovered the mountain, the first miracle that will appear is this: a most vehement and very great wind, that will shake the mountain and shatter the rocks to pieces. You shall be encountered also by lions and dragons and other terrible beasts, but fear not any of these things. Be resolute and take heed that you return not, for your Guide who brought you thither will not suffer any evil to befall you. As for the treasure, it is not yet discovered but it is very near. After this wind will come an earthquake, that will overthrow those things which the wind hath left and make all flat. But be sure that you fall not off. The earthquake being past, there shall follow a fire, that will consume the earthly rubbish, and discover the treasure, but as yet you cannot see it. After all these things and near the daybreak there shall be a great calm, and you shall see the Day-Star arise and the dawning will appear, and you shall perceive a great treasure. The chiefest thing in it, and the most perfect, is a certain exalted tincture, with which the world (if it served God and were worthy of such gifts) might be tinged and turned into most pure gold.

This tincture being used, as your Guide shall teach you, will make you young when you are old, and you shall perceive no disease in any part of your bodies. By means of this tincture also you shall find pearls of that excellency which cannot be imagined. But do not you arrogate anything to yourselves because of your present power, but be contented with that which your Guide shall communicate to you. Praise God perpetually for this his Gift, and have a special care that you use it not for worldly pride, but employ it in such works which are contrary to the world. Use it rightly and enjoy it so, as if you had it not. Live a temperate life, and beware of all sin, otherwise your Guide will forsake you, and you shall be deprived of this happiness. For know this of a truth, whosoever abuseth this tincture and lives not exemplarily, purely, and devoutly before men he shall lose this benefit, and scarce any hope will there be left ever to recover it afterwards.

Thomas Vaughan in "Lumen de Lumine"

THE “BRAIN STARS,” CULMINATION OF THE RED STAGE AND CONSUMMATION OF THE MYSTIC UNION

The “*Brain Stars*” center around the brain stem and other organs of the inner brain. Picture the **third ventricle** at the very center of the brain (please refer to the diagram on page 167) as the **chamber of initiation**—this perhaps symbolized by the King’s Chamber of the Great Pyramid of Giza. The **pineal gland** is situated at the top end of the third ventricle, and, indeed, is appropriately named the “*epiphysis*” or “that which grows from above.” This tiny body is shaped like a chemical retort, or a pine cone with a finger or neck extending out which, ordinarily, closes off the upper end of the third ventricle. When the Kundalini Creative Serpent Fire is finally raised to excite this gland, the finger is drawn back and begins to vibrate rapidly.

The somewhat larger **pituitary gland** is located below the pineal body at the bottom end of the third ventricle and connects to it through a tube called the infundibulum. The latter connects also with the **hypothalamus**, an important brain organ that, on the one hand, is associated with the limbic system of the brain—through which we express emotions in the Physical World; and on the other hand, together with the thalamus (*a coordination and command center in the brain*) is anatomically considered as part of the cerebrum complex. The hypothalamus, then, serves as a link between the emotions and the intellect, and may be considered as part of the occult center that comprises the **pituitary complex**. The pituitary body has been appropriately named the “*hypophysis*” or “that which grows from below.”

Highest concrete mental energy or “mind-stuff,” which we may call “*Akasa*” or the “*Brain Dew*,” is drawn in from the mental body or “*mind-sheath*” through the 12-spoked “*Amrita*” vortex¹ located just beneath the *Crown chakram*. This **Alchemical Silver** seeps through the **fifth ventricle**—located between the two cerebral hemispheres²—into the third ventricle, and is then col-

¹*Amrita* means literally “Nectar of the Moon,” and is the name given in the East Indian *Tantric* system for a subsidiary *chakram* located in the head beneath the *Crown chakram*, and is considered by some as part of the latter. This, together with another subsidiary *chakram* also located in the head, called *Kameshbvara* (“*Lord of Desire*,” *the center of ecstasy*), may be considered as part of the *Crown chakram* complex.

²This space, emptier in an earlier stage of brain evolution, is now filled with the *Corpus Callosum*—the nerve network which connects the two cerebral hemispheres—bathed in a fluid different from the cerebrospinal fluid which fills the other ventricles (*with the exception of the entire skull cavity which, filled with Akasa, is considered occultly the “seventh ventricle”*).

lected in the pituitary complex. This treasure, referred to by Thomas Vaughan (*Eugenius Philalethes*) in *Lumen de Lumine* (see page 168) as the “exalted tincture” to be found at the top of the “Invisible Magical Mountain” (*Meru Danda, the Holy Mountain or spinal column*), if properly used by us through spiritual discipline, will bathe the entire brain and fill the whole skull cavity.

The **first Brain Star**, then, is the **third ventricle** filled with, or “tinctured” with, *Akasa* and **ruled by the Sun**. The **second Brain Star** is the **pineal body, ruled at first by Venus**, and when “tinctured” with *Akasa*, transmuted *Pranic* energy and *Kundalini* Creative “Serpent Fire,” is **ruled by Mercury and Neptune**. The **third Brain Star** is located in the **pituitary complex** “tinctured” with these same energies or higher “fluids,” and is **ruled by Uranus**. Note that these **first three positive poles** of our Spiritual Centers are ruled by the **central Solar luminary**, the **two inner planets** (*Mercury and Venus*) and their **higher planetary octaves** (*Uranus and Neptune*).

Esoterically, the **pineal gland with its aura** is the **male organ** of spiritual regeneration, and has been named “Joseph” or “Ra”; the **pituitary complex with its aura** is the **female organ** of spiritual regeneration, and has been named “Mary” or “Isis”; and the **third ventricle “tinctured” with the higher spiritualized fluids** is the place where the **consummation of the Mystic Union and the birth of the Christ Child** occurs, and it has been appropriately named the “Manger.”

The **fourth Brain Star** expresses in the **fornix**, a narrow curved body that forms a canopy over the roof of the third ventricle, connects with some important organs (*i.e.*, the *hippocampus* and the *mammillary bodies*) of the **limbic system**—which expresses emotional responses in physical consciousness—and is appropriately **ruled by the Moon**. The **fifth Brain Star** is located in the **quadrigeminal bodies or tectum** which projects out of the cerebellum, lies adjacent to the brain-stem and upon which sits the pineal gland. The tectum contains two pairs of nodules. The upper pair, called the **superior colliculus**, controls eye movements in response to visual stimuli; the lower pair, called the **inferior colliculus**, controls head movement responses to auditory stimuli. Because of its function of grounding us to these earth-planetary stimuli, the tectum is appropriately **ruled by Saturn**. The more ancient anatomists, aware to some degree of the occult functions of these organs, named the **superior colliculus** the “buttocks” and the **inferior colliculus** the “testes.”³ Similarly, the structure which lies at the bottom end of the fornix just behind the pituitary

³These masculine names reflect the very proximate anatomical relationship of the tectum and the pineal gland, the **male** organ of spiritual regeneration. Similarly, the **mammillary bodies** resemble two tiny breasts and are appropriately named, not only for this reason, but also because they lie adjacent to the pituitary gland, the **female** organ of spiritual regeneration.

gland, and resembles two tiny breasts, they named the “mammillary bodies.”

The **sixth Brain Star** is associated in its lower aspect with the **cerebellum**, which is appropriately **ruled by Mars** because it is the command and control center for the **motor nerve system**, which actualizes the activity impelled by the desire nature; and in its higher aspect with the **reticular formation** --- the nerve network within the brain-stem responsible for **alert wakefulness**—which is appropriately **ruled by Pluto**, the higher planetary octave of Mars. The **brain-stem**, which consists of the *medulla oblongata*, the *pons* and the *mesencephalon* or tegmentum, **is the center of occult power**, is associated with the **Alta Major** force-center, and expresses the **Activity aspect** of the consciousness of the Higher Ego. In a similar way, the pituitary complex in association with the Brow or *Ajna chakram* expresses the **Wisdom aspect** of that consciousness. These three together, when fully actualized at the consummation of the Mystic Union, form the **Golden Triangle** or **Great Lost Word** of operative Freemasonry. This is symbolized by the luminous All-Seeing Eye or **Capstone** of the Great Pyramid of the Macrocosm pictured on the back of the U.S. one-dollar bill.

The **seventh Brain Star** consists of the **entire cranial cavity filled with Akasa** that, in its expansiveness and all-inclusiveness, is appropriately **ruled by Jupiter**. This is, occultly, the **seventh ventricle** of the system of cerebrospinal chambers that conduct the material, mental and spiritual “fires” or energies that express through Man the Microcosm. Modern anatomists recognize only four ventricles⁴—the **two lateral ventricles** that serve the two cerebral hemispheres and straddle the **third ventricle**, and the **fourth ventricle** wedged between the brain-stem and the cerebellum. These, together with the hollow tube within the spinal cord, which is the **sixth ventricle**, form an interconnecting system that carries the cerebrospinal fluid secreted by the *choroid plexuses* lining the inside of the first four ventricles. This physical fluid carries the “*nerve gas*”—*Pranic* energy that vitalizes the entire nervous system, the *Akasic* “Mental Fire,” and perhaps some aspect of the *Kundalini* Creative “Serpent Fire.” These lower “Fires” will be transmuted to the “Spiritual Fire” or **abstract mental energy**, which builds the *Causal Body*, after we have prepared ourselves through the first two alchemical transmutations of the *Bronze* or Yellow Stage, and the *Silver* or White Stage. This final or third transmutation—the *Gold* or Red Stage—is effected by the highest “Fire” or most potent form of the *Azoth* (*the one essence of the Universal Life-Force*)—the **direct outpouring of the Solar**

⁴Older editions of Gray’s Anatomy describe the fifth ventricle as the space between the two cerebral hemispheres, now filled with the *corpus callosum*—the nerve network that connects the two hemispheres—and permeated with a fluid that differs from the cerebrospinal fluid that fills the other interconnecting ventricles.

Logos that has been called, variously, the *Divine Fiery Workman*, the *Demiurge*, the *Holy Spirit* or *Ruach Ha Kodesh*, the *Light of the Logos*, *Jehovah* or *Yahweh*, and the *Shekinah Glory*.

The Mystical Chemical Marriage or **Mystic Union** of the Bride or **Alchemical Queen** (the alchemically purified and transmuted concrete mind of the Personality) and the Bridegroom or **Alchemical King** (the karmically purified and transmuted higher "Mind of the Heart" or Higher Ego) is consummated when the red fire or transmuted Salt, the **Lunar Current** or *IDA*, culminating as a delicate rose-pink aura around the pituitary body, and the blue fire or transmuted Sulfur, the **Solar Current** or *PINGALA*, culminating as a delicate blue aura around the pineal body, are amalgamated in the third ventricle by the yellow fire or transmuted Quicksilver, the **Mercurian Current** or *SUSHUMNA*, which culminates as a golden-yellow aura around the top of the brain-stem. This process successfully completes the final raising of the Kundalini Triple Creative Force that accomplishes in us the formation of the true Philosopher's Stone—that capacity that enables us to become a channel or receptacle (i.e., *The Holy Grail* in its highest, most occult meaning) for that supreme transforming power, the *Holy Spirit*, which can transmute the "sins of the world." The Philosopher's Stone is the ultimate realization of the harmonizing of the fiery and watery elements or the masculine and feminine potencies in us to express as a **herma-phrodite current of abstract mental energy that circulates between the heart and head centers**. It is also the secret to becoming "a Priest after the Order of Melchizedek."

When this has occurred, we will have been said, in Rosicrucian jargon, to have become "*Christed*," and to become a "*Hermaphrodite Philosopher*" or Spiritual Adept. This final amalgamation and harmonization has been symbolized in Masonic and Alchemical diagrams as a two-headed eagle, phoenix or human form (see the diagram on the page following this essay); and also in the casting of the molten Sea by Hiram Abiff (*ChuRaM Avi*), the Grand-Master Workman, to complete the building of the **Inner Temple**. It may now be declared: "**Consummatum Est!**"—the Great Work or *Magnum Opus* is finished!

This whole presentation of the vision of Self-Realization may now be summarized by a mystical and allegorical description of the consummation of the Mystic Union, using the symbols of the four stages of transformation of the astrological sign **Scorpio**—the scorpion, the serpent, the eagle and the phoenix:

And now the first treasure begins to come into view, as the smoke and vapors of putrefaction and the purificatory fire begin to dissipate. The Scorpion's tail, with its sting dissolved and burnt away, rises to the top of the Invisible Magical Mountain to become transformed into the Serpent's head. The Serpent, at first ashen-gray from the debris, sheds its skin to become a pure white. Feeding on the dew condensing under the Moonlight, it grows to maturity, and shedding its skin again, becomes a pure silver.

The silver Serpent, now matured, deposits a silver egg in the Nest of the Heart. Warmed and fertilized by the Solar Azoth of Father Sun, the silver egg is transformed into pure gold; and hatching from the egg appears a White Eagle with a heart of gold that circulates the blood of the Red Lion.

The silver Serpent coils itself about the body of the White Eagle, and a sunburst from the heart of the Eagle burns them both to ashes. Out of the ashes rises a glorious Phoenix with two heads, one of silver and the other of gold. Its body, of transparent gold, glows with an iridescent light containing all the colors. This is the newly-born Adept, the progeny of the Mystic Union, the Magistry, the Hermaphrodite Philosopher who will take his place as a Living Stone in the Guardian Wall of humanity —a Co-worker with the Solar Spirit of Love-Wisdom, and, ultimately, Its liberator.

THE “BRAIN DEW”

In many of the classical alchemical writings, where instruction was given concerning preparations of elixirs and tinctures which would lead to attainment of the Philosopher’s Stone, the water to be used in such operations was to be obtained from the “*dew collected under the moonlight*.” As the truly genuine writings of this sort were intended to be allegories which described in alchemical jargon the work of inner psychological and spiritual self-transformation, this “dew” represented a certain subtle mental essence or energy- “substance.” This “mind-stuff” or most-subtle concrete mental energy—called *Akasa*, the “force-matter” of the true Memory of Nature or *Akasic Records*—is what drives the highest concrete intellectual activity, bordering on the fringes of abstract thought. Such thought is capable of dealing with symbols and the meaning behind allegory, and constitutes the connecting “Link of Mind.”¹ This mental capacity originates from the fourth or mid-level of the Thought World² and is specialized or localized in the mind-sheath of our own mental body, described by clairvoyants as a yellow cloud or aura about the head. Its effectiveness and state of organization as the true agency and source of intellectual capacity varies with degree of development of the mental body—our true mind development.

The “brain dew”, then, is a most precious resource which must not be wasted or irresponsibly depleted, but must be accumulated, conserved, and confined within the brain centers which utilize it for conscious mentation during activity in the Physical World. The disciplines which accomplish this are the basis of the higher systems of yoga and spiritual alchemy, and are at the core of the true mystical or religious experience. The “dew” was described by Thomas Vaughan in “Lumen de Lumine” (see page 168) as the “great treasure” discovered at the top of the invisible magical mountain³, the “chiefest thing in it, and the most perfect” being “a certain exalted tincture,” which when properly used “will make you young when you are old, and you shall perceive no disease in any part of your bodies. By means of this tincture also you shall find pearls of that excellency which cannot be imagined.” When this resource is wasted or improperly used, you “shall lose this benefit, and scarce any hope will there be left ever to recover it afterwards.”

¹This connecting link (*between our lower animal nature and higher spiritual nature*) has been called *Antahkarana*, the “Internal Instrument” of the Higher Ego for control of the Personality—the agency which makes us truly human, setting us apart from the animal kingdom.

²This level has been called the “Region of Archetypal Forces” (see *The Rosicrucian Cosmo-Conception* by Max Heindel) because it is the first objective medium in which impulses of germinal ideas from the subjective “Region of Abstract Thought” are impressed as the most subtle thought-forms or specific ideas of “form, vitality and emotion.” It is the location of the true Memory of Nature or *Akasic Records*, and is the proper focal point of the human ego.

³*Meru Danda* or the “Holy Mountain” is a name given to the spinal column—at the top of which is situated the skull, the temple of the brain and head centers.

The “brain dew” enters and permeates the physical brain from the mind sheath of the mental body first through the *Brahma Randhra* or “Gate of Brahma” at the top of the head, and then through the intermediary agency of a psychic force-center or *Chakra* called *Amrita* or *Soma*—a 12-spoked (12-petaled “lotus”) subsidiary of the *Crown Chakra*, located just beneath the latter, which serves to draw in and focus this akasic “substance”.⁴ The “dew” then seeps through the space between the cerebral hemispheres (the 5th ventricle), permeates the cerebrospinal fluid within the lateral (1st and 2nd) and 3rd ventricles, where it is finally caught by and accumulated in the pituitary gland (or more probably the aura surrounding this body).⁵ If this “exalted tincture” is properly conserved and utilized it will constitute an energy current or cloud which eventually will fill the entire skull cavity (occultly, the 7th ventricle) and constantly bathe the entire brain, making it receptive to the most aesthetic and noble thoughts inspired through the mental body by the spiritual principles of the Higher Ego.

When we allow ourselves to be drawn in by emotional excesses, particularly anger, resentment, fear and lust, the “dew” is channeled through the hypothalamus downward to a lower tract (see the diagram on page 149) centered in the solar plexus (navel or *Manipura Chakra*), the seat of primitive responses, where it is burned up and dissipated. In this latter case, we will have squandered this precious resource, and if we persist in this tendency, we will “lose this benefit, and scarce any hope there will be left to recover it afterwards.” One meaning of the following statement attributed to Jesus (*Matthew 13:12; Mark 4:25; Luke 8:18*) is evident from consideration of the above discussion:

“Take heed therefore how ye hear: for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that (little) which he seemeth to have.”

The above-described process of the reception and accumulation of the “brain dew” is shown diagrammatically on the next page.

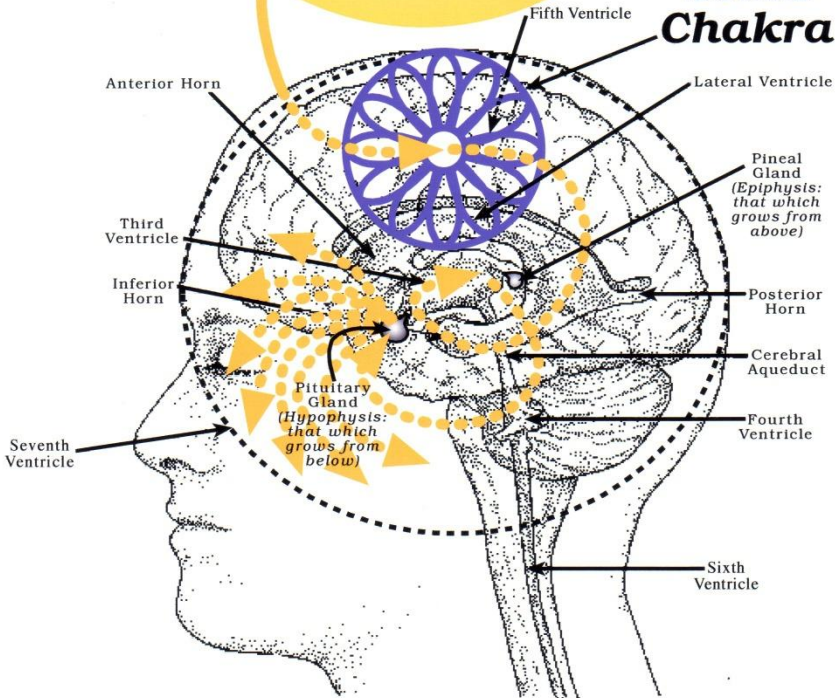
⁴ The literal meaning of *Amrita* is “Nectar of the Moon”; and this ties in with the instructions to “collect the dew under the moonlight.” Paracelsus and other teachers of like stature taught that “the Moon rules the brain.” Accordingly, the *Akasic* energy-substance or “brain dew” alchemically is called the “Lunar Azoth” or highest (*finest or most subtle*) concrete “mind-stuff”. The essence of the connecting link or *Antahkarana* is formed when the Pineal Gland, initially ruled by Venus, is tintured by the raising of the Kundalini creative “serpent fire”. At this point the brain-dew is transmuted and is ruled by both Mercury and Neptune.

⁵ The pituitary gland may be considered, for this reason, the physical expression in us of the Holy Grail—the chalice or receptacle of the “brain dew” which, in effect, is the outpouring (the “tears” or “blood” of Christ) of the abstract mind or causal body, the spiritual expression of the Grail. The causal body in turn receives impulses from our intuitive or *Buddhic* principle—the Christ principle in us.

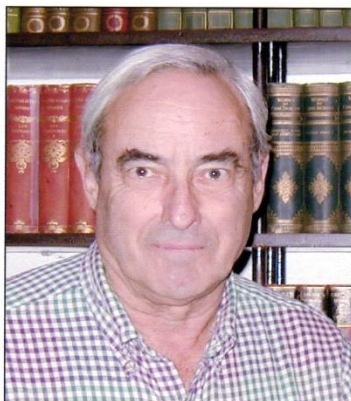
Mind-Sheath of Mental Body

Outpouring of "Brain Dew"

Soma Chakra



ABOUT THE AUTHOR



Bruce Fisher had been a professional chemist for 40 years, having worked in both industry and government. He received a doctorate in organic chemistry from Massachusetts Institute of Technology in 1957. His work has included the development of an improved artificial kidney dialysis membrane, as well as several new types of synthetic polymers, for which he has received a number of patents. He retired in April 1995 to devote full time to teaching, lecturing and writing on philosophical and metaphysical topics.

Dr. Fisher has been a student of the Ancient Wisdom Teachings for over 30 years, and has the unique ability to integrate both Eastern and Western occultism and mysticism with modern scientific views. He was for five years a regular lecturer at the Philosophical Research Society in Los Angeles, California. He and his wife, Suzanne, who is also a teacher and student of philosophy and metaphysics, reside in Prescott, Arizona.

"The great Law of Correspondences (or Hermetic Axiom)— "As above, so below"—stated in the preamble of the Emerald Tablet of Hermes, indicates that by increasing our knowledge of the world most familiar to us—i.e., ourselves, the lesser world or microcosm—we are better able to infer knowledge of the worlds immediately above and below us—i.e., the greater world or macrocosm in which "we live and move and have our being"; and the microscopic world of organs, cells, atoms and molecules, elements and fundamental particles or quantum events which our being encompasses. The meaning of the ancient admonition "Man, know thyself" becomes evident from consideration of the above idea.

"The study of the immediate world of ourselves can be divided into two aspects: (1) the objective side or personality which consists of four bodies of form—the gross physical, the etheric or vital, the desire or emotional (astral), and the concrete mental or lower mind; and (2) the subjective side or spiritual Ego which consists of three qualities—Will or pure Being, Wisdom or pure Knowing, and Active Intelligence (abstract or higher mind) or pure Doing.

"The author has endeavored to deal with all of these aspects of Man, the Microcosm in these Studies in Occult Anatomy—which were originally given by him as a series of twelve lectures. The intent has been to cover the subject as completely as possible, from the metaphysical and esoteric standpoint as well as conventional medical and scientific views. The present series is divided into three volumes of four parts each, and draws from a number of sources which are given in the bibliography in Volume 1."

From the Author's Foreword to the Series of Three Volumes



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