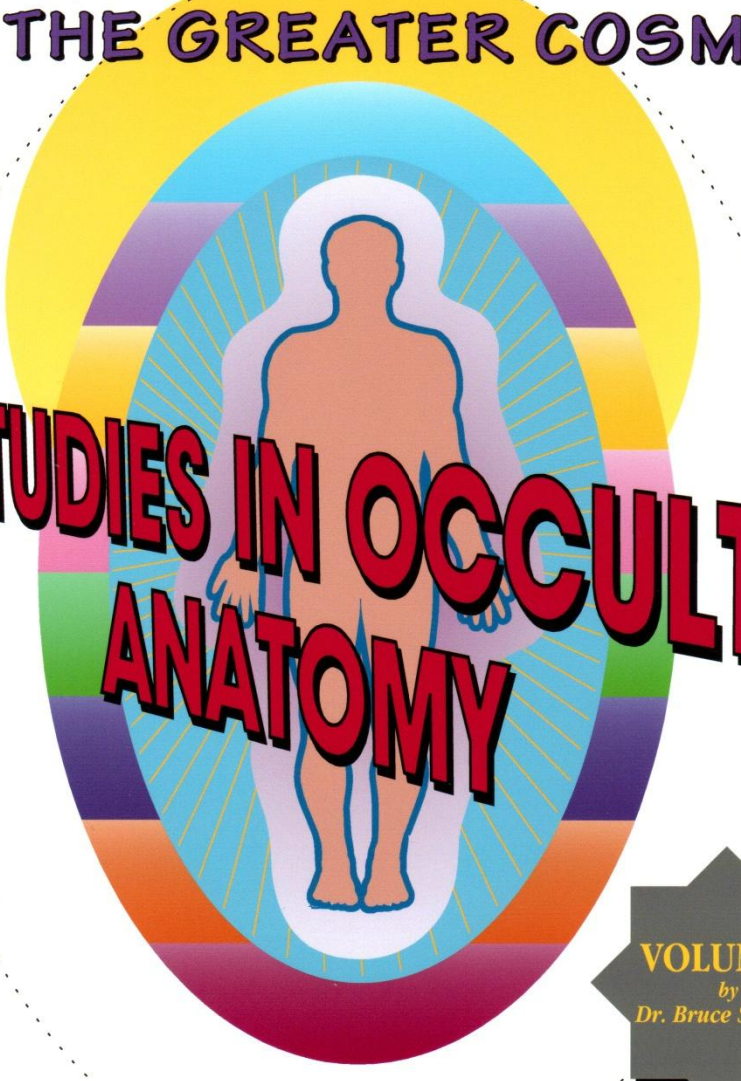


**MAN, GRAND REFLECTION  
OF THE GREATER COSMOS**



**STUDIES IN OCCULT  
ANATOMY**

**VOLUME 2**

by  
*Dr. Bruce S. Fisher*

*Man is a Many-Splendored Being!*

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**Published by**  
**SUBRU PUBLICATIONS**  
**P.O. Box 3387**  
**Prescott, AZ 86302-3387**  
**Telephone: (928) 778-6965**  
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# MAN, GRAND REFLECTION OF THE GREATER COSMOS

## *Studies in Occult Anatomy*

by  
Bruce S. Fisher, Ph.D.

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### VOLUME 2

- I. **THE HEART AND THE BLOOD**—A Concealed Mystery; the Occult Significance of Blood.
- II. **THE SPINAL COLUMN AND THE CHAKRAS, PART 1**—The Nervous System; Kundalini, the Triple Creative Serpent-Fire.
- III. **THE SPINAL COLUMN AND THE CHAKRAS, PART 2**—The Negative Poles of Our Spiritual Centers; the Etheric Vital Body.
- IV. **THE ENDOCRINE CHAIN**—Physical Counterparts of Our Spiritual Centers.

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**Part I**  
*The Heart and  
the Blood*

## THE TWO HEAVENS IN MAN

*There are two heavens in men; the one is Luna Cebrum, but in the heart of man is the true Microcosmic heaven. Yea, the heart of man is the true heaven of an immortal being, out of which the soul has never yet come, which new Olympus and heaven the Christ Spirit has chosen for His dwelling place in man.*

**Paracelsus**

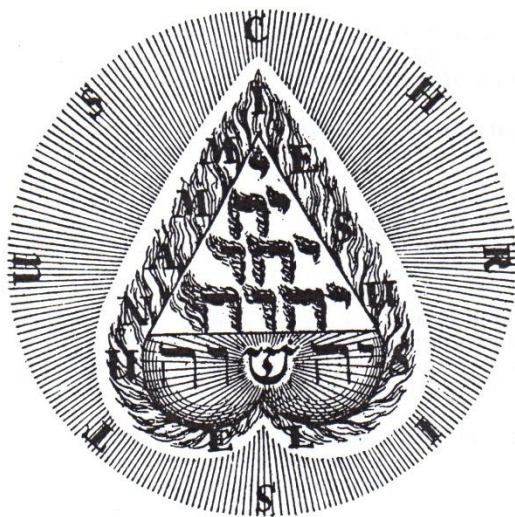


# THE HEART AND THE BLOOD

- **The Blood is the Direct Vehicle of the Ego** —
  - **Warm, Red, Un-Nucleated Blood** — is necessary for individuation or direct “indwelling” of the Ego in a physical body. It has been said that ***“He who controls the blood controls the man.”***
  - **The “Blood Line”** — results from the “racial memory” and ancestral “pictures” carried by the reflecting ether in the blood of highly inbred persons. ***This is the means by which a Race Spirit controls a people.*** It is through these “pictures” that the tribal ancestors, through the Race Spirit, live in the Blood.
  - **Blood Formation Occurs Late in the Development of the Embryo** — and ***this is a reflection of its late development in the evolution of the universe.***
- **Blood Heat and Blood Light** — “The blood is a most peculiar Essence!” declared Mephistopheles to Dr. Faustus in Goethe’s “Faust.”
  - **Oxygen and Iron** — are the Solar and Martial (or Martian) elements related to ***blood heat***—which is *Kama (or Martial Desire)* permeated with Prana (*or Solar Vitality*). ***The blood is a fiery fluid ruled by Mars and the Sun.***
  - **The Blood Heat, then, is the Seat of Kama** — ***the desire or passionate principle***, the animal soul or *Nephesh (Kama Rupa)*: The seat of consciousness in a physical body. The formation of blood in a higher organism signals the first stirrings of selfhood.
  - **The Miracle of Changing Water into Wine** — symbolizes the transition from the cold-blooded creatures of an earlier evolution to the warm-blooded animals and humans of the present evolutionary period.
  - **The Eucharist or Blood Testament** — expressed symbolically through the wine of the Last Supper, really means that the Christ Spirit lives in the blood of the disciple when he becomes “filled with the Holy Spirit” (*the blood of the Solar Christ*). ***Blood heat is transmuted into blood light*** when the desire nature and the concrete mind are conquered by the Higher Ego.
- **The Sun, the Human Heart and the Pulsating Anu or Ultimate Physical Atom** — are organs or pumps for the circulation of the Universal Life Force at three different cosmic levels.
  - **The Human Heart is Evolving into a Voluntary Organ** — as ***evidenced by the double striation of heart muscle.***

# *The Tetragrammaton in the Human Heart*

## *Unfoldment of the Holy Name into the Perfected Man*

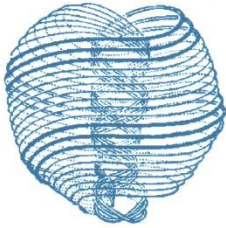


From *Libri Apologetici* by Jacob Böhme

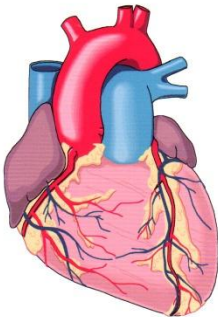
*The Tetragrammaton or four-lettered name of God YHVH — יהוה—Yahveh or Jehovah—is arranged in a tetraktys within an inverted human heart. When the Hebrew letter Shin—ש, symbolic of the fire of love of the Holy Spirit, is inserted in the middle of the Holy Name, it becomes Yehoshuah, Yeshuah or Yeshu—Hebrew names for Jesus—who symbolizes the perfected man filled with the Holy Spirit, and who is also an incarnation of the Christ Spirit—an Avatar.*

# Three Cosmic Pumps

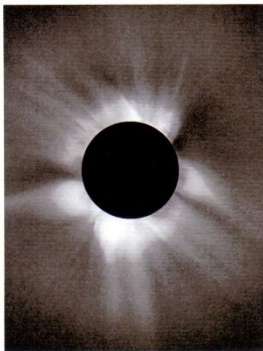
*Each Circulating Aspects of the Life-Force Appropriate to Its Level*



The Ultimate Physical Atom (Anu) which Circulates the Pranic Force of Vitality at the Sub-Atomic (Ethereic) Level

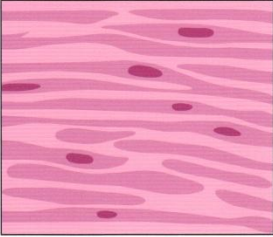


The Human Heart which Circulates the Vital Fluid (the Blood) of Man at the Microcosmic (Humanoid) Level



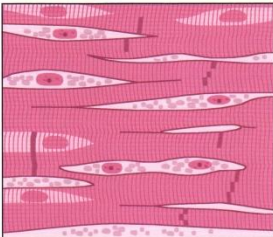
The Sun, the Physical Heart of the Solar Being (Logos), which Circulates the Prana, Fohat and Kundalini Aspects of the Life-Force at the Macrocosmic Level

# The Three Types of Muscle Tissue



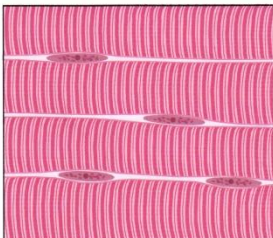
## SMOOTH MUSCLE:

Is involuntary, contains only 1 nucleus, is not striated, lines the walls of arteries, veins, intestines, etc., and is not attached to the bones.



## CARDIAC MUSCLE:

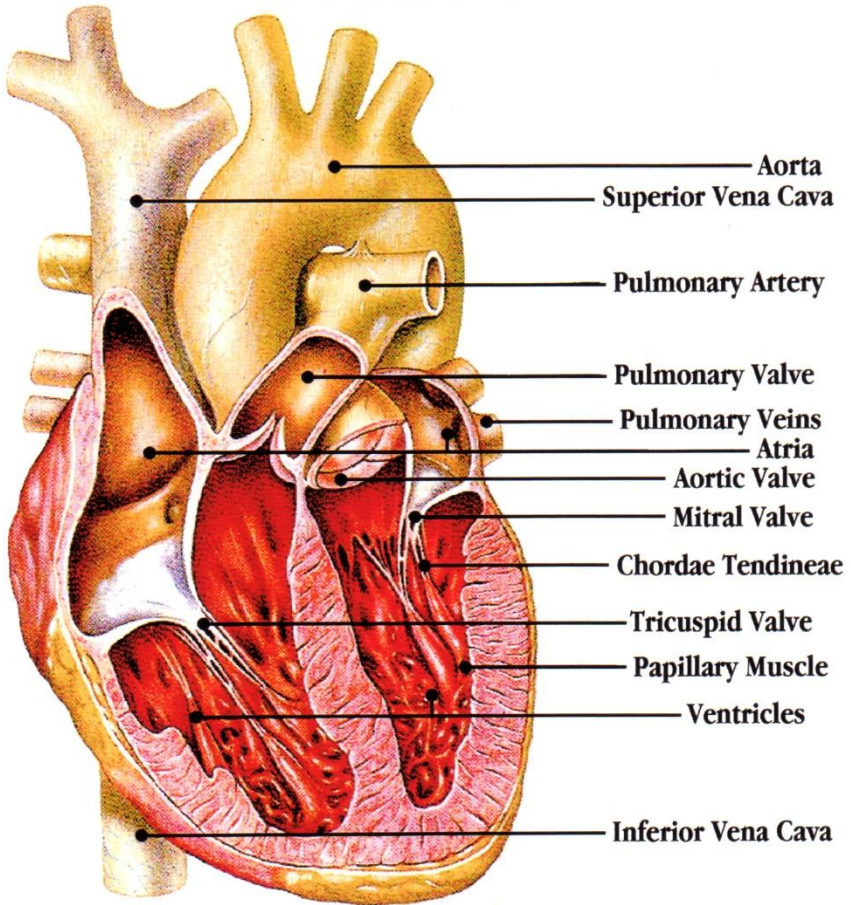
Is involuntary, found only in the heart, contains 1 or 2 nuclei, is striated, cells are all linked together, one cell contraction causes the rest to contract.



## SKELETAL MUSCLE:

Is voluntary, contains 2 or more nuclei, is striated, is connected to bone, is responsible for bending joints & opening and closing body openings.

# Main Structural Features of the Heart



# The Circulatory System

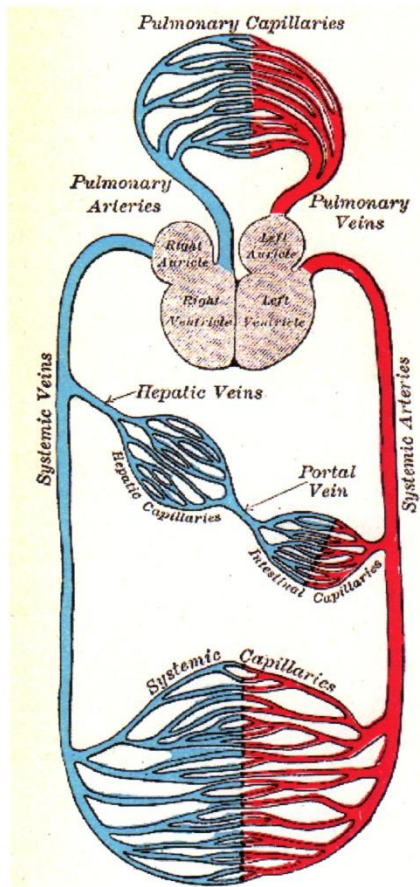
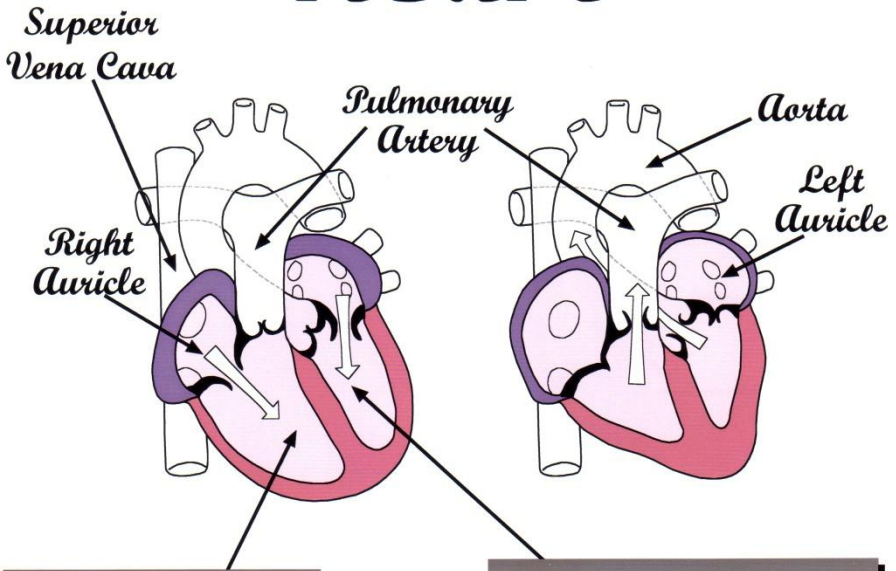


DIAGRAM SHOWING THE PATTERN OF BLOOD CIRCULATION

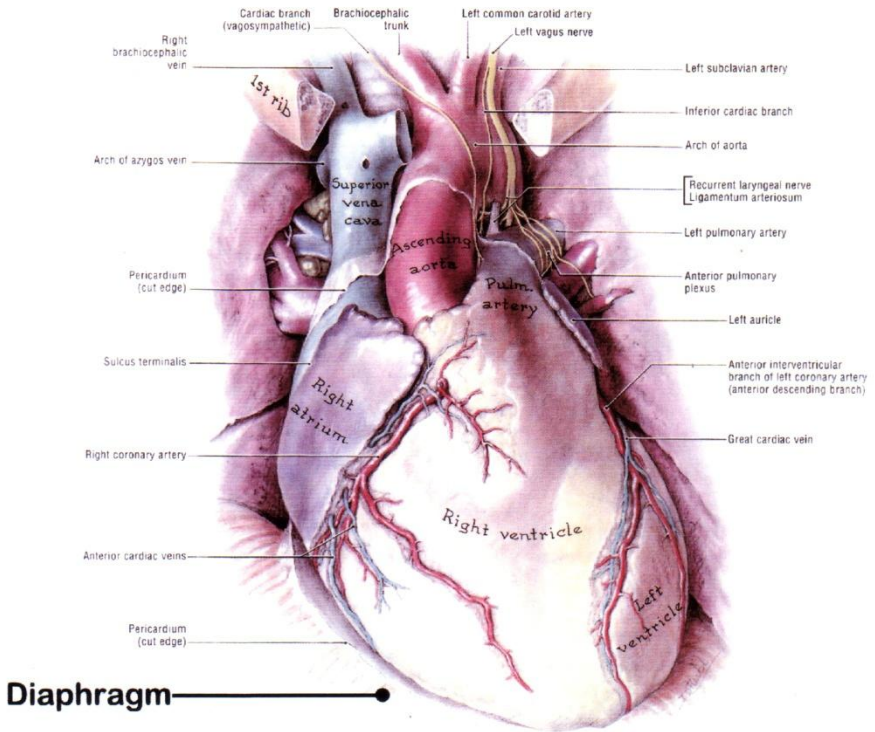
# Circulatory Action of the Heart



Right ventricle receives depleted blood from the veins via the superior vena cava

Left ventricle receives freshly-aerated blood from lungs & contains seed-atom of physical body

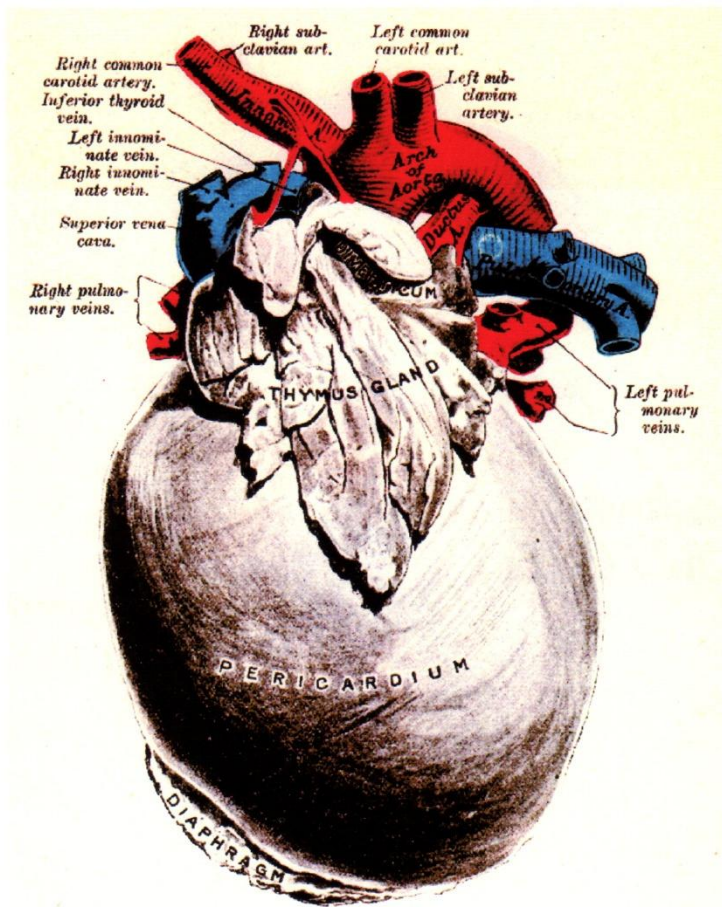
# Position of Heart Relative to Diaphragm



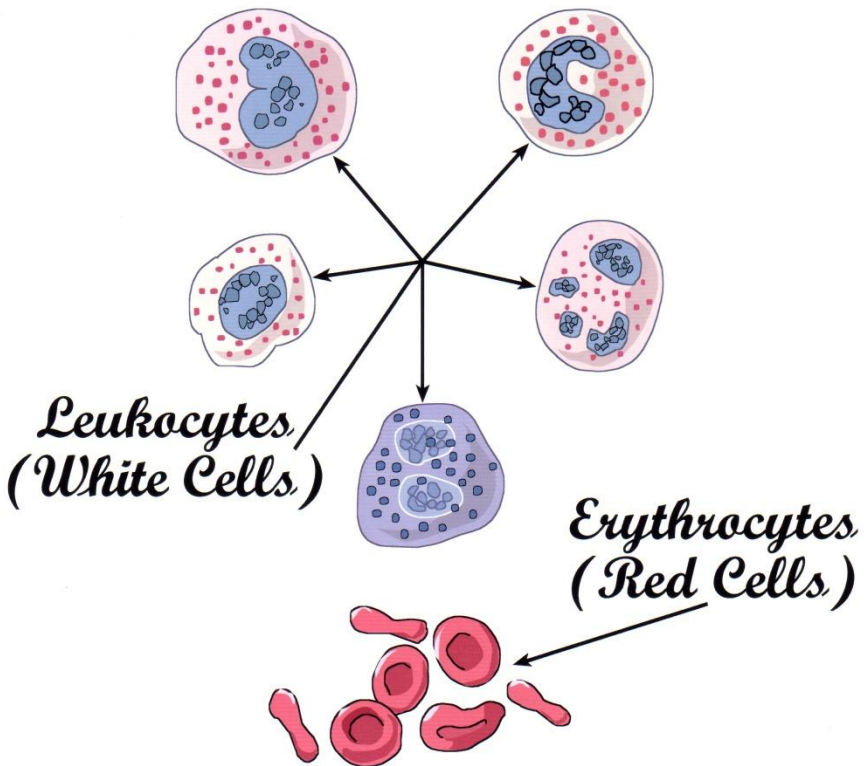
**STERNO-COSTAL SURFACE OF HEART AND GREAT VESSELS, IN SITU**



# Proximity of Heart, Thymus & Diaphragm



# Blood Cells



# Varieties of Blood Cells & Components

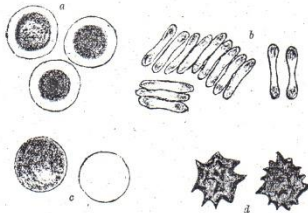


FIG. 598.—Human red blood-corpuscles. Highly magnified. *a.* Seen from the surface. *b.* Seen in profile and forming rouleaux. *c.* Rendered spherical by water. *d.* Rendered crenate by salt solution.

## Red Cells (Erythrocytes)

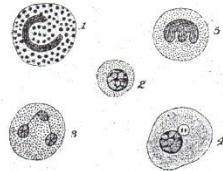


FIG. 599.—Varieties of leucocytes found in human blood. 1. Eosinophile cell with coarse granules and horseshoe-shaped nucleus. 2. Lymphocyte. 3. Polynuclear or finely granular cell. 4. Hyaline cell, showing nucleus with chromatin threads and two centrosomes in clear protoplasm. 5. Finely granular leucocyte: the nucleus is lobed, the granules stain with basic dyes, such as methylene-blue.

## White Cells (Leukocytes)



FIG. 600.—Human colorless blood-corpuscle, showing its successive changes of outline within ten minutes when kept moist on a warm stage. (Schöfield.)

## Change of Shape of White Cells



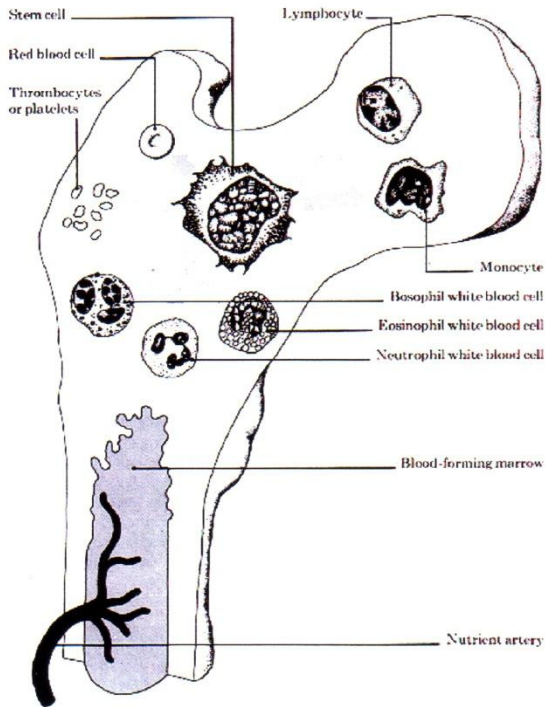
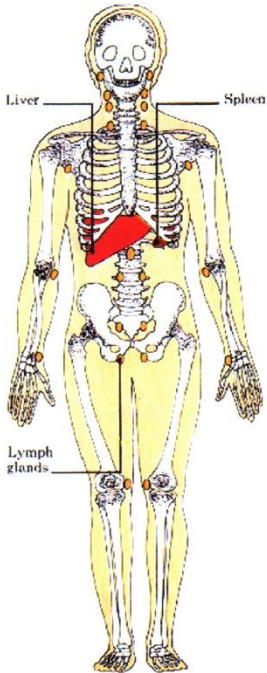
FIG. 601.—Blood-crystals: *A.* Hemoglobin crystals from human blood. *B.* Hemin crystals from blood treated with acetic acid. *C.* Hematoidin crystals from an old apopleptic clot.

## Protein Crystals

*From Gray's Anatomy*

# Blood Cell Production

## Blood formation



**Red Bone Marrow**—produces red & white cells, platelets & lymphocytes

**Spleen**—produces white cells & lymphocytes & destroys worn-out blood cells

**Lymph Nodes**—produce white cells & lymphocytes

**Thymus**—produces & modifies lymphocytes

**Liver & Stomach**—produce & excrete auxiliary factors

**The Occult  
Significance  
of Blood**

*A Lecture by  
Rudolph Steiner*

## THE OCCULT SIGNIFICANCE OF BLOOD *A Lecture by Rudolph Steiner*

### “BLOOD IS A VERY SPECIAL FLUID”

Each one of you will doubtless be aware that the title of this lecture is taken from Goethe's Faust. You all know that in this poem we are shown how Faust, the representative of the highest human effort, enters into a pact with the evil powers, who on their side are represented in the poem by Mephistopheles, the emissary of hell. You will know, too, that Faust is to strike a bargain with Mephistopheles, ***the deed of which must be signed with his own blood.*** Faust, in the first instance, looks upon it as a jest. Mephistopheles, however, at this juncture utters the sentence which Goethe without doubt intended should be taken seriously: ***“Blood is a very special fluid.”***

Now, with reference to this line in Goethe's Faust, we come to a curious trait in the so-called Goethe commentators. You are of course aware how vast is the literature dealing with Goethe's version of the Faust Legend. It is a literature of such stupendous dimensions that whole libraries might be stocked with it, and naturally I cannot make it my business to expatiate on the various comments made by these interpreters of Goethe concerning this particular passage. None of the interpretations throw much more light on the sentence than that given by one of the latest commentators, Professor Minor. He, like others, treats it in the light of an ironical remark made by Mephistopheles, and in this connection he makes the following really very curious observation, and one to which I would ask you to give your best attention; for there is little doubt that you will be surprised to hear what strange conclusions commentators on Goethe are capable of drawing.

Professor Minor remarks that “the devil is a foe to the blood”; and he points out that as the blood is that which sustains and preserves life, the devil, who is the enemy of the human race, must therefore also be the enemy of the blood. He then—and quite rightly—draws attention to the fact that even in the oldest versions of the Faust Legend—and indeed, in legends generally—blood always plays the same part.

In an old book on Faust it is circumstantially described to us how Faust makes a slight incision in his left hand with a small penknife, and how then, as he takes the pen to sign his name to the agreement, the blood flowing from the cut forms the words: “Oh man, escape!” All this is authentic enough; but now comes the remark that the devil is a foe to the blood, and that this is the reason for his demanding that the signature be written in blood. I should like to ask you whether you can imagine any person being desirous of possessing the very thing for which he has an antipathy? The only reasonable explanation that can be given—not only as to Goethe's meaning in this passage, but also as to that attaching to the main legend as well as to all the older Faust poems—is that to the devil blood was something special, and that it was

not at all a matter of indifference to him whether the deed was signed in ordinary neutral ink, or in blood.

We can here suppose nothing else than that the representative of the powers of evil believes—nay, is convinced—that he will have Faust more especially in his power if he can only gain possession of at least one drop of his blood. This is self-evident, and no one can really understand the line otherwise. Faust is to inscribe his name in his own blood, not because the devil is inimical to it, but rather because he desires to gain power over it.

Now, there is a remarkable perception underlying this passage, namely, that **he who gains power over a man's blood gains power over the man**, and that blood is "a very special fluid" because it is that about which, so to speak, the real fight must be waged, when it comes to a struggle concerning the man between good and evil.

All those things which have come down to us in the legends and myths of various nations, and which touch upon human life, will in our day undergo a peculiar transformation with regard to the whole conception and interpretation of human nature. The age is past in which legends, fairy-tales, and myths were looked upon merely as expressions of the childlike fancy of a people. Indeed, the time has even gone by when, in a half-learned, half-childlike way, it was the fashion to allude to legends as the poetical expression of a nation's soul.

Now, this so-called "poetic soul" of a nation is nothing but the product of learned red-tape; for this kind of red-tape exists just as much as the official variety. Anyone who has ever looked into the soul of a people is quite well aware that he is not dealing with imaginative fiction or anything of the kind, but with something very much more profound, and that as a matter of fact **the legends and fairy-tales of the various peoples are expressive of wonderful powers and wonderful events**.

If from the new standpoint of spiritual investigation we meditate upon the old legends and myths, allowing those grand and powerful pictures which have come down from primeval times to work upon our minds, we shall find, if we have been equipped for our task by the methods of occult science, that **these legends and myths are the expressions of a most profound and ancient wisdom**.

It is true we may at first be inclined to ask how it comes about that, in a primitive state of development and with primitive ideas, unsophisticated man was able to present the riddles of the universe to himself pictorially in these legends and fairy-tales; and how it is that, when we meditate on them now, we behold in them in pictorial form what the occult investigation of today is revealing to us with greater clearness.

This is a matter which at first is bound to excite surprise. And yet he who probes deeper and deeper into the ways and means by which these fairy-tales and myths have come into being, will find every trace of surprise vanish, every doubt pass away; indeed, he will find in these legends not only what is termed a naive and unsophisticated view of things, but the wondrously deep and wise expression of a primordial and true conception of the world.

Very much more may be learned by thoroughly examining the foundations of these myths and legends, than by absorbing the intellectual and experimental science of the present day. But for work of this kind the student must of course be familiar with those methods of investigation which belong to spiritual science. Now, all that is contained in these legends and ancient world-conceptions about the blood is wont to be of importance, since in those remote times there was a wisdom by means of which man understood the true and wide significance of blood, this "very special fluid" **which is itself the flowing life of human beings.**

We cannot today enter into the question as to whence came this wisdom of ancient times, although some indication of this will be given at the close of the lecture; the actual study of this subject must, however, stand over to be dealt with in future lectures. The blood itself, its import for man and the part it plays in the progress of human civilization, will today occupy our attention.

We shall consider it neither from the physiological nor from the purely scientific point of view, but shall rather take it from the standpoint of a spiritual conception of the universe. We shall best approach our subject if, to begin with, we understand the meaning of an ancient maxim, one which is intimately connected with the civilization of ancient Egypt, where the priestly wisdom of Hermes flourished. It is an axiom which forms the fundamental principle of all spiritual science, and which has become known as **the Hermetic Axiom**; it runs, **"As above, so below."**

You will find that there are many dilettante interpretations of this sentence; the explanation, however, which is to occupy us today is the following: — It is plain to spiritual science that the world to which man has primary access by means of his five senses does not represent the entire world, that it is in fact only the expression of a deeper world hidden behind it, namely the spiritual world. Now, this spiritual world is called—according to the Hermetic Axiom—**the higher world, the world "above"**; and the world of the senses which is displayed around us, the existence of which we know through the medium of our senses, and which we are able to study by means of our intellect, is **the lower one, the world "below,"** the expression of that higher and spiritual world. Thus the occultist, looking upon this world of the senses, sees in it nothing final, but rather a kind of physiognomy which he recognizes as the expression of a world of soul and spirit; just as, when you gaze upon a human countenance, you must not stop at the form of the face and the gestures, paying attention only to them, but must pass, as a matter of course, from the physiognomy and the gestures to the spiritual element which is expressed in them.

What every person does instinctively when confronted by any being possessed of a soul, is what **the occultist, or spiritual scientist, does in respect of the entire world**: and "as above, so below" would, when referring to man, be thus explained: "Every impulse animating his soul is expressed in his face." A hard and coarse countenance expresses



coarseness of soul, a smile tells of inward joy, a tear betrays a suffering soul.

I will here apply the Hermetic Axiom to the question: What actually constitutes wisdom? Spiritual science has always maintained that **human wisdom has something to do with experience**, and that painful experience. He who is actually in the throes of suffering manifests in this suffering something that is an inward lack of harmony. He, however, who has overcome the pain and suffering and bears their fruits within him, will always tell you that through suffering he has gained some measure of wisdom. "The joys and pleasures of life, all that life can offer me in the way of satisfaction, all these things do I receive gratefully; yet were I far more loath to part with my pain and suffering than with those pleasant gifts of life, for 'it is to my pain and suffering that I owe my wisdom.'"

And so it is that in wisdom occult science has ever recognized what may be called **crystallized pain**—pain that has been conquered and thus changed into its opposite.

It is interesting to note that the more materialistic modern research has of late arrived at exactly the same conclusion. Quite recently a book has been published on "The Mimicry of Thought," a book well worth reading. It is not the work of a theosophist, but of a student of nature and of the human soul. The author endeavors to show how the inner life of man, his way of thinking, as it were, impresses itself upon his physiognomy. This student of human nature draws attention to the fact that there is always something in the expression on the face of a thinker which is suggestive of what one may describe as "**absorbed pain.**"

Thus you see that this principle comes to light again in the more materialistic view of our own day, a brilliant confirmation of that immemorial axiom of spiritual science. You will become more and more deeply sensible of this, and you will find that gradually, point for point, **the ancient wisdom will reappear in the science of modern times**.

Occult investigation shows decisively that all the things which surround us in this world—the mineral foundation, the vegetable covering, and the animal world—should be regarded as the physiognomical expression, or the "below," of an "above" or spirit life lying behind them. From the point of view taken by occultism, the things presented to us in the sense world can only be rightly understood if our knowledge includes cognition of the "above," **the spiritual archetype, the original Spiritual Beings, whence all things manifest have proceeded**. And for this reason we will today apply our minds to a study of that which lies concealed behind the phenomenon of the blood, that which shaped for itself in the blood its physiognomical expression in the world of sense. When once you understand this "**spiritual background**" of blood, you will be able to realize how the knowledge of such matters is bound to react upon our whole mental outlook on life.

Questions of great importance are pressing upon us these days; questions dealing with the education, not alone of the young, but of entire nations. And, furthermore, we are confronted by the momentous

educational question which humanity will have to face in the future, and which cannot fail to be recognized by all who note the great social upheavals of our time, and the claims which are everywhere being advanced, be they the Labor Question, or the Question of Peace. All these things are preoccupying our anxious minds.

But all such questions are illuminated as soon as we recognize the nature of the spiritual essence which lies at the back of our blood. Who can deny that this question is closely linked to that of race, which at the present time is once more coming markedly to the front? Yet this question of race is one that we can never understand until we understand the mysteries of the blood and of the results accruing from the mingling of the blood of different races. And finally, there is yet one other question, the importance of which is becoming more and more acute as we endeavor to extricate ourselves from the hitherto aimless methods of dealing with it, and seek to approach it in its more comprehensive bearings. This problem is that of colonization, which crops up wherever civilized races come into contact with the uncivilized: Namely—to what extent are uncivilized peoples capable of becoming civilized? How can an utterly barbaric savage become civilized? And in what way ought we to deal with them? And here we have to consider not only the feelings due to a vague morality, but we are also confronted by great, serious, and vital problems of the very fact of existence itself.

Those who are not aware of the conditions governing a people—whether it be on the up- or down-grade of its evolution, and whether the one or the other is a matter conditioned by its blood—such people as these will, indeed, be unlikely to hit on the right mode of introducing civilization to an alien race. These are all matters which arise as soon as the Blood Question is touched upon.

What blood in itself is, you presumably all know from the current teachings of natural science, and you will be aware that, with regard to man and the higher animals, this blood is practically fluid life.

You are aware that it is by say of the blood that the "inner man" comes into contact with that which is exterior, and that in the course of this process man's blood absorbs oxygen, which constitutes the very breath of life. Through the absorption of this oxygen the blood undergoes renewal. The blood which is presented to the instreaming oxygen is a kind of poison to the organism—a kind of destroyer and demolisher—but through the absorption of the oxygen the blue-red blood becomes transmuted by a process of combustion into red, life-giving fluid. This blood that finds its way to all parts of the body, depositing everywhere its particles of nourishment, has the task of directly assimilating the materials of the outer world, and of applying them, by the shortest method possible, to the nourishment of the body. It is necessary for man and the higher animals first to absorb the oxygen from the air into it, and to build up and maintain the body by means of it.

One gifted with a knowledge of souls has not without truth remarked: ***"The blood with its circulation is like a second being, and in relation to the man of bone, muscle, and nerve, acts like a kind of exterior world."*** For, as a matter of fact, the entire human being is

continually drawing his sustenance from the blood, and at the same time he discharges into it that for which he has no use. A man's blood is therefore a true double ever bearing him company, from which he draws new strength, and to which he gives all that he can no longer use. **"Man's liquid life" is therefore a good name to have given the blood;** for this constantly changing "special fluid" is assuredly as important to man as is cellulose to the lower organisms.

The distinguished scientist, Ernst Haeckel, who has probed deeply into the workings of nature, in several of his popular works has rightly drawn attention to the fact that **blood is in reality the latest factor to originate in an organism.** If we follow the development of the human embryo we find that the rudiments of bone and muscle are evolved long before the first tendency toward blood formation becomes apparent. The groundwork for the formation of blood, with all its attendant system of blood-vessels, appears very late in the development of the embryo, and from this natural science has rightly concluded that the formation of blood occurred late in the evolution of the universe; that other powers which were there had to be raised to the height of blood, so to speak, in order to bring about at that height what was to be accomplished inwardly in the human being. Not until the human embryo has repeated in itself all the earlier stages of human growth, thus attaining to the condition in which the world was before the formation of blood, is it ready to perform this crowning act of evolution—the transmuting and uplifting of all that had gone before into the "very special fluid" which we call Blood.

If we would study those mysterious laws of the spiritual universe which exist behind the blood, we must occupy ourselves a little with some of the most elementary concepts of Theosophy. These have often been set forth, and you will see that these elementary ideas of Theosophy are the "above," and that this "above" is expressed in the important laws governing the blood—as well as the rest of life—as though in a physiognomy.

Those present who are already well acquainted with the primary laws of Theosophy will, I trust, here permit a short repetition of them for the benefit of others who are here for the first time. **Indeed, such repetition may serve to render these laws more and more clear to the former, by hearing them thus applied to new and special cases.** To those, of course, who know nothing about Theosophy, who have not yet familiarized themselves with these conceptions of life and of the universe, that which I am about to say may seem little else than so many words strung together, of which they can make nothing. But the fault does not always consist in the lack of an idea behind the words, when the latter convey nothing to a person. Indeed we may here adopt, with a slight alteration, a remark of the witty Lichtenberg, who said: "If a head and a book come into collision and the resulting sound is a hollow one, the fault need not necessarily be that of the book!"

And so it is with our contemporaries when they pass judgment on theosophical truths. If these truths should in the ears of many sound like mere words, words to which they cannot attach any meaning, the

fault need not necessarily rest with Theosophy; those, however, who have found their way into these matters will know that behind all allusions to higher Beings, such Beings do actually exist, although they are not to be found in the world of the senses.

Our theosophical conception of the universe shows us that man, as far as he is revealed to our senses in the external world as far as his shape and form are concerned, is but a part of the complete Human being, and that, in fact, there are many other parts behind the physical body. **Man possesses this physical body in common with all the so-called "lifeless" mineral objects that surround him.** Over and above this, however, man possesses the etheric, or vital body. (*The term "etheric" is not here used in the same sense as when applied by physical science.*) This etheric or vital body, as it is sometimes called, far from being any figment of the imagination, is as distinctly visible to the developed spiritual senses of the occultist as are externally perceptible colors to the physical eye. This etheric body can actually be seen by the clairvoyant. It is the principle which calls the inorganic materials into life, which, summoning them from their lifeless condition, weaves them into the thread of life's garment. Do not imagine that this body is to the occultist merely something which he adds in thought to what is lifeless. That is what the natural scientists try to do! They try to complete what they see with the microscope by inventing something which they call the life-principle.

Now, such a standpoint is not taken by theosophical research. This has a fixed principle. It does not say: "Here I stand as a seeker, just as I am. All that there is in the world must conform to my present point of view. What I am unable to perceive has no existence!" This sort of argument is about as sensible as if a blind man were to say that colors are simply matters of fancy. The man who knows nothing about a matter is not in the position to judge of it, but rather he into whose range of experience such matters have entered.

Now man is in a state of evolution, and for this reason Theosophy says: "If you remain as you are you will not see the etheric body, and may therefore indeed speak of the 'boundaries of knowledge' and 'Ignorabimus'; but if you develop and acquire, the necessary faculties for the cognition of spiritual things, you will no longer speak of the 'boundaries of knowledge,' for these only exist as long as man has not developed his inner senses." It is for this reason that agnosticism constitutes so heavy a drag upon our civilization; for it says: "Man is thus and thus, and being thus and thus he can know only this and that." To such a doctrine we reply: **"Though he be thus and thus today, he has to become different, and when different he will then know something else."**

So the second part of man is the etheric body, which he possesses in common with the vegetable kingdom.

The third part is the so-called astral body—a significant and beautiful name, the reason for which shall be explained later. Theosophists who are desirous of changing this name can have no idea of what is implied therein. To the astral body is assigned the task, both in man and in the animal, of lifting up the life-substance to the plane of feeling, so

that in the life-substance may move not only fluids, but also that in it may be expressed all that is known as pain and pleasure, joy and grief. And here you have at once the essential difference between the plant and the animal; although there are certain states of transition between these two.

A recent school of naturalists is of opinion that feeling, in its literal sense, should also be ascribed to plants; this, however, is but playing with words; for, though it is obvious that certain plants are of so sensitive an organization that they "respond" to particular things that may be brought near to them, yet such a condition cannot be described as "feeling." In order that "feeling" may exist, an image must be formed within the being as the reflex of that which produces the sensation. If, therefore, certain plants respond to external stimulus, this is no proof that the plant answers to the stimulus by a feeling, that is, that it experiences it inwardly. **That which has inward experience has its seat in the astral body.** And so we come to see that that which has attained to animal conditions consists of the physical body, the etheric or vital body, and the astral body.

Man, however, towers above the animal through the possession of something quite distinct, and thoughtful people have at all times been aware wherein this superiority consists. It is indicated in what Jean Paul says of himself in his autobiography. He relates that he could remember the day when he stood as a child in the courtyard of his parents' house, and the thought suddenly flashed across his mind that he was an ego, a being, capable of inwardly saying "I" to itself; and he tells us that this made a profound impression upon him.

All the so-called external science of the soul overlooks the most important point which is here involved. I will ask you, therefore, to follow me for a few moments in making a survey of what is a very subtle argument, yet one which will show you how the matter stands. In the whole of human speech there is one small word which differs *in toto* from all the rest. Each one of you can name the things around you; each one can call a table a table, and a chair a chair. But there is one word, one name, which you cannot apply anything save to that which owns it, and this is the little word "**I**." None can address another as "I." **This "I" has to sound forth from the innermost soul itself; it is the name which only the soul itself can apply to itself.** Every other person is a "you" to me, and I am a "you" to him. All religions have recognized this "I" as the expression of that principle in the soul through which its innermost being, its divine nature, is enabled to speak. Here, then, begins that which can never penetrate through the exterior senses, which can never, in its real significance, be named from without, but which must sound forth from the innermost being. Here begins that monologue, that soliloquy of the soul, whereby the divine self makes known its presence when the path lies clear for the coming of the Spirit into the human soul.

In the religions of earlier civilizations, among the ancient Hebrews, for instance, this name was known as "the unutterable name of God," and whatever interpretation modern philology may choose to place upon it, the ancient Jewish name of God has no other meaning than that

which is expressed in our word "I." A thrill passed through those assembled when the "Name of the Unknown God" was pronounced by the Initiates, when they dimly perceived what was meant by those words reverberating through the temple: "I am that I am."

In this word is expressed the fourth principle of human nature, the one that man alone possesses while on earth; and this "I" in its turn encloses and develops within itself the germs of higher stages of humanity.

We can only take a passing glance at what in the future will be evolved through this fourth principle. We must point out that man consists of a physical body, an etheric body, an astral body, and the ego, or actual inner self; and that within this inner self are the rudiments of three further stages of development which will originate in the blood. These three are Manas, Buddhi, and Atma:

- **Manas, the Spirit-Self**, as distinguished from the bodily self;
- **Buddhi, the Life-Spirit**;
- **Atma, the actual and true Spirit-Man**, a far-off ideal to the man of today; the rudimentary germ now latent within, but destined in future ages to reach perfection.

We have seven colors in the rainbow, seven tones in the (*musical*) scale, seven series of atomic weights [in the Periodic Table of the chemical elements], and seven grades in the scale of the human being; and these are again divided into four lower and three higher grades.

We will now attempt to get a clear insight into the way in which this upper spiritual triad secures a physiognomical expression in the lower quaternary, and how it appears to us in the world of the senses. Take, in the first place, that which has crystallized into form as man's physical body; this he possesses in common with the whole of what is called "lifeless" nature. When we talk theosophically of the physical body, we do not even mean that which the eye beholds, but rather that combination of forces which has constructed the physical body, that living Force which exists behind the visible form.

Let us now observe a plant. This is a being possessed of an etheric body, which raises physical substance to life; that is, it converts that substance into living sap. What is it that transforms the so-called lifeless forces into the living sap? We call it the etheric body, and the etheric body does precisely the same work in animals and men; it causes that which has a merely material existence to become a living configuration, a living form.

This etheric body is, in its turn, permeated by an astral body. And what does the astral body do? It causes the substance which has been set in motion to experience inwardly the circulation of those outwardly moving fluids, so that the external movement is reflected in inward experience.

We have now arrived at the point where we are able to comprehend man so far as concerns his place in the animal kingdom. All the sub-

stances of which man is composed, such as oxygen, nitrogen, hydrogen, sulfur, phosphorus, etc., are to be found outside in inanimate nature also. If that which the etheric body has transformed into living substance is to have inner experiences, if it is to create inner reflections of that which takes place externally, then the etheric body must be permeated by what we have come to know as the astral body, for it is the astral body that gives rise to sensation. ***But at this stage the astral body calls forth sensation only in one particular way.*** The etheric body changes the inorganic substances into vital fluids, and the astral body in its turn transforms this vital substance into sentient substance; but—and this I ask you to specially notice—what is it that a being with no more than these three bodies is capable of feeling?

***It feels only itself, its own life-processes; it leads a life that is confined within itself.***

Now, this is a most interesting fact, and one of extraordinary importance for us to bear in mind. If you look at one of the lower animals, what do you find it has accomplished? It has transformed inanimate substance into living substance, and living substance into sensitive substance: and sensitive substance can only be found where there exist, at all events, the rudiments of what at a later stage appears as a developed nervous system.

Thus we have inanimate substance, living substance, and substance permeated by nerves capable of sensation. If you look at a crystal you have to recognize it primarily as the expression of certain natural laws which prevail in the external world in the so-called lifeless kingdom. No crystal could be formed without the assistance of all surrounding nature. No single link can be severed from the chain of the cosmos and set apart by itself. And just as little can you separate from his environment man, who, if he were lifted to an altitude of even a few miles above the earth, must inevitably die. Just as man is only conceivable here in the place where he is, where the necessary forces are combined in him, so it is too with regard to the crystal; and therefore, whoever views a crystal rightly will see in it a picture of the whole of nature, indeed of the whole cosmos. What Cuvier said is actually the case, *viz.*, that a competent anatomist will be able to tell to what sort of animal any given bone has belonged, every animal having its own particular kind of bone-formation.

Thus the whole cosmos lives in the form of a crystal. In the same way the whole cosmos is expressed in the living substance of a single being. The fluids coursing through a being are, at the same time, a little world, and a counterpart of the great world. And when substance has become capable of sensation, what then dwells in the sensations of the most elementary creatures? Such sensations mirror the cosmic laws, so that each separate living creature perceives within itself microcosmically the entire macrocosm. ***The sentient life of an elementary creature is thus an image of the life of the universe, just as the crystal is an image of its form.*** The consciousness of such living creatures is, of course, but dim. Yet this very vagueness of consciousness is counterbalanced by its far greater range, for the whole cosmos is felt in the dim consciousness of an elementary being. Now, in man there is only a more

complicated structure of the same three bodies found in the simplest sensitive living creature.

Take man—without considering his blood—take him as being made up of the substance of the surrounding physical world, and containing, like the plant, certain juices which transform it into living substance, and in which a nervous system gradually becomes organized. This first nervous system is the so-called sympathetic system, and in the case of man it extends along the entire length of the spine, to which it is attached by small threads on either side. It has also at each side a series of nodes, from which threads branch off to different parts, such as the lungs, the digestive organs, and so on. This sympathetic nervous system gives rise, in the first place, to the life of sensation just described. **But man's consciousness does not extend deep enough to enable him to follow the cosmic processes mirrored by these nerves.** They are a medium of expression, and just as human life is formed from the surrounding cosmic world, so is this cosmic world reflected again in the sympathetic nervous system. These nerves live a dim inward life, and if man were but able to dip down into his "sympathetic" system, and to lull his higher nervous system to sleep, **he would behold, as in a state of luminous life, the silent workings of the mighty cosmic laws.**

In past times people were possessed of a clairvoyant faculty which is now superseded, but which may be experienced when, by special processes, the activity of the higher system of nerves is suspended, thus setting free the lower or subliminal consciousness. **At such times man lives in that system of nerves which, in its own particular way, is a reflection of the surrounding world.**

Certain lower animals indeed still retain this state of consciousness, and, dim and indistinct though it is, yet it is essentially more far-reaching than the consciousness of the man of the present day. A widely extending world is reflected as a dim inward life, not merely a small section such as is perceived by contemporary man. But in the case of man something else has taken place in addition. When evolution has proceeded so far that the sympathetic nervous system has been developed, so that the cosmos has been reflected in it, the evolving being again at this point opens itself outwards; to the sympathetic system is added the spinal cord. The system of brain and spinal cord then leads to those organs through which connection is set up with the outer world.

Man, having progressed thus far, is no longer called upon to act merely as a mirror for reflecting the primordial laws of cosmic evolution, **but a relation is set up between the reflection itself and the external world.** The junction of the sympathetic system and the higher nervous system is expressive of the change which has taken place beforehand in the astral body. The latter no longer merely lives the cosmic life in a state of dull consciousness, but it adds thereto its own special inward existence. The sympathetic system enables a being to sense what is taking place outside it; the higher system of nerves enables it to perceive that which happens within, and the highest form of the nervous system, such as is possessed by mankind in general at the present stage of evolution, takes from the more highly developed astral body material for the



creation of pictures, or representations, of the outer world. Man has lost the power of perceiving the former dim primitive pictures of the external world, but, on the other hand, he is now conscious of his inner life, and out of this inner life he forms, at a higher stage, a new world of images in which, it is true, only a small portion of the outer world is reflected, **but in a clearer and more perfect manner than before.**

Hand in hand with this transformation another change takes place in higher stages of development. The transformation thus begun extends from the astral body to the etheric body. As the etheric body in the process of its transformation evolves the astral body, as to the sympathetic nervous system is added the system of the brain and spine, so, too, does that which—after receiving the lower circulation of fluids—has grown out of and become free from the etheric body now transmutes these lower fluids into what we know as blood.

***Blood is, therefore, an expression of the individualized etheric body, just as the brain and spinal cord are the expression of the individualized astral body.*** And it is this individualizing which brings about that which lives as the ego or "I."

Having followed man thus far in his evolution, we find that we have to do with a chain consisting of five links, affecting—

- A. The Physical Body;
- B. The Etheric Body and
- C. The Astral Body.

These links are: —

1. The inorganic, neutral, physical forces;
2. The vital fluids, which are also found in plants;
3. The lower or sympathetic nervous system;
4. The higher astral body, which has been evolved from the lower one, and which finds its expression in the spinal cord and the brain;
5. The Principle that individualizes the etheric body.

Just as these two latter principles have been individualized, so will the first principle through which lifeless matter enters the human body, serving to build it up, also become individualized; but in our present-day humanity we find only the first rudiments of this transformation.

We have seen how the external formless substances enter the human body, and how the etheric body turns these materials into living forms; how, further, the astral body fashions pictures of the external world, how this reflection of the external world resolves itself into inner experiences, and how this inner life then reproduces from within itself pictures of the outer world.

Now, when this metamorphosis extends to the etheric body, blood is formed. The blood-vessels, together with the heart, are the expression of the transformed etheric body, in the same way in which the spinal cord and the brain express the transformed astral body. Just as by means of the brain the external world is experienced inwardly, so also by

means of the blood this inner world is transformed into an outer expression in the body of man. I shall have to speak in similes in order to describe to you the complicated processes which have now to be taken into account.

***The blood absorbs those pictures of the outside world which the brain has formed within***, transforms them into living constructive forces, and with them builds up the present human body. Blood is therefore the material that builds up the human body. We have before us a process in which the blood extracts from its cosmic environment the highest substance it can possibly obtain, *viz.*, oxygen, which renews the blood and supplies it with fresh life. ***In this manner our blood is caused to open itself to the outer world.***

We have thus followed the path from the exterior world to the interior one, and also back again from that inner world to the outer one. Two things are now possible. (1) We see that blood originates when man confronts the external world as an independent being, when out of the perceptions to which the external world has given rise, (2) he in his turn produces different shapes and pictures on his own account, thus himself becoming creative, and making it possible for the Ego, the individual Will, to come into life. ***A being in whom this process had not yet taken place would not be able to say "I."*** In the blood lies the principle for the development of the ego. The "I" can only be expressed when a being is able to form within itself the pictures which it has obtained from the outer world. ***An "I-being" must be capable of taking the external world into itself, and of inwardly reproducing it.***

Were man merely endowed with a brain, he would only be able to reproduce pictures of the outer world within himself, and to experience them within himself; he would then only be able to say: "The outer world is reflected in me as in a mirror." If, however, he is able to build up a new form for this reflection of the external world, this form is no longer merely the external world reflected, it is "I" A creature possessed of a spinal cord and a brain perceives the reflection as its inner life. ***But when a creature possesses blood, it experiences its inner life as its own form.*** By means of the blood, assisted by the oxygen of the external world, the individual body is formed according to the pictures of the inner life. This formation is expressed as the perception of the "I."

The ego turns in two directions, and the blood expresses this fact externally. The vision of the ego is directed inwards; its will is turned outwards. The forces of the blood are directed inwards; they build up the inner man, and again they are turned outwards to the oxygen of the external world. This is why, on going to sleep, man sinks into unconsciousness; he sinks into that which his consciousness can experience in the blood. When, however, he again opens his eyes to the outer world, his blood adds to its constructive forces the pictures produced by the brain and the senses. ***Thus the blood stands midway, as it were, between the inner world of pictures and the exterior living world of form.*** This role becomes clear to us when we study two phenomena, *viz.*, ancestry—the relationship between conscious beings—and experience in the world of external events. Ancestry, or descent, places us where we

stand in accordance with the law of blood-relationship. A person is born of a connection, a race, a tribe, a line of ancestors, and what these ancestors have bequeathed to him is in his blood. In the blood is gathered together, as it were, all that the material past has constructed in man; and in the blood is also being formed all that is being prepared for the future.

When, therefore, man temporarily suppresses his higher consciousness, when he is in a hypnotic state, or one of somnambulism, or when he is atavistically clairvoyant, he descends to a far deeper consciousness, one wherein he becomes dreamily cognizant of the great cosmic laws, but nevertheless perceives them much more clearly than the most vivid dreams of ordinary sleep. At such times the activity of his brain is in abeyance, and during states of the deepest somnambulism this applies also to the spinal cord. The man experiences the activities of his sympathetic nervous system; that is to say, in a dim and hazy fashion he senses the life of the entire cosmos. At such times the blood no longer expresses pictures of the inner life which are produced by means of the brain, but it presents those which the outer world has formed in it. Now, however, we must bear in mind that the forces of his ancestors have helped to make him what he is. Just as he inherits the shape of his nose from an ancestor, so does he inherit the form of his whole body. At such times of suppressed consciousness he senses the pictures of the outer world; that is to say, his forebears are active in his blood, and at such a time he dimly takes part in their remote life.

Everything in the world is in a state of evolution, human consciousness included. Man has not always had the consciousness he now possesses; when we go back to the times of our earliest ancestors, we find a consciousness of a very different kind. At the present time man in his waking-life perceives external things through the agency of his senses and forms ideas about them. These ideas about the external world work in his blood. Everything, therefore, of which he has been the recipient as the result of sense-experience, lives and is active in his blood; his memory is stored with these experiences of his senses. Yet, on the other hand, the man of today is no longer conscious of what he possesses in his inward bodily life by inheritance from his ancestors. He knows naught concerning the forms of his inner organs; but in earlier times this was otherwise. There then lived within the blood not only what the senses had received from the external world, but also that which is contained within the bodily form; and as that bodily form was inherited from his ancestors, man sensed their life within himself.

If we think of a heightened form of this consciousness, we shall have some idea of how this was also expressed in a corresponding form of memory. A person experiencing no more than what he perceives by his senses, remembers no more than the events connected with those outward sense-experiences. He can only be aware of such things as he may have experienced in this way since his childhood. But with prehistoric man the case was different. Such a man sensed what was within him, and as this inner experience was the result of heredity, he passed through the experiences of his ancestors by means of his inner faculty.

He remembered not only his own childhood, but also the experiences of his ancestors. This life of his ancestors was, in fact, ever present in the pictures which his blood received, for, incredible as it may seem to the materialistic ideas of the present day, there was at one time a form of consciousness by means of which men considered not only their own sense-perceptions as their own experiences, but also the experiences of their forefathers. In those times, when they said, "I have experienced such and such a thing," they alluded not only to what had happened to themselves personally, but also to the experiences of their ancestors, for they could remember these.

This earlier consciousness was, it is true, of a very dim kind, very hazy as compared to man's waking consciousness at the present day. It partook more of the nature of a vivid dream, but, on the other hand, it embraced far more than does our present consciousness. The son felt himself connected with his father and his grandfather as one "I," because he felt their experiences as if they were his own. And because man was possessed of this consciousness, because he lived not only in his own personal world, but because within him there dwelt also the consciousness of preceding generations, in naming himself he included in that name all belonging to his ancestral line. Father, son, grandson, etc., designated by one name that which was common to them all, that which passed through them all; in short, a person felt himself to be merely a member of an entire line of descendants. This sensation was a true and actual one.

We must now inquire how it was that his form of consciousness was changed. It came about through a cause well known to occult history. If you go back into the past, you will find that there is one particular moment which stands out in the history of each nation. It is the moment at which a people enters on a new phase of civilization, the moment when it ceases to have old traditions, when it ceases to possess its ancient wisdom, the wisdom which was handed down through generations by means of the blood. The nation possesses, nevertheless, a consciousness of it, and this is expressed in its legends.

In earlier times tribes held aloof from each other, and the individual members of families intermarried. You will find this to have been the case with all races and with all peoples; and it was an important moment for humanity when this principle was broken through, when foreign blood was introduced, and when marriage between relations was replaced by marriage with strangers, **when endogamy gave place to exogamy.** Endogamy preserves the blood of the generation; it permits of the same blood flowing in the separate members as flows for generations through the entire tribe or the entire nation. Exogamy inoculates man with new blood, and this breaking-down of the tribal principle, this mixing of blood, which sooner or later takes place among all peoples, signifies the birth of the external understanding, the birth of the intellect.

The important thing to bear in mind here is, that in olden times there was a hazy clairvoyance, from which the myths and legends originated. This clairvoyance could exist in the nearly-related blood, just as our present-day consciousness comes about owing to the mingling of

blood. The birth of logical thought, the birth of the intellect, was simultaneous with the advent of exogamy. Surprising as this may seem, it is nevertheless true. It is a fact which will be substantiated more and more by external investigation; indeed, the initial steps along this line have already been taken.

***But this mingling of blood which comes about through exogamy is also that which at the same time obliterates the clairvoyance of earlier days, in order that humanity may evolve to a higher stage of development;*** and just as the person who has passed through the stages of occult development regains this clairvoyance, and transmutes it into a new form, so has our waking consciousness of the present day been evolved out of that dim and hazy clairvoyance which obtained in times of old.

At the present time everything in a man's environment is impressed upon his blood; hence the environment fashions the inner man in accordance with the outer world. In the case of primitive man it was that which was contained within the body that was more fully expressed in the blood. In those early times the recollection of ancestral experiences was inherited, and, along with this, good or evil tendencies. In the blood of the descendants were to be traced the effects of the ancestors' tendencies. Now, when the blood was mixed through exogamy, this close connection with ancestors was severed, and the man began to live his own personal life. ***Thus, in an unmixed blood is expressed the power of the ancestral life, and in a mixed blood the power of personal experience.***

The myths and legends tell of these things. They say: "That which has power over thy blood, has power over thee." This traditional power ceased when it could no longer work upon the blood, because the latter's capacity for responding to such power was extinguished by the admixture of foreign blood. This statement holds good to the widest extent. ***Whatever power it is that wishes to obtain the mastery over a man, that power must work upon him in such a way that the working is expressed in his blood.*** If, therefore, an evil power would influence a man, it must be able to influence his blood. This is the deep and spiritual meaning of the quotation from Faust. This is why the representative of the evil principle says: "Sign thy name to the pact with thy blood. If once I have thy name written in thy blood, then I can hold thee by that which above all sways a man; then shall I have drawn thee over to myself." ***For whoever has mastery over the blood is master of the man himself, or of the man's ego.***

When two groups of people come into contact, as is in the case of colonization, then those who are acquainted with the conditions of evolution are able to foretell whether or not an alien form of civilization can be assimilated by the others. Take, for example, a people that is the product of its environment, into whose blood this environment has built itself, and try to graft upon such a people a new form of civilization. The thing is impossible. This is why certain aboriginal peoples had to go under, as soon as colonists came to their particular parts of the world.

It is from this point of view that the question will have to be considered, and the idea that changes are capable of being forced upon all and sundry will in time cease to be upheld, for it is useless to demand from blood more than it can endure.

Modern science has discovered that if the blood of one animal is mixed with that of another not akin to it, the blood of the one is fatal to that of the other. This has been known to occultism for ages. If you mingle the blood of human beings with that of the lower apes, the result is destructive to the species, since the one is too far removed from the other. **If, again, you mingle the blood of man with that of the higher apes, death does not ensue.** Just as this mingling of the blood of different species of animals brings about actual death when the types are too remote, so, too, the ancient clairvoyance of undeveloped man was killed when his blood was mixed with the blood of others who did not belong to the same stock. The entire intellectual life of today is the outcome of the mingling of blood, and the time is not far distant when people will study the influence this had upon human life, and they will be able to trace it back in the history of humanity when investigations are once more conducted from this standpoint.

We have seen that blood united to blood in the case of but remotely connected species of animals, kills; blood united to blood in the case of more closely allied species of animals does not kill. The physical organism of man survives when strange blood comes in contact with strange blood, [except, of course, in the case of incompatible blood types, which mutually coagulate one another,] but clairvoyant power perishes under the influence of this mixing of blood, or exogamy.

Man is so constituted that when blood mingles with blood not too far removed in evolution, the intellect is born. By this means the original clairvoyance which belonged to the lower animal-man was destroyed, and a new form of consciousness took its place.

Thus in the higher stage of human development we find something similar to what happens at a lower stage in the animal kingdom. **In the latter, strange blood kills strange blood. In the human kingdom strange blood kills that which is intimately bound up with kindred blood, viz., the dim, dreary clairvoyance.** Our everyday objective consciousness is therefore the outcome of a destructive process. In the course of evolution the kind of mental life due to endogamy has been destroyed, but in its stead exogamy has given birth to the intellect, to the wide-awake consciousness of the present day.

**That which is able to live in man's blood is that which lives in his ego.** Just as the physical body is the expression of the physical principle, as the etheric body is the expression of the vital fluids and their systems, and the astral body of the nervous system, so is the blood the expression of the "I," or ego. **Physical principle, etheric body, and astral body are the "Above"; physical body, vital system, and nervous system are the "below."** Similarly, the ego is the "above," and the blood is the "below." Whoever, therefore, would master a man, must first master that man's blood. This must be borne in mind if any advance is to be made in practical life. For example, the individuality of a people may be

destroyed if, when colonizing, you demand from its blood more than it can bear, for in the blood the ego is expressed. ***Beauty and truth possess a man only when they possess his blood.***

Mephistopheles obtains possession of Faust's blood because he desires to rule his ego. Hence we may say that the sentence which has formed the theme of the present lecture was drawn from the profound depths of knowledge; for truly—

“BLOOD IS A VERY SPECIAL FLUID.”

## **Part 2**

### *The Spinal Column and the Chakras, Part 1*



## THE ARCANA

Only what is incorporeal and immortal, what is endowed with eternal life, what stands above all natural things and remains unfathomable to man, can rightly be called an arcanum. . . . Like the divine curative powers, it has power to change us, to renew us, and to restore us. . . . And although the arcana are not external and although they do not constitute a symphony to the divine essence, they must be considered heavenly as compared with us mortals, for they can preserve our bodies and by their influences achieve marvels in us that reason cannot fathom. . . . The arcanum is the entire virtue of a thing, multiplied a thousandfold. . . . Up until the present epoch, which is still young, only four arcana have come to our knowledge. . . . The **first** arcanum is the prima materia, the **second** the lapis philosophorum, the **third** the mercurius vitae, and the **last** the tinctura. . . . The prima materia can consume a man's old age and confer a new youth upon him—thus a young herb from a new seed grows in a new summer and a new year. . . . The second arcanum, the lapis philosophorum, purifies the whole body and cleanses it of all its filth by developing fresh young energies. . . . Mercurius vitae, the third arcanum, has a purifying action; like a halcyon, which puts on new feathers after molting, it can remove the impurities from man—down to the nails and the skin—and make him grow anew. Thus it renovates the old body. . . . Tinctura, the last arcanum, is like the rebis—the bisexual creature—which transmutes silver and the other metals into gold; it “tinges,” i.e., it transforms the body, removing its harmful parts, its crudity, its incompleteness, and transforms everything into a pure, noble, and indestructible being.

Here on earth the celestial fire is a cold, rigid, and frozen fire. And this fire is the body of gold. Therefore all we can do with it by means of our own fire is to dissolve it and make it fluid, just as the sun thaws snow and ice and makes them liquid. In other words, fire has not the power to burn fire, for gold itself is nothing but fire. In heaven it is dissolved, but on earth it is solidified. . . . God and nature do nothing in vain, or without a purpose. The place of all things indestructible is not subject to time, it has no beginning or end, it is everywhere. Those things are efficacious when all hope has been given up, and they may accomplish miraculously what is considered impossible, what looks hopeless, absurd, or even desperate.

But to write more about this mystery is forbidden and further revelation is the prerogative of the divine power. For this art is truly a gift of God. Wherefore not everyone can understand it. For this reason God bestows it upon whom He pleases, and it cannot be wrested from Him by force; for it is His will that He alone shall be honored in it and that through it His name be praised for ever and ever.

**Paracelsus**

## AN ALCHEMICAL PRAYER

Oh holy and potent Universal Agent of transmutation, thou undivided and threefold Unity! Cause me to sink into the abyss of thy limitless eternal Fire — not the hot, burning fire we all know, but the calm, subtle Fire of Love of the Father, the **Spirit of Will-Power**, which first distresses us to purge and purify our nature, and then delights us as our Beloved, the Living Flame of Love. Only in that Fire can the mortal nature of man be changed into humble dust, while the new body of the salt union, the **Golden Wedding Garment**, lies in the light. Oh melt me in this thy Holy Fire so that I may be freed from the crystallized tomb of mind-set which imprisons my intelligence and my spirit; and as the flowing, formless conscious awareness which is truly myself — the fiery waters of the Holy Spirit, the **Divine Workman**, may then draw me out from the dark ashes of my former prison, giving me new birth and making me alive with his Breath. May I also be exalted through the humble humility of thy Son-Daughter, the **Spirit of Love-Wisdom**, rising through his/her assistance out of the dust and ashes and changing into a pure spiritual body of rainbow colors like unto the transparent, crystal-like paradisiacal gold, that my own nature may be redeemed and purified.

**Adapted from Manly P. Hall in “The Secret Teachings of All Ages”**

# GLOSSARY OF ANATOMICAL TERMS

**Afferent** — bearing or conducting *inward* to a part or an organ, specifically: conveying nerve impulses (*e.g., sensory*) from a peripheral part toward a nerve center, such as the brain or spinal cord — opposed to efferent.

**Anterior** — Toward the front.

**Auricle** (Auricular) — An angular or ear-shaped anatomical lobe or process.

**Caudal** (Caudate) — Tail-like; lowest or toward the hind part.

**Commissure** — **(1)** A point or line of union or junction between two anatomical parts; **(2)** a connecting band of nerve tissue in the brain or spinal cord.

**Crus** — An anatomical part resembling a leg or pair of legs.

**Dorsal** — Toward or near the back; or above.

**Dorsal Root** — Sensory nerve fiber.

**Efferent** — Bearing or conducting *outward* from a part or an organ, specifically: conveying nerve impulses (*e.g., motor or autonomic*) from a nerve center, such as the brain or spinal cord, to an effector such as a gland or muscle — opposed to afferent.

**Foramen** — A small opening, perforation or orifice.

**Foramen Magnum** — The opening in the base of the skull through which the spinal cord passes to become the medulla oblongata.

**Fossa** — An anatomical pit or depression (*e.g., the hypophysial fossa or sella turcica* in the sphenoid bone).

**Frontal** — Front or at the front.

**Occipital** — Posterior (*rear*) lobe of the brain or bone of the skull.

**Parietal** — Upper posterior (*rear*) part of the skull between the frontal and occipital regions; the middle division of each cerebral hemisphere.

**Posterior** — Toward the rear.

**Rostral** — **(1)** Situated toward the oral or nasal region; **(2)** of a part of the brain which is anterior or ventral; **(3)** superior or above.

**Temporal** — Relating to the temples or sides of the skull or brain behind the orbits (*openings for the eyes*).

**Ventral** — Toward the abdomen or lower part; opposite the back; below.

**Ventral Root** — Motor nerve fiber.

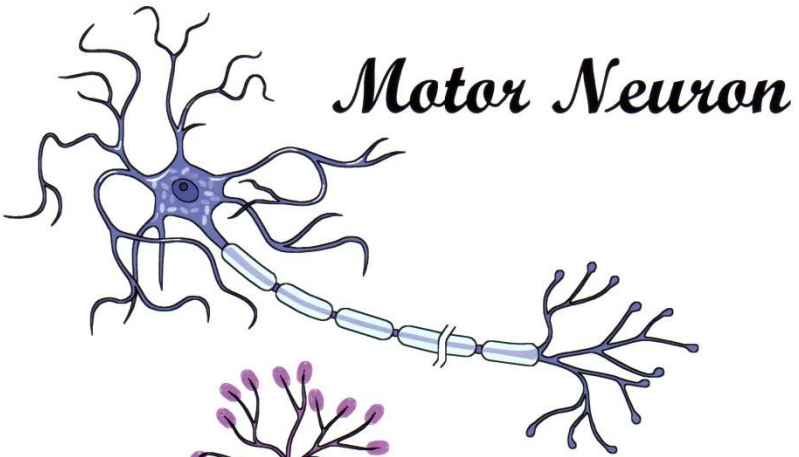
# THE SPINAL COLUMN AND THE CHAKRAS— PART I

- **The Deepest and Most Hidden Meanings in Scriptures, Legends and Rituals** — often pertain to anatomical features of man the Microcosm and the greater cosmos or Macrocosm.
- **The Journey Through the 33 Vertebrae of the Spinal Column** — is enacted in the 33 years of King David's reign; the 33 years of Jesus' life; and the 33 degrees of modern Freemasonry.
  - **The Seven Cervical (Neck) Vertebrae** — reflect the seven Planetary Spirits before the Throne. They encompass the *intellectually creative zone*, the connection between the supreme and superior worlds in man. The Atlas or uppermost vertebra of the neck supports the skull as the legendary Titan ATLAS supports the heavens upon his shoulders.
  - **The Twelve Thoracic (Chest) or Dorsal Vertebrae** — reflect the twelve signs or constellations of the Zodiac, and the twelve houses or departments of life. They define the central or mundane cavity—the heart, emotional and vitality zones; the superior and mundane worlds in man.
  - **The Five Lumbar Vertebrae** — bear witness to the number of the pentagram or *archetype of the physical body of man*: the connecting link between the infernal and mundane worlds in man.
  - **The Nine Sacral and Coccygeal Vertebrae** — are symbolized in the *666, the “number of a man”*; the “Land of Egypt”; the infernal world in man; the nine lesser initiations and the nine occult strata of the Earth.
- **The Three-Fold Nature of the Creative Force Current** — the Kundalini serpent-fire, is described in the Emerald Tablet as “CHuRaM, the Universal Agent (*of transmutation*), one in essence but three in aspect (*or Hermes Trismegistus*).” This creative fire-force is conducted through the *three segments of the spinal cord and the three major nerve currents or Nadis*.
- **IDA, the Negative Nerve Current and Segment** — correlates with (*but is not necessarily identical with*) the autonomic (*or sympathetic and parasympathetic*) nervous system. It is ruled by the Moon (*and therefore called the “Lunar current”*) and is *alchemically designated “Salt.”*

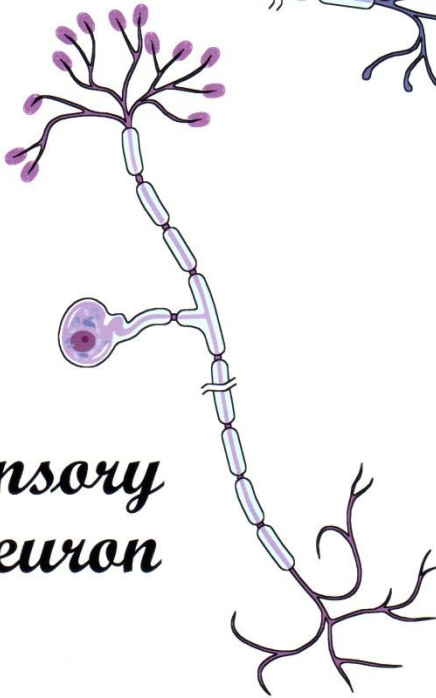
- **PINGALA, the Positive Nerve Current and Segment** — correlates with (*but is not necessarily coincident with*) the motor nerve system. It is ruled by Mars and the Sun (and therefore called the “**Solar current**”) and is **alchemically designated “Sulfur.”**
- **SUSHUMNA, the Neutral Current and Segment (the Central Tube)** — correlates with the sensory nerve currents (*but is not necessarily identical with them*). It is ruled by Mercury and **alchemically designated “Mercury.”**
- **IDA and PINGALA Relate to the Efferent Nerve Currents** — i.e., those which carry messages from the brain to the motor and autonomic nervous systems; and these major *Nadis* or force-streams also transmit Feminine and Masculine potencies, respectively.
- **SUSHUMNA relates to the Afferent Nerve Current** — or that which transmits impulses from the sensory nerves to the brain; this major Nadi carries the Hermaphrodite or harmonizing potency.
- **The One Essence of the Three Currents, which Ignites the Kundalini Serpent Fire** — is ruled by Neptune and **alchemically designated “Azoth.”**
- **The Caduceus of Hermes** — and the three branches of the Sephirothic tree of the Kabbalah; the serpent and the Tree of Life in the Garden Of Eden (*the fire-mist*); the two columns Jachin and Boaz and the Royal Arch of Solomon's Temple; and the black and white horses or sphinxes and charioteer of the 7th major trump card of the Tarot all symbolize the triple current and the tripartite nature of the spinal cord.
- **The Three Outpourings of the Life Force from the Sun** — are the fires of spirit, mind and matter.
- **Fohat or Electricity** — the Primary Force, relates to the electromagnetic force of modern physics, and manifests in the Physical World as heat, light and sound. It is the outpouring from the **First Aspect of the Solar Logos** (*the Will-Power or “Father” Principle*), the Destroyer of Form, and in its fundamental mode is **Spiritual Fire**.
- **Prana or Vitality** — the Vital Force, quite possibly relates to the gravitational and weak forces of modern physics. It is the outpouring of the **Second Aspect of the Solar Logos** (*the Love-Wisdom or “Son-Daughter” Principle*), the Preserver of Form, and in its fundamental mode is **Mental Fire**.

- **Kundalini or Serpent Fire** — the creative force, most probably relates to the strong nuclear force of modern physics. It is the outpouring of the ***Third Aspect of the Solar Logos*** (*the Actively Creative Intelligence or "Holy Spirit" Principle*), the Creator of Form, and is truly the ***Fire of Matter***.
- **An Introduction to the Chakras Must Begin with Their Literal Meaning as "Wheels"** — They are the force centers or vortices which channel the material, psychic and spiritual expressions of the Life Force between our five bodies or vehicles, namely the causal, mental, desire, vital and dense-physical.
- **Seven Major and Twenty-one Minor Centers** — have been described.

# **The Spinal Column, the Nervous System and the Spinal Cord**



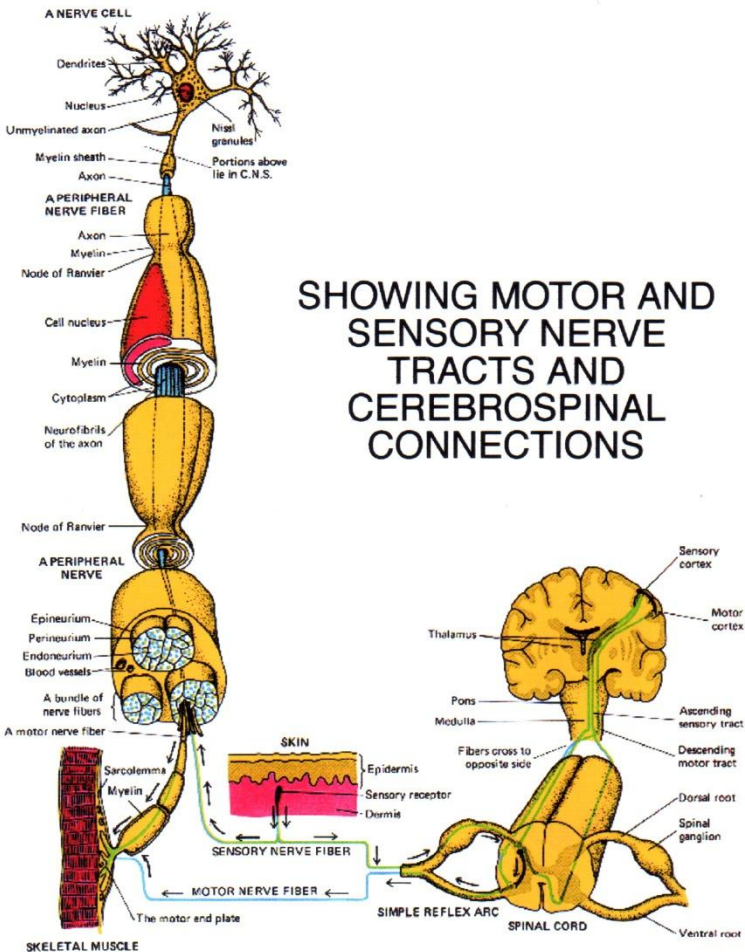
*Motor Neuron*



*Sensory  
Neuron*

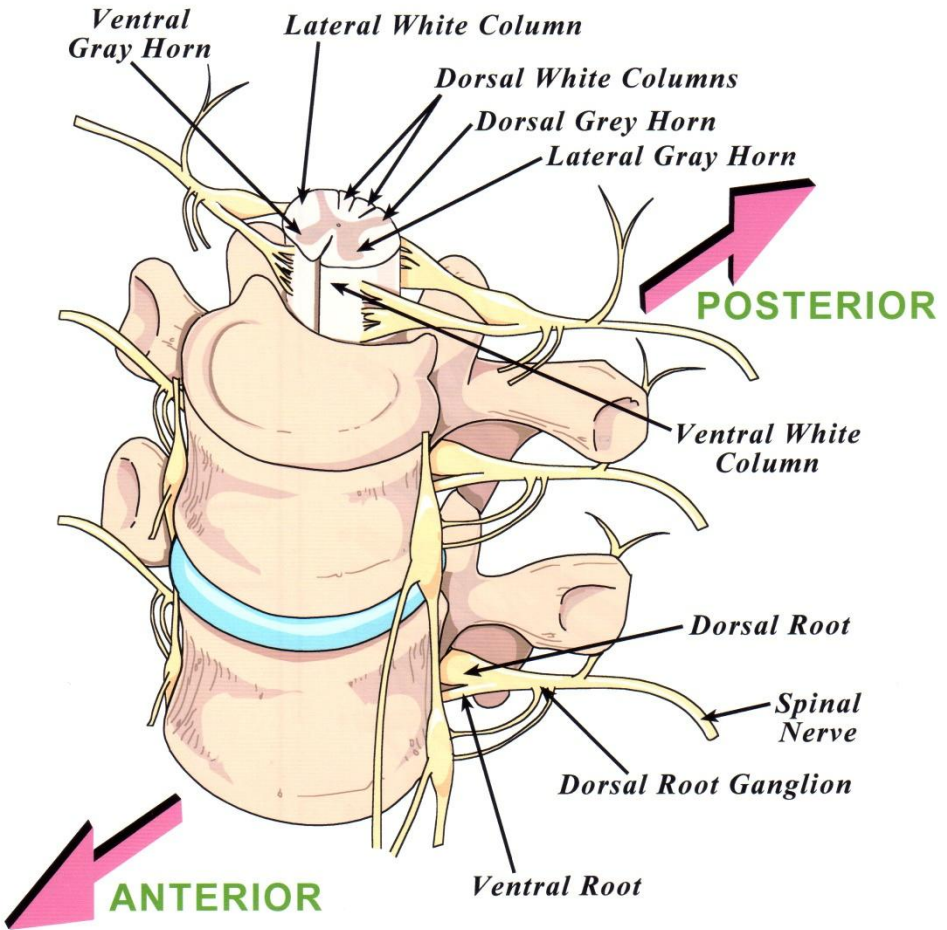
# *Neurons*



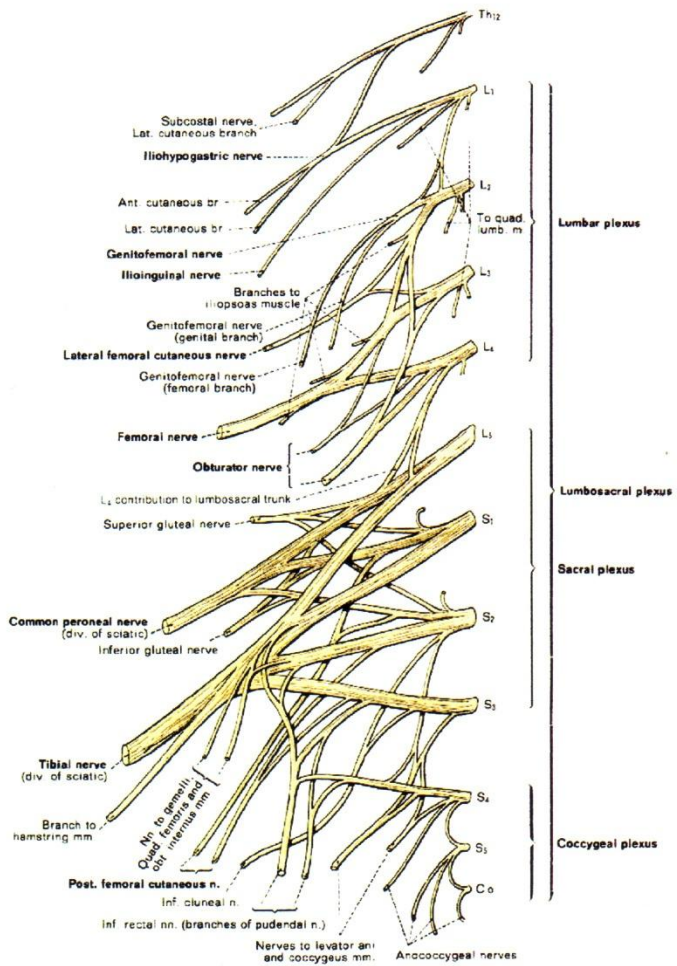


SHOWING MOTOR AND  
SENSORY NERVE  
TRACTS AND  
CEREBROSPINAL  
CONNECTIONS

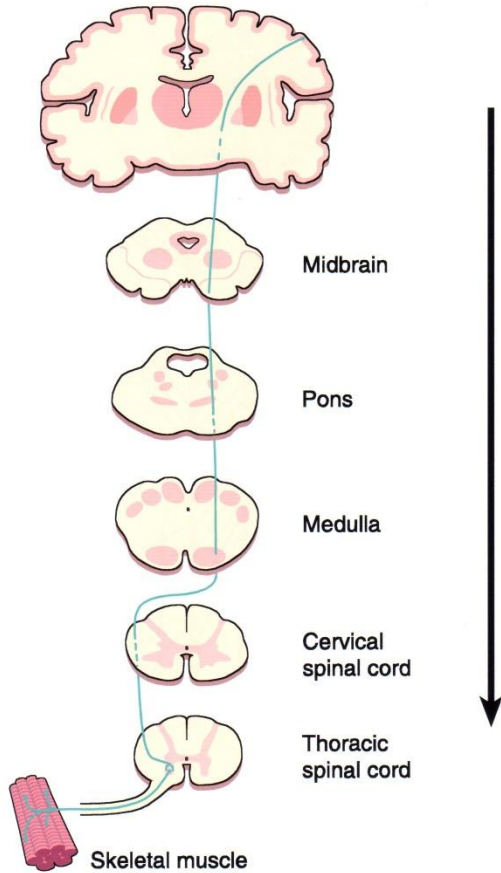
# The Functional Components of the Nervous System



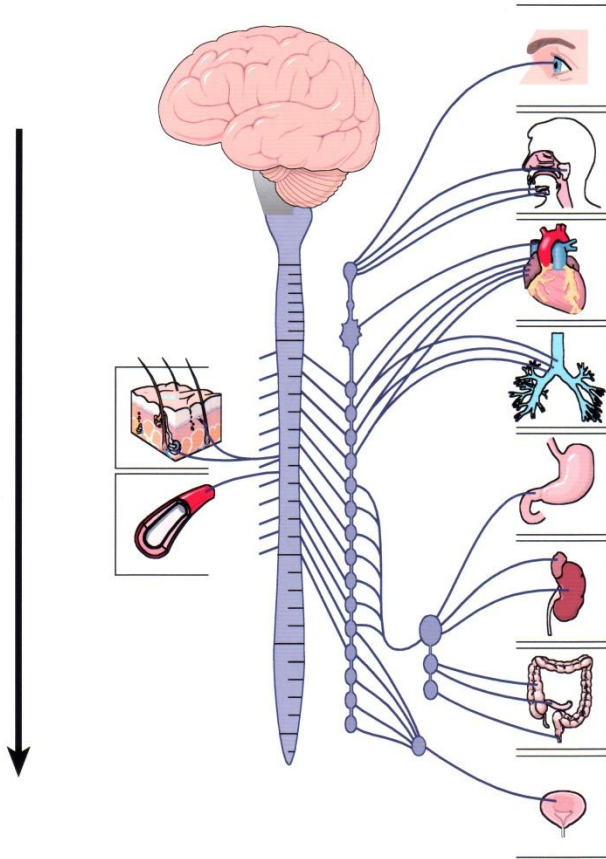
# *The Spinal Cord and its Nerve Connections*



# Nerve Plexuses

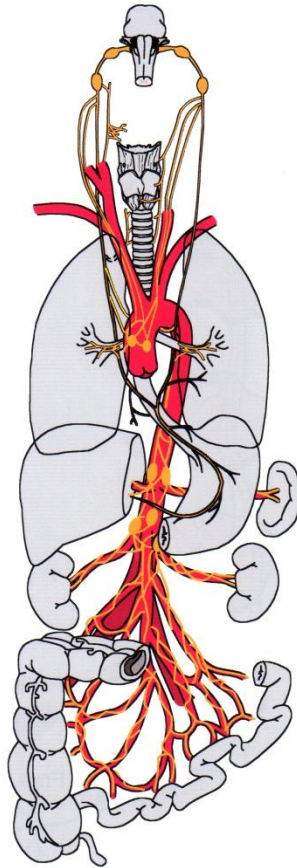


# *Efferent Motor Nerve Current Tract*

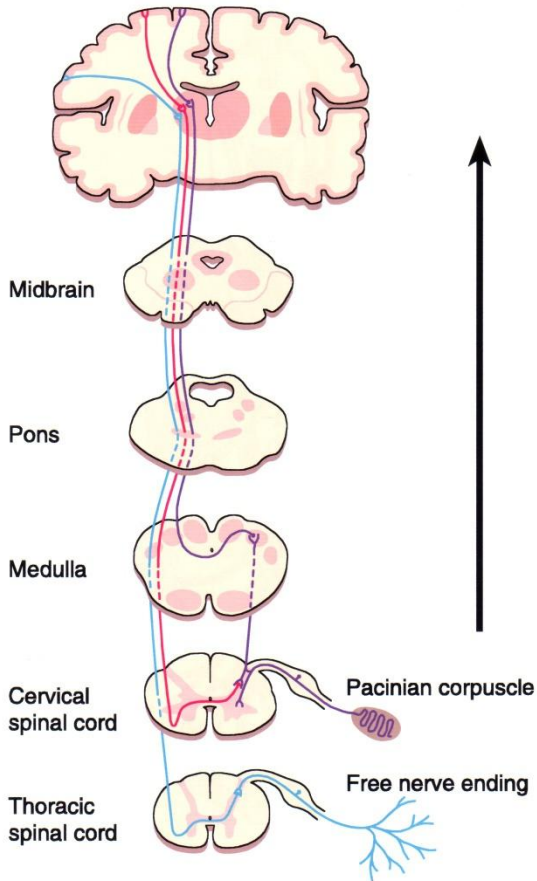


# *The Sympathetic Nerve System*

*The Other Efferent Nerve Current*

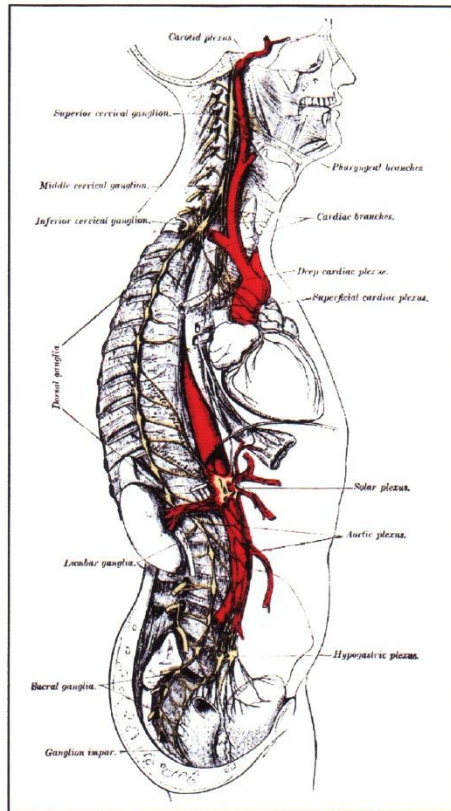


**Vagus (Pneumogastric)  
Nerve Complex**  
*Largest Nerve in the Body*



# *Afferent (Sensory) Nerve Current Tract*

# The Sympathetic Nerves



THE SYMPATHETIC NERVE NETWORK

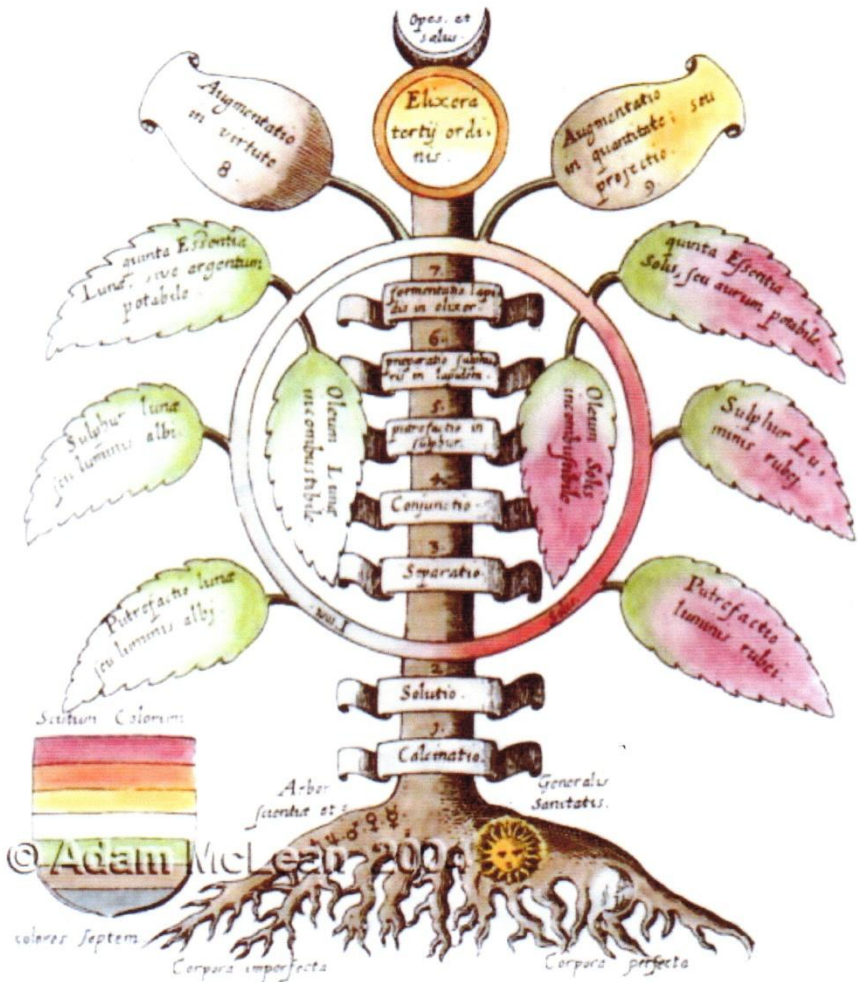


# *Meru Danda*

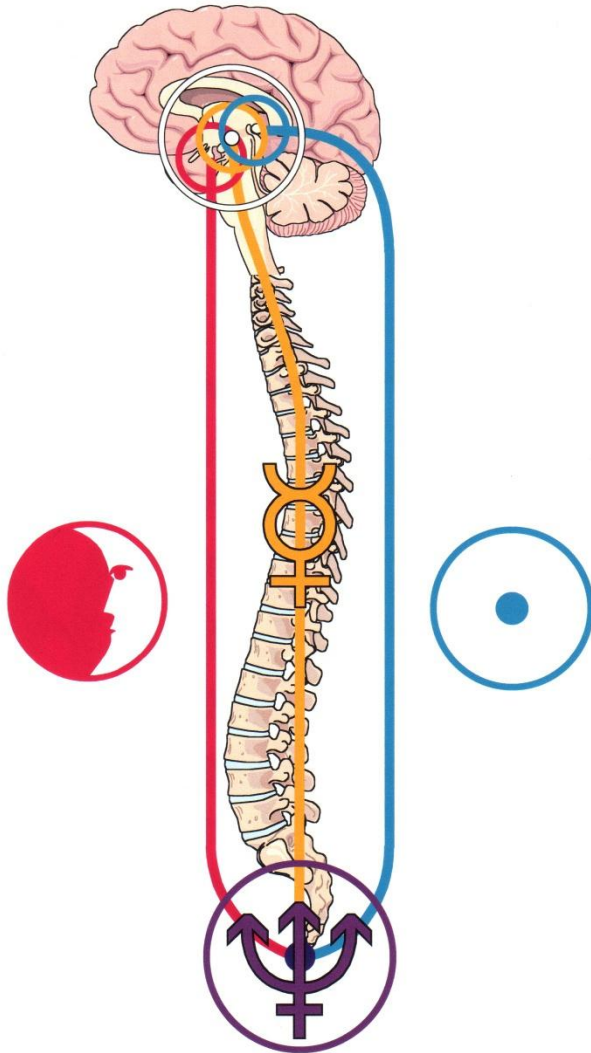
## *The Holy Mountain*



# The Spinal Column as the Philosophic Tree



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



# The Kundalini Creative Triple Serpent-Power Current

# The Hermetic Kundalini



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

From *Scrutinium Chymicum* by M. Maier

# *Alchemical Spine and Chakras*



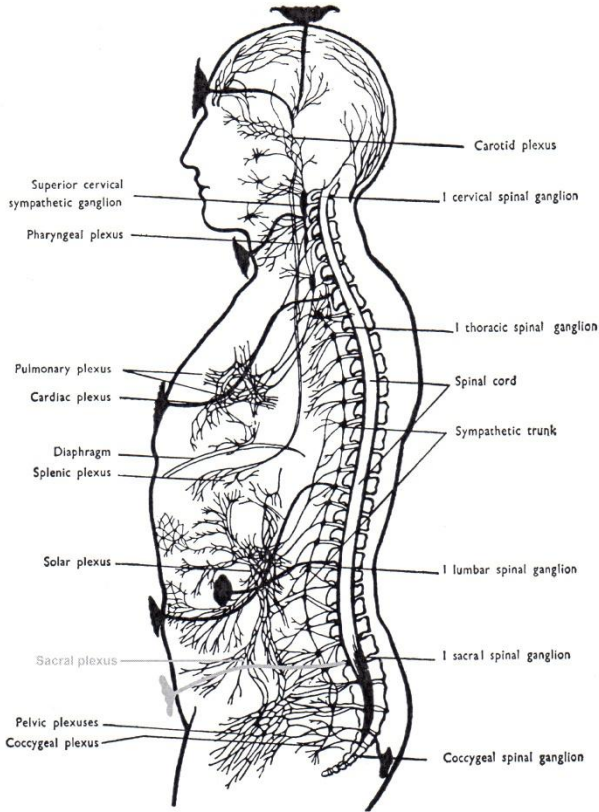
*Hand colored by Adam McLain—<http://www.alchemy.dial.pipex.com>*

**From Musæum Hermeticum**

# *A Tantric Diagram of the Chakras*



# Leadbeater Diagram of the Chakras



THE CHAKRAS AND THE NERVOUS SYSTEM

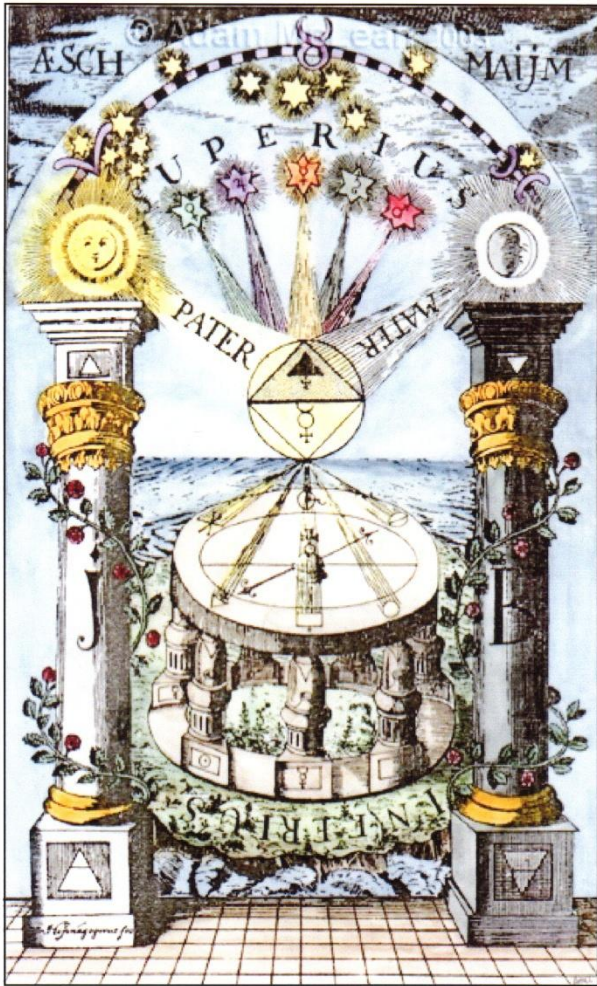
From *"The Chakras"* by C. W. Leadbeater  
 (Sacral Chakra—Svadishtana—added in gray)

**Symbols of the Triple  
Creative Fire-Force  
and Its Pathways in the  
Cerebrospinal System**



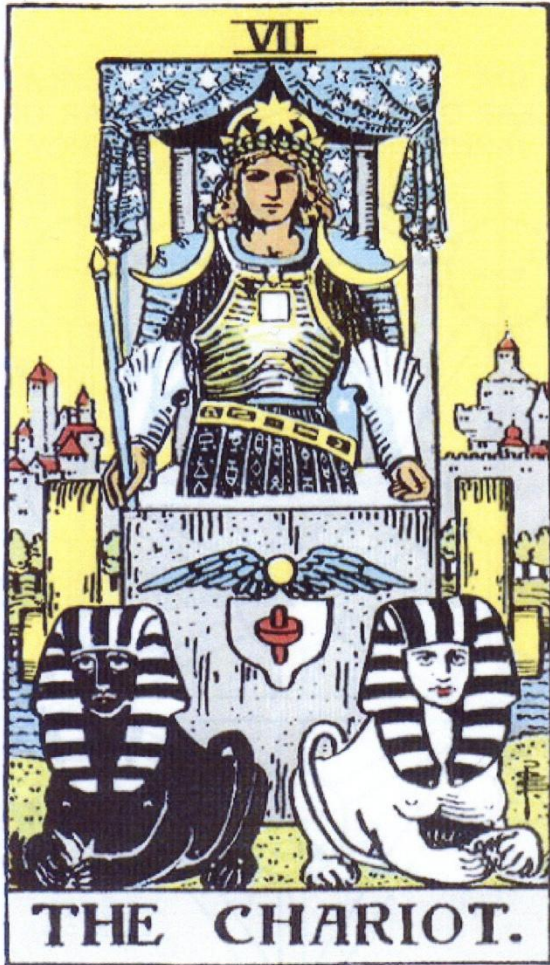


## THE CADUCEUS OF HERMES

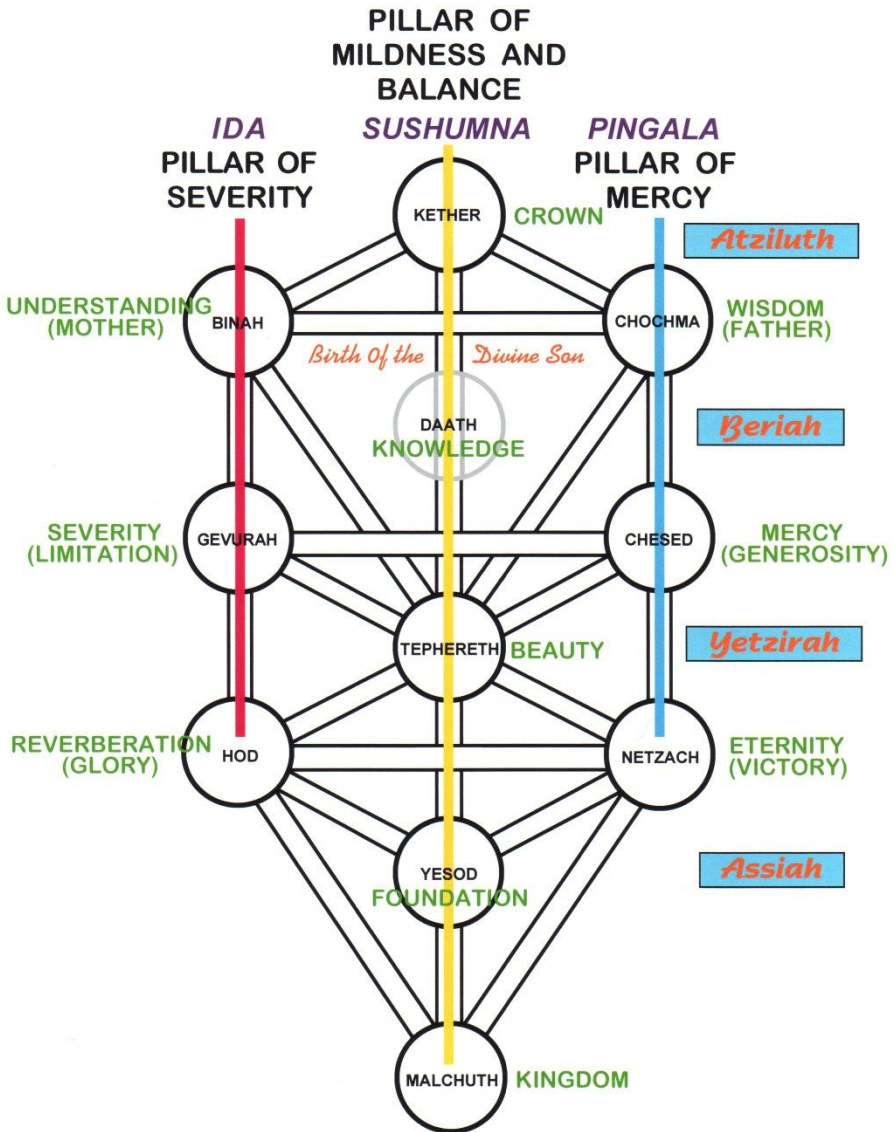


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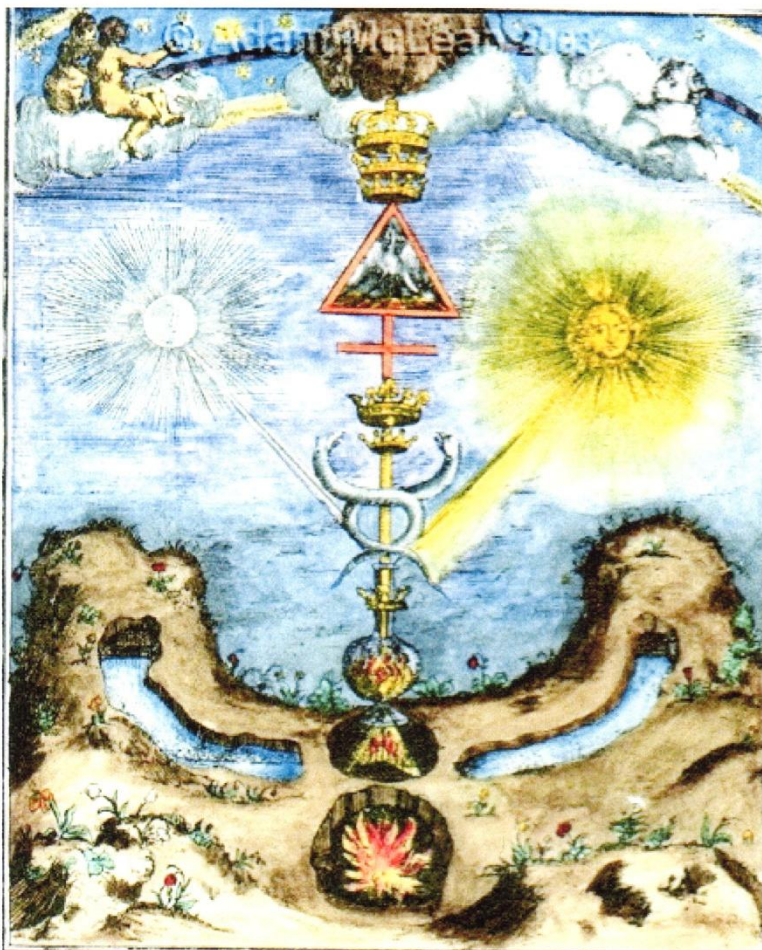
# THE TWO COLUMNS JACHIN AND BOAZ CONNECTED BY THE ROYAL ARCH OF THE TEMPLE



**THE 7th MAJOR TRUMP CARD  
OF THE TAROT**



## THE TREE OF LIFE (of the Kabbalah)



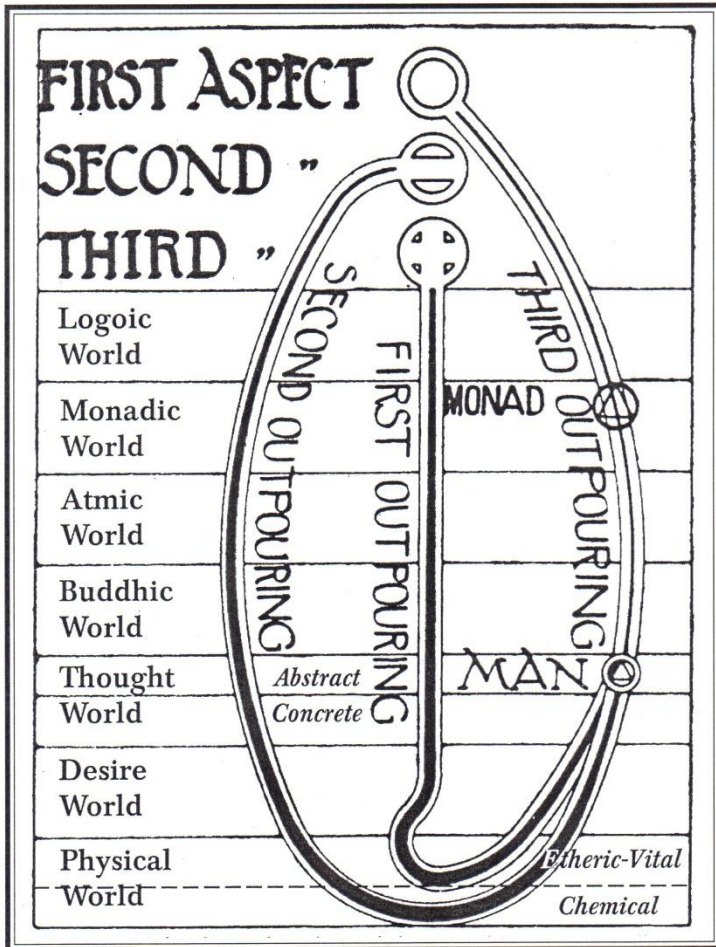
Hand colored by Adam McLean—<http://www.alchemy.dial.pipex.com>

## THE HERMETIC TREE OF LIFE IN THE GARDEN OF EDEN

*With the Rivers that Nourish It  
and the Fire That Vitalizes It*

**The Universal  
Life-Force**  
*An Essay*

# The 3 Outpourings of the Life-Force



From "The Causal Body and the Ego" by A. E. Powell

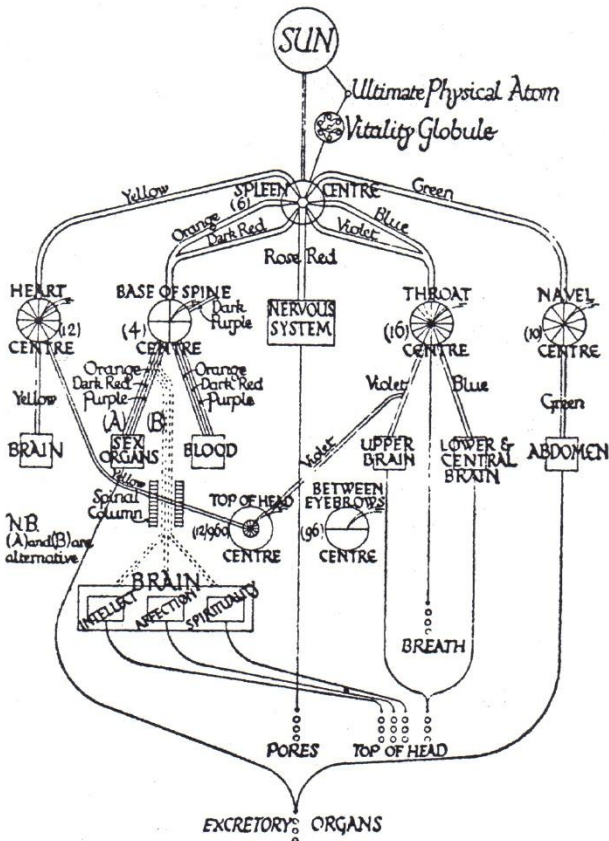
## CHARACTERISTICS OF THE PHILOSOPHICAL PRINCIPLES

*(Compare horizontally, not vertically)*

<u>Mercury</u>	<u>Sulfur</u>	<u>Salt</u>
Neutral	Positive	Negative
Hermaphrodite	Masculine	Feminine
Reconciling	Active	Passive
Omnidirectional Omnipresent	Directional Vectoral	Inertial Fixed
Sphere	Pyramid-Prism	Cube
Balance	Will in Action	Receptive Foundation
Sattva	Rajas	Tamas
Sushumna	Pingala	Ida
Sensory nerve segment of spinal cord	Motor nerve segment of spinal cord	Sympathetic nerve segment of spinal cord
Wisdom	Impetuosity	Understanding
Father/Son	Holy Spirit	Mother-Space
Air-Water	Fire	Earth-Water
Solvent	Stirring Action	Solute
Spirit/Life	Soul	Body
Logos	Divine Workman	Celestial Virgin
Royal Arch	Jachin	Boaz
Middle	Right	Left
Harmony	Volition	Stability
Rhythm	Passion	Resistance
Mercury	Sun, Mars	Moon
Tao	Yang	Yin
Dissolving/Penetrating	Agitating	Crystallizing



# Distribution of Pranic Energy Streams through the Nervous System and the Chakras



From "The Etheric Double" by A. E. Powell

## THE UNIVERSAL LIFE-FORCE

We see life all around us. We also sense, or are subliminally aware of, much invisible life. We feel the great force of passion and emotion in ourselves and in others. Everyone who has a pet dog or cat has certainly sensed the variety of feelings which these intelligent domestic animals display. A few of us from direct experience, and most of us from watching television documentaries or movies, are aware of the expression of ferocity in wild animals, in certain primitive peoples, and in so-called civilized human beings in the battles fought in wars or in competitive contact sports.

We have experienced the tremendous and sometimes frightening energy released by crowds and mobs. We have heard the crash of thunder when an electric current burns its way through the air in a lightning bolt. We have felt the great force of air movement in the high winds of a great storm; and the force of the water when hit by a large ocean wave, or when crossing a fast-moving stream on foot, or standing at the bottom of a large waterfall, or rafting in white-water rapids.

We also feel the much subtler forces of powerful ideas and teachings; and the delicately uplifting feelings experienced while listening to fine music, or examining beautiful and masterful works of art. We have all, at one time or another, experienced the thrill of the intuitive flash, and felt the inspiration and awe when sitting or standing in a sanctuary or viewing startlingly-beautiful natural scenery. Some, or perhaps many, of us have had the indescribable experience of the ecstasy of oneness with Higher Being—union with God or the Source-of-all-Being—a stupendously shattering moment of infinite brilliance during which the outer world and our focus of identity as a human personality totally disappears, is extinguished, and for a split second we become our true Self—the formless Divine Spark.

All of this is the workings and expression of that mysterious agent called the **Universal Life-Force**. Before we explore the origin and nature of this mysterious power in more detail, let's see how various Scriptures and other mystical writings describe It.

In the beginning of **John's Gospel**, we read:

*"All things which came to be had life in Him. That life is the Light of men: a Light which shines in the darkness and which the darkness cannot comprehend."*

In the **Bhagavad Gita**, the "Lord's Song" or "Song Celestial," fairly direct statements are made in the distinctive style of the Eastern Scriptures. *Krishna*, an incarnation of the Solar Logos, who represents the Human Monad or Virgin Spirit, is teaching *Arjuna*, the Warrior, who represents the Human Higher Ego:

## Chapter 13

15. "Within all beings, yet outside them; unmoved, It yet moves indeed; so subtle is It you cannot comprehend It; far off It stands, and yet how near It is!"

16. "Undivided in beings It abides, seeming divided: this is That which should be known as the one who sustains, devours, and generates all beings."

17. "Light of lights, 'Beyond the Darkness' It is called; Wisdom, the Object of Wisdom, by Wisdom to be reached, seated in the hearts of all."

### And further on:

19. "Know thou that Matter, or 'Material Nature,' and Spirit, or 'Person,' are both without beginning; and know thou also that change or modifications and qualities are all matter-born."

20. "Material Nature is said to be the cause of the generation of causes and effects; Spirit or Person is said to be the cause of the enjoyment of pleasure and pain."

21. "For Spirit or Person [**the Higher Ego**] is lodged in Material Nature, experiencing the constituents or qualities that arise from it; because he attaches himself to these, he comes to birth in good and evil wombs [**various personalities**]."

22. "And yet another One there is who, surveying and approving, supports and Himself experiences the constituents of Nature—the Mighty Lord: 'Highest Self' some call Him, the 'Highest Person' in this body [**the Virgin Spirit or Monad**]."

## Chapter 14

3. "My womb is the great Eternal or Mother-Space; in that I place the germ; thence cometh the birth of all beings."

4. "In whatsoever wombs mortals are produced, the great Eternal Mother-Space is their womb, I their generating Father, Oh Arjuna."

5. "Harmony or Rhythm (**Sattva**), Motion (**Rajas**), Inertia (**Tamas**): such are the qualities or modes of Material Nature; matter-born, they bind fast in the body, Oh great-armed one, you who are the indestructible dweller in the body."

6. "Of these Harmony or Rhythm, from its stainlessness, luminous and healthy, bindeth by the attachment to bliss and the attachment to wisdom, Oh sinless one." [**The threefold Higher Ego in the Causal Body or Augoeides doesn't retain the shortcomings of the personality—these are retained as tendencies (Skandhas) in the four seed-atoms of the personality and must be corrected or transmuted through objective life in a personality.**]

7. "Motion, the passion-nature, know thou, is the source of attachment and thirst for life Oh Arjuna, that bindeth the dweller in the body by the attachment to action."

8. "But Inertia, know thou, born of unwisdom, is the deluder of all dwellers in the body; that bindeth by heedlessness, indolence and sloth, Oh Bharata." **[Bharata, a name given to Arjuna, means a "warrior caste"; it was also an ancient name for India.]**

9. "Harmony attacheth to bliss, Motion to action, Oh Bharata; Inertia, verily, having obscured wisdom, attacheth, on the contrary, to heedlessness."

## Chapter 15

12. "That splendor issuing from the sun **[spiritual fire]** that enlighteneth the whole world, that which is in the moon **[mental fire]** and in fire **[material fire]**, that splendor know as originating from Me."

13. "Permeating the soil, I support beings by My vital energy **[Prana or vitality]**, and having become the delicious Soma or watery moon, I nourish all plants as sap." **[This alludes to the vital fluids which are the carriers of the etheric plasmas which, in turn, are the media for the activity of the Life Force.]**

14. "I, having become the Fire of Life **[the Azoth or Universal Agent of Transmutation]**, take possession of the bodies of breathing things, and united with the life-breaths **[Pranic and Kundalini fires]**, I digest the four kinds of food **[the four elements fire, air, water and earth].**"

15. "I make My dwelling place in the hearts of all: from Me stem memory, wisdom, the dispelling of illusion. Through all the Scriptures it is I who should be known, for knowledge of Me is their purpose; I, indeed am both the knower and the inspirer of the Scriptures."

### And also in the Kathopanishad, Chapter 3:

"This One Life, hidden in all things, is yet not visible. He is to be seen, however, by the keen and subtle inner vision of those who are seers of the Real. Than this One Life, there is nothing higher. He is the end, the pillar marking the boundary of the Absolute—He the ultimate and supreme goal."

### The Psalms are more poetic and indirect:

#### Psalm 19

1. "The heavens declare the glory of God; and the firmament showeth His handiwork."

2. "Day unto day uttereth speech, and night unto night showeth knowledge."

3. "There is no speech nor language where their voice is not heard."

4. "Their line is gone out through all the earth, and their words to the end of the world. In them hath He set a tabernacle for the sun."

5. "Which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race."

6. "His going forth is from the end of the heaven, and His circuit unto the ends of it: and there is nothing hid from the heat thereof."

### **Psalm 29**

3. "The voice of the Lord is upon the waters: the God of glory thundereth: the Lord is upon many waters."

4. "The voice of the Lord is powerful; the voice of the Lord is full of majesty."

5. "The voice of the Lord breaketh the cedars; yea, the Lord breaketh the Cedars of Lebanon."

6. "He maketh them also to skip like a calf; Lebanon and Sirion like a young unicorn."

7. "The voice of the Lord divideth the flames of fire."

8. "The voice of the Lord shaketh the wilderness; the Lord shaketh the wilderness of Kadesh."

9. "The voice of the Lord maketh the hinds to calve, and discovereth the forests; and in His temple cloth everyone speak of His glory."

10. "The Lord sitteth upon the flood; yea, the Lord sitteth King forever."

### **Psalm 33**

4. "For the word of the Lord is right; and all His works are done in truth."

5. "He loveth righteousness and judgment: the earth is full of the goodness of the Lord."

6. "By the word of the Lord were the heavens made; and all the host of them by the breath of His mouth."

7. "He gathereth the waters of the sea together as a heap: He layeth up the depth in storehouses."

8. "Let all the earth fear the Lord: let all the inhabitants of the world stand in awe of Him."

9. "For He spake and it was done; He commanded, and it stood fast." **[The potential power of the Universal Life Force is awesome—it must be respected and venerated, and certainly not misused.]**

### **Psalm 127**

1. "EXCEPT THE LORD BUILD THE HOUSE, THEY LABOR IN VAIN THAT BUILD IT: except the Lord keep the city, the watchman waketh but in vain."

2. "It is vain for you to rise up early, to sit up late, to eat the bread of sorrows: for so He giveth His beloved sleep." **[So we, as person-**

**alities, are merely channels for the Life Force—which is the only true creative force.]**

Finally, we discover a specific description, but one which is couched in symbolism—given in the ***Emerald Tablet of Hermes*** (the *Tabula Smaragdina*). The title of the Tablet is:

***“The Secret Works of Churam Telat Machosot (Hermes Trismegistus)”***

which literally translated means:

***“The Secret Works of Hermes, the Three-in-One, Who Hides His One Essential Nature in Three Places of Safekeeping (or modes of expression). (1)”***

It may also be rendered as:

***“The Secret Works of CHuRaM (HeRMes), (the Universal Agent of Transmutation) One in Essence but Three in Aspect. (2)”***

The Tablet begins with the preamble:

*“It is true, no lie, certain, and to be depended upon, that the superior agrees with the inferior, and the inferior with the superior, to effect that one truly wonderful work. [i.e., **The great Hermetic axiom - “As above, so below.” (3)**] As all things owe their existence to the will of the ONLY ONE, so all things owe their origin to the ONE ONLY THING, the most hidden, by the arrangement of the ONLY GOD. The father of that ONE ONLY THING is the Sun, its mother is the Moon, the Wind carries it in its belly; but its nurse is a SPIRITUOUS EARTH. That ONE ONLY THING (after the ONE LIFE) is the father of all things in the Universe. Its power is perfect, after it has been united to a SPIRITUOUS EARTH. (4)”*

and concludes with the statement that:

***“It is ended now what I have said concerning the WORK OF THE SUN. Finish of the Tabula Smaragdina. (5)”***

The infinite ONE LIFE or Supreme Being is in perfect harmony, balance and completion **only in Its Unity**. The ONE LIFE first expresses Itself in manifestation through **polarization**—i.e., it splits into an active subjective I-centered positive pole of Spiritual Consciousness (*Father-Self*), and a passive objective negative pole of Matter (*Mother-Space*): the **Divine Masculine** and the **Divine Feminine, ROOT FIRE** and **ROOT WATER (6)**.

This first **duality** of Fire and Water **engenders conflict**—the former **bliss of Unity as infinite expansiveness** is shattered by the op-

pression of the infinitely dense objective Mother-Space compressing the subjective SELF into an **infinitesimally small point** of conscious awareness. The conflict is resolved by the "**birth of the Son (7)**"—"Fire" and "Water" interact to produce "Steam" or **ROOT AIR (8)**, which can now **do useful work**. The "Spirit of God" has "moved upon the face of the waters" to produce Light, which is "divided from the darkness (9)."

**The Universal Life-Force is the means by which Spirit or the inner "Person" acts upon its (or His) outer world of Matter or Mother-Space (or Her)**—and it is through this means that the parts are maintained relative to the whole (10). It is the Universal Life Force in its various aspects which not only preserves the structural integrity of a whole organism, but also that of the atomic and molecular units or energy patterns which comprise the organism (11). If this form-preserving aspect of the Life-Force were to be withdrawn for the shortest instant, the whole objectively-manifest universe would cease to exist.

**The Universal Life-Force is the Divine Breath**—the outbreathing of the Fire of Spirit of the ONE LIFE, its Essence. This outbreathing through the **POWER and WILL** of the subjective Consciousness is the **utterance of the Creative WORD**. This utterance produces **MOTION**, or Creative Activity within the Objective Mother-Space.

**Matter is really empty space**—bubbles of the Divine Breath of the ONE LIFE in the dense "amniotic" fluid of the infinite Mother-Space. "**Spirit**" and "**Matter**," then, are **one and indivisible**. These "bubbles" are the **fundamental units** or **quanta of consciousness** of the ONE LIFE in objective manifestation. In Theosophical jargon: "**Fohat** [i.e., Cosmic Electricity or the Life-Force]  **digs holes in Space.**" (*The process of building the "atomic" and "molecular" energy patterns of the seven world levels which make up a holistic picture of the Solar Life, and the interrelationship of this greater life with human life are both illustrated in Volume 1, pp. 13-18.*)

The **building blocks of matter**—the "subatomic particles" of modern physics—are really **energy patterns localized in space by a whirling or twisting action**. This whirling or twisting is one of the most fundamental properties of matter, in both occult science and modern theoretical physics. It has been referred to as "**the Quantum of Action (12)**," and as the fundamental unit of objective space (13). One of the best known of the Hermetic writings—"Poemandres, the Vision of Hermes (14)"—describes it mystically in an eloquent teaching of cosmogenesis or world-building:

*"The (Divine) Workman [the Demiurge or "Holy Spirit"] moved through space like a whirlwind, organizing Chaos into orderly levels of worlds."*

This whole process of polarization and outbreathing—the **first creative activity** of the Universal Life-Force—is completely in line with the "**Big Bang**" Theory of cosmogenesis embraced by modern science. The bubble model and the subsequent **organization** of these **fundamental units of the Divine Breath** to produce the various **levels of worlds** is also completely in line with the recent controversial Theory of

Supersymmetry and Superstrings of modern theoretical physics (15). This model may finally allow the reconciliation of the four (or five) fundamental Forces (*which are aspects of the Universal Life-Force*) into a General Unified Theory (“GUT”) to holistically describe the Cosmos, an effort begun by Einstein and other pioneers, and now a major goal of Theoretical Physics.

Such progressive scientific thought will lead to a **new, more powerful mysticism**—a reuniting of philosophy, religion and science into a **conscious realization** which will produce more enlightenment and objectivity than that which prevailed in former times: e.g., in ancient Greece at the height of the Mystery Schools, Gnosticism, early Christianity, the Kabbalistic Schools, and the various Renaissance movements such as Alchemy and Rosicrucianism.

The **four forces of modern physics** (a fifth has been postulated) are aspects of the Universal Life-Force—its manifestation in the phenomena of the space-time continuum of the Physical World.

**The Sun is an energy pump—a cosmic heart**—which concentrates and radiates out various aspects of the Life-Force which manifest as creative, preservative and destructive energies at all levels of the Solar System (*the Macrocosm*). The **human heart** and the pulsating **ultimate physical atom** or “Anu” likewise are pumps for the circulation of the Life Force throughout **Man** (*the Microcosm*) and the **submicroscopic world** of chemical atoms and molecules. (*This idea is illustrated on page 7.*) The **Work of the Sun** is described mystically in the **Emerald Tablet of Hermes**; and the activity of the Life-Force as the **Universal Agent of Transmutation** is hidden in the title of that ancient alchemical formula (*see Above*).

**The one essence of the Universal Agent (the Life-Force) has been named “Azoth”**—and its three aspects, the **three “Philosophical Principles,”** were called by the Alchemists **“Salt,” “Sulfur” and “Mercury.”** The three Philosophical Principles correspond to the **“Trigunas” or Modes (or Constituents) of Material Nature**—as eloquently described (*see above*) in the Bhagavad Gita: **“Tamas,” “Rajas” and “Sattva.”**

- **“Salt” or “Tamas”** is the inertial principle of form—the passive, negative or resisting force; also the darkness of ignorance.
- **“Sulfur” or “Rajas”** is the fiery, driving, volitional principle—the active, positive force.
- **“Mercury” or “Sattva”** is the harmonizing, rhythmic and dissolving principle—the neutral, reconciling force.

These three principles or forces are the **reflections in the material worlds of form**—of the three Aspects of Consciousness WILL-



POWER (*Ichchha*), LOVE-WISDOM (*Jnana*), and ACTIVE INTELLIGENCE (*Kriya*).

The Sun is, within the Solar System, the source of three aspects of the Universal Life-Force—FOHAT or **Electricity**, PRANA or **Vitality**, and KUNDALINI or **Creative “Serpent Fire.”**

- **Fohat or Electricity**, the Primary Force—is the individuating force of the **spiritual fire** of the First Aspect of Deity or Consciousness (*The “Father” principle*), and most probably relates to the **electromagnetic and weak forces (16)** of modern Physics. It is the FORM DESTROYING Principle.
- **Prana or Vitality**, the Vivifying Force—is the integrating force of the **mental fire** of the Second Aspect of Deity or Consciousness (*the Christ or “Son” principle*), and quite possibly relates to the **gravitational force** of modern physics. It is the FORM PRESERVING principle.
- **Kundalini or “Serpent Fire,”** the Creative Force—is **material fire**, the atomic and molecular organizing force of the Third Aspect of Deity or Consciousness (*the “Holy Spirit,” Demiurgic or Divine Workman principle*), probably relating to the **strong force** of modern physics, which binds together the nucleus of the chemical atom: the energy which is released in atomic and thermonuclear explosions. It is one of the fires of matter, emanating from the center of the Earth as well as from the Sun. It is the FORM CREATING principle.

The field of evolution for the Virgin Spirits or Monads of younger Life Waves is prepared, maintained and expressed by **three outpourings** of the Life-Force from the Solar Logos.

- **The First Outpouring** organizes the atomic and molecular force-matter of each of the seven levels of worlds which comprise the Solar System. This first outpouring emanates from the **Third Aspect of Deity** (*the Divine Fiery Workman or Activity principle*), its will-force holding these smaller and larger aggregates of fundamental super-symmetrical “Bubbles in Mother-Space” together in **specific force patterns called “Spirillae”** (*the Superstrings of modern Physics*). This is the FORM CREATING agency, which expresses as the **Kundalini “serpent fire”** after it has completed its “descent” into the densest matter and then begun its “ascent” back to its source.
- **The Second Outpouring** assembles the atomic and molecular aggregates into forms or organisms and **ensouls these** with the younger Monads which gain experience by working through them in the various levels of worlds in which they are formed. This second outpouring emanates from the **Second Aspect of**

**Deity** (the Love-Wisdom or Christ principle). This is the origin of Prana: the force of vitality which holds the organisms together. This is the FORM PRESERVING agency.

- **The Third Outpouring** bestows the spiritual force of **individuality** at that point of development which occurs when the **spiritual consciousness** of the Monad can directly contact and “**dwelt within**” its vehicles of form through the **link of mind**. This third outpouring emanates from the **First Aspect of Deity** (the Will-Power or Father principle). This is the FORM DESTROYING agency.

These points are summarized in the diagram on page 77.

In alchemical transformations, the Life Force is brought to bear at various levels to break up crystallization, separate the useful from the useless, transmute the coarse into the fine (i.e., *break up larger agglomerates into smaller ones*) and recombine these into a more perfect body.

The Universal Life Force is a precious and sacred resource in us **which must not be wasted or misused**. When we learn to conserve and direct this force within ourselves for positive and creative purposes, we will have become a channel for the taking on and transmuting of the “sins of the world.” We are then said to be “Christed,” to be the “Holy Grail,” and the “Philosopher’s Stone” of Alchemy; and as the Solar Christ was made to say through the man Jesus:

**“Whosoever shall drink of the water that I shall give him shall never thirst, but the water shall be in him a well of water springing up into everlasting life.”**

## NOTES

(1) **Telat** in Arabic and Aramaic means “three”; **Machosot** in Hebrew means “places of safekeeping.”

(2) **CHuRaM** and **HeRMes** are written in this manner to indicate that they are triple root words which hide the meaning of the trinity of Root Fire, Root Air and Root Water—i.e., these elements in their most abstract sense. **CHamah** is cosmic electricity or *Fohat*, the cold, spiritual fire of interstellar space and the destructive aspect of the Life-Force, received and focused by the Sun and reradiated out to the planetary system. **Ruach** is spirit-air-wind, mental fire or *Prana*, the preserving aspect of the Life-Force, which maintains the composite forms of all organisms and ensouls them with sentient capacity. **Mayim** is the Water of Life and also the material fire or *Kundalini*, the form-creating aspect of the Life-Force which whirls around free energy to localize it in space

as the atomic and molecular energy patterns of which are constituted the seven worlds of the Solar Life.

(3) The great Hermetic axiom or Law of Correspondences, "As above, so below," implies that from the intimate knowledge of our most familiar world (*i.e.*, *ourselves*), can be inferred the nature of the worlds immediately superior (*above*) and inferior (*below*) to it. The significance of the maxim "Man, know thyself!" becomes evident in light of this.

(4) The remainder of the preamble of the Emerald Tablet may be interpreted as follows: The **ONLY GOD** is the First Logos, the *Laya Center* or first focal point of consciousness of the Solar system—the interface between the manifest and the unmanifest—pure "I", the Prime Mover or Crown of all Being, yet itself beyond being. It is the ultimate subjective state—the ultimate subject behind every conceivable object, the silent witness or Peaceful Self (*Shanta Atman*).

The **ONLY ONE** is the Second Logos, pure subjective being, the "I AM" or first Inner Self of the solar system. It is pure Spirit or *Purusha*, the Father or Shiva principle and the actual source of all beings in the Solar system.

The **ONE ONLY THING** is the Third Logos or first actively creative individual or person of the Solar System. It is the Christ, Son or Vishnu principle, the "I AM I"—the Self conditioned by the knowledge of its outer world of matter. Because it is the progeny, or rather reconciliation, of the polarities of Fire and Water, Spirit and Matter, subjective and objective (*which reconciliation is Air or Steam*), the Sun (Root Fire, pure subjective Spirit or Purusha) is said to be its father, and the Moon (Root Water, pure objective Matter or Mūlaprakriti) is said to be its mother. Because it is Root Air, the Wind (*Chit or the cognitive aspect of consciousness*) is said to be its womb (*i.e.*, "carries it in its belly") to effect its gestation as the first persona or Heavenly Man (*Anthropos, Adam Kadmon or "First Adam"—the "Ancient of Days"*) of the Solar System. Its Nurse—a "Spirituous Earth"—is the Solar *Augeoides* or Causal Body of abstract mental energy. When it has united with and completely ensouled this body of the Fire-Mist (*Eden*), its power to express and actively create is complete. This actively creative potential is actualized as the Holy Spirit or Brahmā principle, the "I WILL BE WHAT I WILL BE"—the Demiurge or Divine fiery Workman (*Jehovah*)—the creator of the Inferior Worlds of Form (*Rūpa*).

(5) The sun is our immediate source of the Life-Force—the one essence of it called, alchemically, "*Azoth*," and the three aspects of it called, theosophically, *Fohat, Prana* and *Kundalini*—which it receives and focuses from a higher level of cosmos, and reradiates out to the planetary worlds within the solar system.

(6) The masculine potency is characterized by wisdom, inspiration, active initiative, impulsiveness, expansiveness, generosity, joviality and magnanimity. The feminine potency is characterized by receptive intelligence, imagination, passivity, limitation and resistance, and learned skills. Root Fire is pure subjective Spirit or Inner Person. Root Water is the pure ground of the objective outer world.

(7) The “Son” (*Root Air or Steam*) should more accurately be called “Son-Daughter” because it is the hermaphrodite progeny of its Father (*Inner Self or Spirit*) and its Mother (*Outer World, Matter or Mother-Space*).

(8) Root Fire and Root Water constitute the polarity of the opposites of activity and passive resistance. The active and resistive forces by themselves would interact to produce endless conflict if it were not for the agency of a third force—that of reconciliation. In this manner, fire and water first interact to produce the conflict of boiling, which reconciles as steam. The steam dissipates the turbulent energy of boiling conflict by reconciling it into mechanical pressure which can be directed to perform useful work. Root Fire and Root Water similarly reconcile as Root Air or directed Mind, which can now focus conscious energy into actively-creative potential.

(9) Dark Space, the unmanifest, unlimited, undifferentiated, unconditioned, ultimate Reality, is the parent of Light Space, the manifest, limited, differentiated, conditioned, imminent reality.

(10) The Life-Force is the connection between cause and effect. In terms of modern physics, this connection is manifested in the physical world by a light-wave. In higher abstract space, cause and effect merge together; and at this level of reality, consciousness can see the effects of many causes all at once. In the physical world, cause and effect are “pulled apart,” and as a consequence of this our inner vision is obscured.

(11) This preservative aspect of the Life-Force is called *Prana* or Vitality.

(12) See Arthur M. Young’s “*The Reflexive Universe*” for an excellent presentation of this idea.

(13) See Roger Penrose’s Twister Space concept in “*Super-strings—and the Search for the Theory of Everything*” by F. David Peat, where the twister (*the Quantum of Action*) is the fundamental unit of space. The older idea of space as a continuum of infinitesimal points is replaced by the quantum philosophy of space made up of a chain of events (*twisters*).

(14) “*Poemandres—The Vision of Hermes*” is the 2<sup>nd</sup> of the 17 books which make up “*The Divine Pymander of Hermes*.”

(15) See “*Superstrings—and the Search for the Theory of Everything*” by F. David Peat.

(16) The Weak Force acts upon electrons and is involved in the Beta decay of radioactive elements. This force can be combined or coupled with the Electromagnetic Force into the “Electro-Weak” Force—the probable correspondence with the *Fohat* of Theosophy.

## **Part 3**

*The Spinal Column and  
the Chakras, Part 2*

## MAN — THE DIVINE BOOK

The book in which the letters of the mysteries are written visibly, discernibly, tangibly, and legibly, so that everything one desires to know can best be found in this self-same book, inscribed by the finger of God; the book compared with which, if it is properly read, all other books are nothing but dead letters—know that this book is the book of man, and should not be sought anywhere but in man alone. Man is the book in which all the mysteries are recorded; but this book is interpreted by God.

If you would gain understanding of the whole treasury that the letters enclose, possess, and encompass, you must gain it from far off, namely, from Him who taught man how to compose the letters. . . . For it is not on paper that you will find the power to understand, but in Him who put the words on paper.

Man is born of the earth, therefore he also has in him the nature of the earth. But later, in his new birth, he is of God and in this form receives divine nature. Just as man in nature is illumined by the sidereal light that he may know nature, so he is illumined by the Holy Ghost that he may know God in His essence. For no one can know God unless he is of divine nature, and no one can know nature unless he is of nature. Everyone is bound to that in which he originates and to which he must at some time return.

The light of nature is a steward of the Holy Light. What harm comes to the natural tongue because the fiery tongue has spoken? Or how does the fiery tongue offend against the natural one? It is the same as with a man and a woman, who both give birth to a child; without both this could not be. Similarly, both lights were given man, to dwell within him.

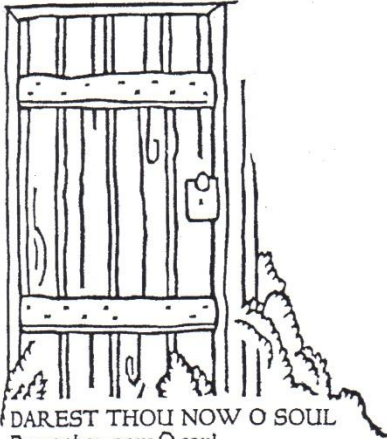
How marvelously man is made and formed if one penetrates into his true nature . . . and it is a great thing—consider for once, that there is nothing in heaven or in earth that is not also in man. . . . In him is God who is also in Heaven; and all the forces of Heaven operate likewise in man. Where else can Heaven be rediscovered if not in man? Since it acts from us, it must also be in us. Therefore it knows our prayer even before we have uttered it, for it is closer to our hearts than to our words. . . . God made his Heaven in man beautiful and great, noble and good; for God is in His Heaven, i.e., in man. For He Himself says that He is in us, and that we are His temple.

Thoughts are free and subject to no rule. On them rests the freedom of man, and they tower above the light of nature. For thoughts give birth to a creative force that is neither elemental or sidereal. . . . Thoughts create a new heaven, a new firmament, and a new source of energy, from which new arts flow. . . . When a man undertakes to create something, he establishes a new heaven, as it were, and from it the work that he desires to create flows into him. . . . For such is the immensity of man that he is greater than heaven and earth.

**Paracelsus**

From Walt Whitman's "Leaves of Grass"

[BOOK XXX.] WHISPERS OF HEAVENLY DEATH



DAREST THOU NOW O SOUL

Darest thou now O soul,  
Walk out with me toward the unknown region,  
Where neither ground is for the feet nor any path to follow?

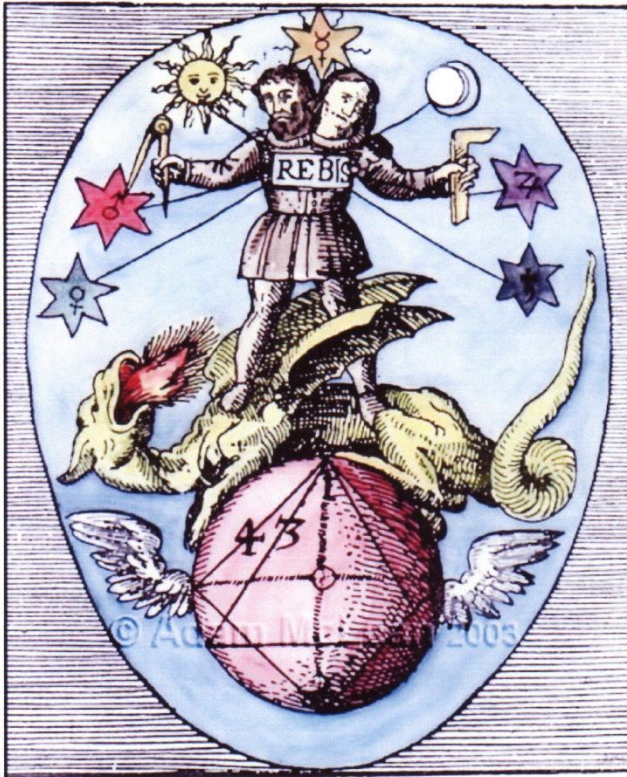
No map there, nor guide,  
Nor voice sounding, nor touch of human hand,  
Nor face with blooming flesh, nor lips, nor eyes, are in that land.

I know it not O soul,  
Nor dost thou, all is a blank before us,  
All waits undream'd of in that region, that inaccessible land.

Till when the ties loosen,  
All but the ties eternal, Time and Space,  
Nor darkness, gravitation, sense, nor any bounds bounding us.

Then we burst forth, we float,  
In Time and Space O soul, prepared for them,  
Equal, equipt at last, (O joy! O fruit of all!) them to fulfil O soul.

# 32nd Degree Sublime Prince of the Royal Secret



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## THE MASONIC ANDROGYNE



## THE SPINAL COLUMN AND THE CHAKRAS— PART II

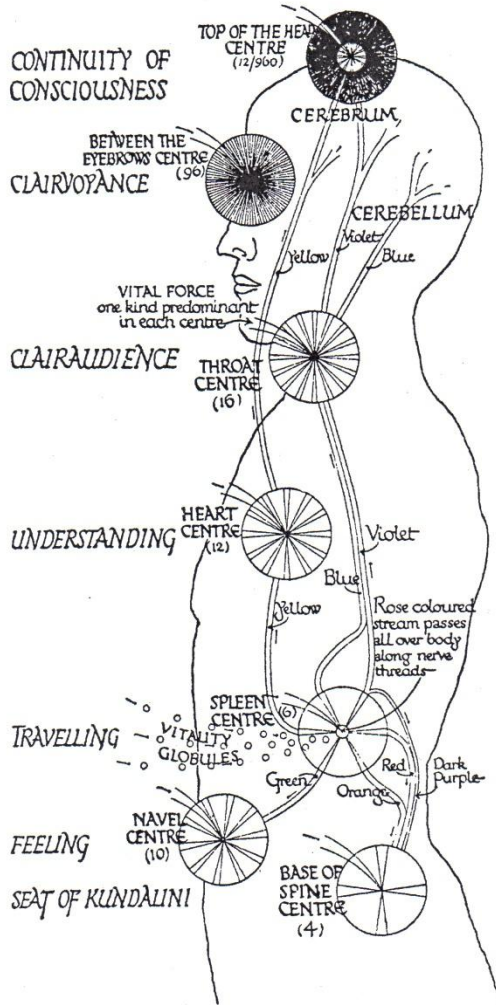
- **The Chakras are Etheric Force Centers or Vortices** — and as such are the negative poles of our spiritual centers, i.e. the passive points of entry or ***portals for pranic and psychic*** (i.e., *emotional and mental*) forces which energize the functions of the physical body. The etheric Chakras are located at the surface of the vital body.
- **Our Consciousness Should Properly be Centered in the “Brain Stars”** — the positive poles of our spiritual centers, i.e., the active points of entry for the spiritual will-force of the Higher Ego to control its lower vehicles. ***Conscious development of these brain centers should precede the “opening” of the cerebrospinal Chakras.***
- **“Woe Be to the Mortal” Who Prematurely Awakens the Kundalini Serpent Fire** — before development of the spiritual will and suitable preparation (i.e., *purification and transmutation*) of the four vehicles of the personality.
- **The Five Major Spinal Chakras May be Considered in the Light of a Progressive Transition of Egoic Consciousness in the Personality** — and also as the serial transmutation of the five lower elements (*earth, water, fire, air and ether*). This constitutes the building of the temple of the spirit in the compound physical body.
- **Base or Root Chakra (Muladhara)** — focuses consciousness strictly in the physical body—***“of the Earth, earthy”***: the anal consciousness of Freud. This center is the seat of the Kundalini serpent-fire, and its transmutation results in the ***merging of the earthly and heavenly kingdoms in man.***
- **Sacral Chakra (Svadishtana)** — expresses purely sensual consciousness, and fantasy in relationships. It is the seat of the genital consciousness of Freud. ***It represents the watery element, the natural direction of flow of which is down.*** It expresses the EROS aspect of love.
- **Navel or Solar Plexus Chakra (Manipura)** — is the gateway for the emotions and the projection of volitional energy. In the ordinary person, its function may be described as “looking out for number one.” ***It represents the fiery element,*** and is the seat of self-centeredness, anger and power trips, and of negative (involuntary) clairvoyance.
- **Heart Chakra (Anahata)** — is the ***center of balance*** for the whole Chakra system and the focal point of altruism and love. ***Of***

*the airy element*, it harmonizes the fiery and watery elements and is the synthesis of them. It, together with the Crown and Solar Plexus Chakras, are the only three which receive psychic and spiritual energies directly from higher dimensions. It expresses the PHILOS aspect of love.

- **Throat Chakra (*Vishuddha*)** — is the center for the expression of aesthetic creativity. In it, the mundane elements earth, water, fire and air are refined to their purest state and *their essence dissolved into ether*. It is the seat of clairaudience and the ability of vocal expression.
- **Brow Chakra (*Ajna*)** — is the first of the head centers. It is associated with the *quality and element of thought and all aspects of the mind*, and embodies the root essences of all the five lower elements expressed at this level. It is the center for positive (*voluntary*) clairvoyance, the subtle organ of visualization and the expression of intuitive wisdom. It expresses the AGAPE aspect of love.
- **Crown Chakra (*Sahasrara*)** — is the highest of the major centers, and represents the Inner Guru or Master and a state of *Samadhi* or Adoration. Its full development imparts *conscious immortality or continuity of consciousness*. This center together with the Brow and Alta Major (*the higher octave of the Throat Chakra*) Centers constitute a spiritual triangle through which the three Aspects of Consciousness (*Will, Wisdom and Activity*) are expressed.
- **The Etheric Vital Body is the Medium for Vitality** — as well as the interface for the transmission of psychic and spiritual impulses to the physical brain consciousness.
- **The Vital Force or Prana** — carried by the “Vitality Globules,” is absorbed by the Splenic Chakra (*a minor but important center*), refracted there into its seven component “colors,” and distributed in five streams to the nervous system and other Chakras to vitalize the various physical and psychic functions expressed through the physical body.

# LOCATION AND FUNCTION OF THE MAJOR CHAKRAS

## MAN AND HIS ETHERIC CENTRES



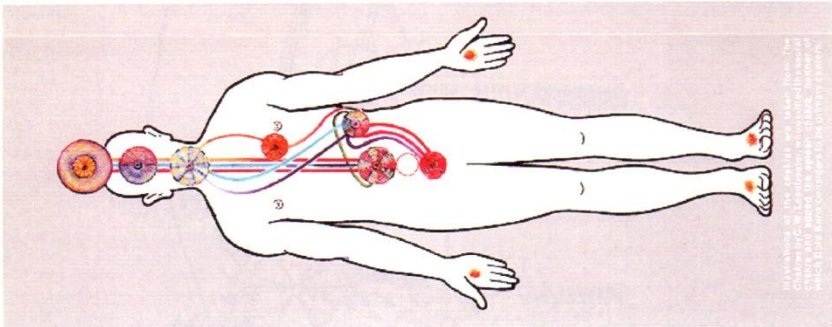
(From A. E. Powell, "The Etheric Double")

From S. Karagula and D. Kunz, "The Chakras and the Human Energy Fields"

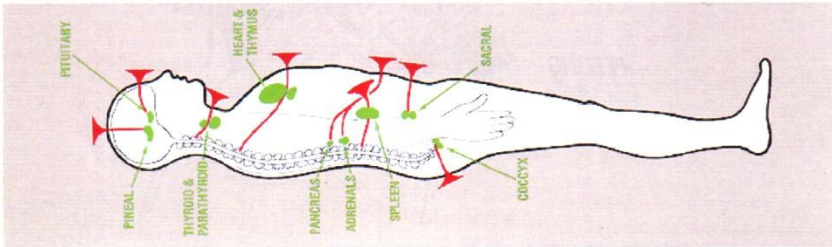
**THE CHAKRAS**



**CHAKRA SYSTEM**

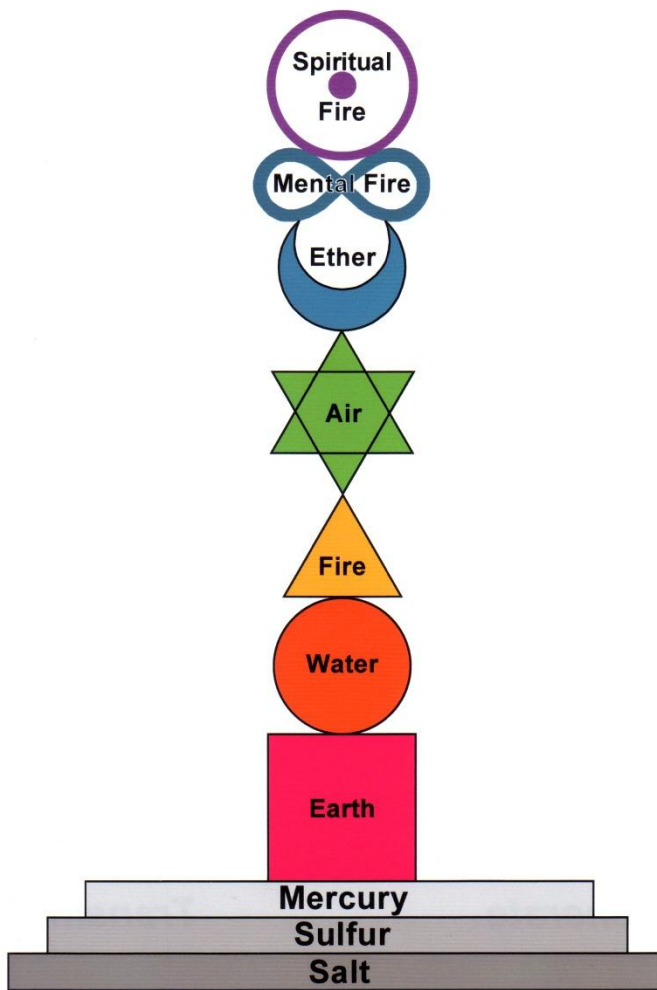


**ENDOCRINE GLANDS**

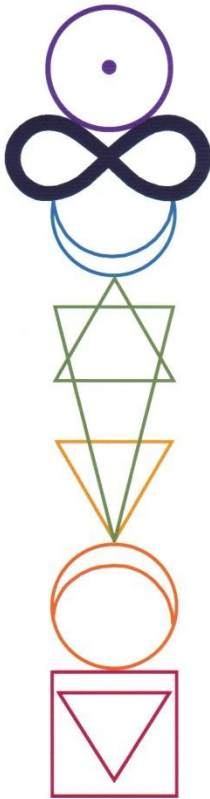


**THEOSOPHICAL DEPICTION OF THE CHAKRA SYSTEM**

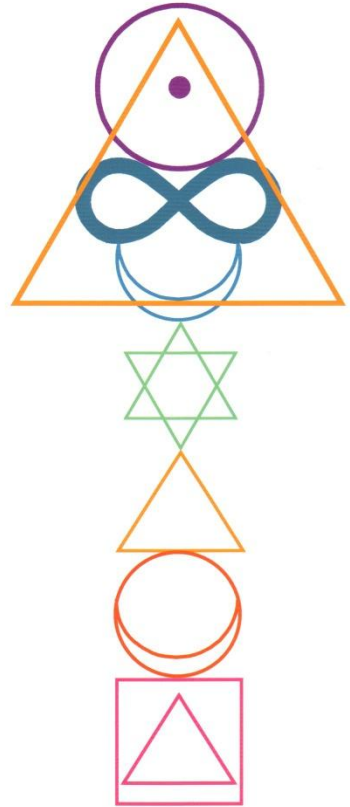
# *The Subtle Temple or Stupa within the Body*



# SYMBOLIC REPRESENTATION OF THE PSYCHO-SPIRITUAL CENTERS

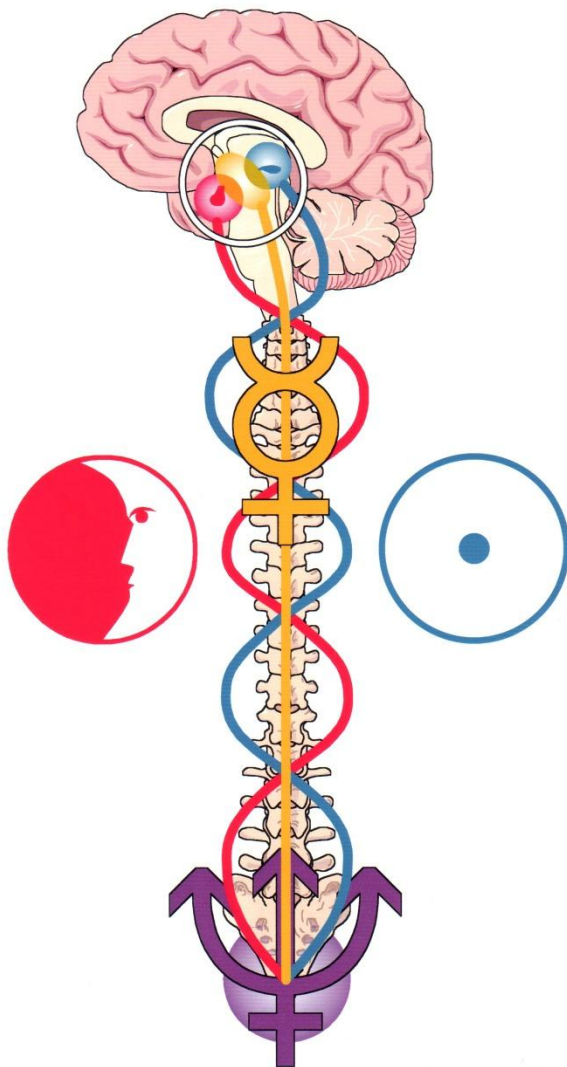


***Unregenerate***

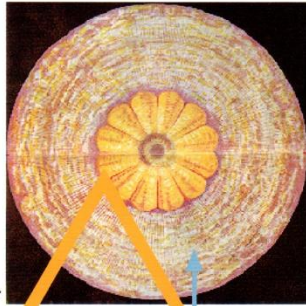


***Transmuted***

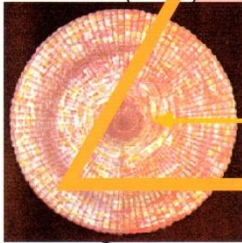
# *The Triple Current*



**A**

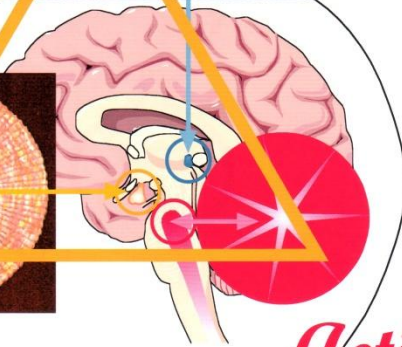


*Will*



*Wisdom*

**Ka**



*Activity*

**Tha**

# *The Golden Triangle*



# Spiritual Centers

*An Essay on the Etheric Chakras*

# SPIRITUAL CENTERS

The individual man or woman, which we may call, for the sake of brevity, "the man," is a reflection of a greater Cosmos—a vaster Being—embodied in the Solar System. The individual man, accordingly, has been called the "Microcosm," and the greater Being of the Solar System, the "Macrocosm." The greater Being, the Solar Logos, whose outer body of manifestation is the entire Solar System, has **seven** Spiritual Centers which have been called, variously, the "Seven Governors," the "Seven Lords," the "Seven Rays," the "Seven Sacred Planets" and the "Seven Spirits before the Throne." These may be thought of as the **archetypal qualities or attributes** of the Solar Logos, and they have been described as:

- I. Will-Power
- II. Love-Wisdom
- III. Active Intelligence
- IV. Harmony (Through Conflict or Balancing the Opposites)
- V. Concrete Knowledge and Science
- VI. Devotion and Idealism
- VII. Ritual, Order and Synthesis (or Ceremonial Order and Magic)

Our Solar System is, in turn, an outer body of manifestation of a corresponding Spiritual Center within a still vaster Being whose scale comprises the Zodiac—a group of stars and constellations of which our Sun is a member. (*Other components of this Being are said to include Ursa Major or the Big Dipper, the Pleiades, and the star Sirius.*) This vaster Being has been called "He of Whom Naught can be Said." The individual man, the Microcosm, also contains within himself spiritual centers which are reflections of the Sacred Planetary Spiritual Centers of the Solar System, the Macrocosm.

Assignment of planets, stars and constellations as outer bodies of manifestation of Macrocosmic Spiritual Centers is, to say the least, controversial, and such knowledge is said to be imparted only in the Higher Initiations. Casual bandying about of such assignments should be looked upon as speculative. Assignment of planetary influences to the spiritual centers in man is likewise controversial. The connection of these centers with nerve plexuses and ganglia, with brain centers, and with various physical organs and senses is on more solid ground, however.

It is important that we know this latter relationship because it not only increases our knowledge about the functioning of our bodies as machines, but also about how these functions are vitalized, and how the Life Force is expressed through our emotional, mental and spiritual channels. This knowledge is useful also because it provides insights about our spiritual development.

Just as the Spiritual Centers of the Being expressed by the Solar System are said to be located in Interplanetary Space rather than directly in the planetary bodies themselves, so the true spiritual centers in each

of us as a Microcosm are not located in the spinal “chakras,” the force centers or vortices at the surface of the etheric vital body, but are expressed in the circulation of Life Force through the heart and head centers.

As there are seven Planetary Spirits before the Throne of the Solar Logos, so there are seven major spiritual centers in each of us which are the reflections of these Planetary Spirits. The **positive poles** of these centers in us are located in the etheric brain, and have been called (*by Paracelsus*) the “brain stars.” The spinal chakras are the **negative poles** of our spiritual centers. Bonafide spiritual teachers never recommend meditation on or conscious development of the spinal centers. Development, rather, of the positive brain centers and the spiritual will, and the raising of consciousness thereby, which will automatically and safely open the spinal centers indirectly, is urged.

Let's go into somewhat more detail about our spiritual centers, and Biblical references to these, particularly in the Book of Revelation, the Apocalypse of St. John the Divine. First, however, I would like to make an observation about how various scriptures symbolize our three main levels of being. These levels of being consist of:

- 1) The **Divine Spark or Monad, our Core SELF** which is a direct extension of God. At this level we experience At-One-Ment.
- 2) The **Spiritual Ego or “Higher Self.”** the vehicle of the Monad through which the three aspects of consciousness—Will, Wisdom and Active Intelligence unfold. At this level we experience our true intelligence and our conscience. This is the “Inner Knower,” the receptacle of the quintessence of all our previous life experiences.
- 3) The **four-fold Personality, the “lower self,”** which is the vehicle of our present life experience.

In the Bhagavad Gita (*the “Lord’s Song”*), the Lord Krishna represents the Divine Monad, the warrior Arjuna the Higher Ego, and those which Arjuna is to fight the personality which is to be conquered and transformed. In the Psalms, the Lord is the Monad, the King is the Higher Ego, and the enemies are the elements of the Personality to be subdued. **Psalm 110 is a good example:**

1. “The Lord said unto my Lord (the King), sit thou at my right hand, until I make thine enemies thy footstool.
2. “The Lord shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies.
3. “Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth.
4. “The Lord hath sworn, and will not repent, thou art a priest forever after the Order of Melchizedek.

5. "The Lord at thy right hand shall strike through kings in the day of his wrath (refers to fake pretenders in the Personality).
6. "He shall judge among the heathen, He shall fill the places with the dead bodies; He shall wound the heads over many countries.
7. "He shall drink of the brook in the way: therefore shall He lift up the head" (refers to raising the Creative Force—Kundalini, the Water of Life, and opening up the head centers).

In the Book of Revelation, Christ Jesus represents the Divine Monad, John "in the spirit" the Higher Ego, and John in his ordinary waking state the Personality, who is speaking to us, fellow personalities who wish to be illuminated. In the first Chapter, the Monad, according to one possible interpretation, is instructing the Higher Ego about the Spiritual Centers. These are symbolized by the seven Stars or Angels of the seven Churches of Asia, which represent the positive poles or brain centers; and the seven Golden Candlesticks or the Churches themselves, which represent the negative poles—the seven major spinal centers. The Higher Ego, through John's personality, is passing on the information to us and will be sharing his experiences with us when we are ready.

### **Quoting from Revelation, Chapter 1:**

1. "JOHN to the seven Churches which are in Asia: Grace be unto you, and peace, from Him which is, and which was, and which is to come; and from the seven Spirits which are before His Throne;
2. "And from Christ Jesus, who is the faithful witness, and the first begotten of the dead, and the Prince of the Kings of the Earth. Unto Him that loved us, and washed us from our sins in his own blood.
3. "And hath made us kings and priests unto God and his Father, to Him be glory and dominion for ever and ever, amen. . . .
4. " . . . I, John, who am also your brother and companion in tribulation, and in the kingdom and patience of Christ Jesus, was in the isle that is called Patmos<sup>1</sup>, for the word of God, and for the testimony of Christ Jesus.

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#### **<sup>1</sup> Unity Metaphysical Bible Dictionary—**

**Patmos** (Lit. "Mortal") — "The rocky island on the Aegean Sea to which John was banished and where he received the vision recorded in the Book of Revelation."

**Metaphysically**, "it is a place in consciousness where we realize through Spirit that the fleshly or carnal man produces nothing. When we are in Spirit the body is physically quiet; all sensation is primarily from the Spirit. So far as the I AM or spiritual is concerned, the physical body is a rock, void of sensation or activity. When we still the outer we get the inspiration of Spirit within us."

"Patmos means 'mortal,' and 'isle' suggests an isolated body of earth. This refers to the subjective body separated from its environment in the world and lifted in Spirit to the Lord's day, or degree of unfoldment where the higher law becomes operative. The voice that John heard behind him (*Rev. 1:10*) refers to the unseen or subjective consciousness, whose base of action in the body is the spinal cord and the medulla oblongata. It is there that divine law stores all the

5. "I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet,
6. "Saying, 'I am Alpha and Omega, the first and the last': and, 'What thou seest, write in a book, and send it unto the seven churches which are in Asia; unto Eph'e-sus, and unto Smyrna, and unto Per'ga-mos, and unto Thy-a-ti'ra, and unto Sardis, and unto Philadelphia, and unto La-od-i-ce'a.'
7. "And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks;
8. "And in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about (the breast) with a golden girdle.
9. "His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire;
10. "And his feet like unto fine brass, (after it has been refined) in a furnace; and his voice as the sound of (the ocean).
11. "And he had in his right hand seven stars: and out of his mouth went a sharp two-edged sword: and his countenance was as the sun shineth in his strength.
12. "And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me: 'Fear not; I am the first and the last:
13. " 'I am he that liveth, and was dead; and behold, I am alive for evermore, Amen; and have the keys of (the underworld) and of death.
14. " 'Write the things which thou hast seen, and the things which are, and the things which shall be hereafter;
15. " 'The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches; and the seven candlesticks are the seven churches.' "

The chakras or force-centers are points of communication or connection through which energy flows from one vehicle or body to another. They occur where lines of force intersect in the etheric, astral and mental bodies, and perhaps even in the causal body or *Augoeides*, the "vesture of light" or outer vehicle of the Higher Spiritual Ego. The lines of force themselves are called, in East Indian Tantric philosophy, "Nadis," and the force centers, the intersections of the Nadis, are called, again, "*chakras*" or "*chakrams*," which name means, literally, "wheels" or "discs." These are most pronounced in the etheric vital body where they are described as "saucer-like depressions" at the surface of the vital body, and shaped like a "flower of the convolvulus or morning-glory type," the stems or stalks of which connect with points in or near the spine which correspond with nerve plexuses or ganglia. (In the East the chakras are often referred to as "lotus flowers" and the spokes or force streams characteristic of each as "petals." In the west the centers have been called "roses"

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words and thoughts that we have ever entertained. 'The word of God and the testimony of Jesus' is thus recorded in this 'isle that is called Patmos'."

— the secret Rosicrucian greeting “may the roses bloom upon your cross” implying the positive development and opening of the chakras.) The various plexuses and ganglia of the nervous system are, in reality, the physical extensions or crystallized counterparts of these subtle organs, as are endocrine and other glands of the physical body.

Seven major and twenty one minor chakras or force centers are described (see Alice A. Bailey in “Esoteric Healing”). Each of these vitalizes and maintains parts of the physical body in its vicinity. As these force centers develop, they fulfill additional functions of a psychic nature and ultimately serve as centers of perception in the invisible worlds (*invisible to our ordinary physical senses*), and channels for transmission of psychic and spiritual forces to the physical brain. Each of the major and some of the minor chakras contain a definite number of spokes or force streams radiating out from the center which consist of the primary life-force which forms these centers in the first place. The spokes radiate and direct vital force to the appropriate nerve endings associated with each center. Secondary currents of vital force interweave the radial spokes in a circular motion which makes each chakra appear to revolve as a vortex of energy.

The following is a summary description of each of the “major” spinal and head centers plus several of the “minor” ones; these can be related to statements in the Book of Revelation concerning the seven churches of Asia and the opening of the seven seals.

**The first center** is called the **Root or Base Chakra or Muladhara**, which means, literally, “*Foundation*.” It is located at the base of the spine at the first three coccygeal vertebrae. It corresponds variously with the sacral ganglion, the pelvic plexus and/or the coccygeal plexus, has four “petals” or spokes, is associated with the element earth and the sense of smell (*tattva*). This center vitalizes the kidneys and, most importantly, is the seat of the Kundalini serpent fire or creative (*as well as will*) aspect of the Life Force.

The Base Chakra is symbolized by an inverted triangle within a square. It is particularly associated with life energy, the will to live and consciousness on the physical plane. When spiritually developed, and the Kundalini rises, this consciousness is raised to respond to the spiritual will directed through the uppermost Crown Chakra, allowing selfless service with highest spiritual consciousness of the Self while still fully active on the Physical Plane. It is the root of all growth and awareness of our inner Divinity. It is described as having a golden-yellow center with orange-red petals. It has been associated with both Mars and Saturn; and with either the Church of Ephesus or of Laodicea.

**The second center** is called the **Sacral Chakra or Svadhishtana**, which means, literally, “*Dwelling-place of the Self*.” It is located at the prostatic or hypogastric plexus, near the genitals, in the sacral and lower lumbar region. It has six petals or spokes of a vermilion color, and is associated with the element water and the tattvic sense of taste. It vitalizes the genital organs and the sexual life.

The Sacral Chakra is symbolized by a crescent moon or a white circle with a crescent. Either Mercury or Jupiter have been indicated as the ruling planet (*although the moon would seem to be the appropriate one*). This center governs procreation, family life and fantasy in close relationships. Its early development allows sensuality to enter into close relationships and new awareness of the physical body, desire for physical sensations and mental fantasies. As gravity causes water to flow downward, this second chakra can have a downward whirlpool effect on the psyche, causing a person to be restless and confused. When spiritually developed, it allows the mind to reflect the world as the moon reflects the sun; and the ability to use creative and sustaining energy to elevate oneself to refined arts and pure relationships with others, having become free of lust and anger. It has been associated with either the Church of Pergamos or Ephesus.

A **most important center**, considered to be a minor one and not part of the main spinal chain, is the **Splenic Chakra** located at the 10<sup>th</sup> rib on the left side of the abdomen and near the first lumbar vertebra. It, like the Sacral Chakra, also has six spokes or petals and is associated with the spleen and pancreas. It is this center which absorbs and assimilates the vital force or "prana" from the "vitality globules" in the atmosphere (*the vitality globules serve the same purpose in the vital body as do the red corpuscles of the blood in distributing oxygen to the cells of the physical body*) breaking this prana up into seven streams, one of which is the rose-red-colored stream which vitalizes the entire nervous system (*as stated in both the Theosophical and Rosicrucian teachings*). The other Pranic streams are distributed to vitalize the first five major spinal chakras. This splenic center is described as "glowing and sunlike" in appearance. Of special note is the fact that with spiritual and aesthetic development, the orange, dark red and dark purple streams which vitalize the second or sacral chakra, and normally are diverted to the genital organs, are now directed, at least in part, up to the brain where they are transmuted to pale violet, rose-pink and golden-yellow to inspire spiritual aspiration, affection and creative thought, respectively.

**The third center or Navel Chakra** is called **Manipura** which means, literally, "*The City of Gems*." It is located at the solar plexus about two inches above the navel and about the 8th dorsal vertebra. This center has ten petals or spokes, and is described as "blue like the clouds" and is symbolized by the red triangular discus of fire and three fire-seeds, called "swastika," outside the triangle. It is associated with the *fire element* and the tattvic senses of sight and taste. It vitalizes the entire digestive system and distribution of the food essence through the blood by means of the seven nerve networks derived from the solar plexus: *the phrenic, suprarenal, renal, spermatic, coeliac, super mesenteric and aortic plexuses*. It also vitalizes the sympathetic nervous system. It is linked with the adrenals, pancreas, liver and stomach.

Its most important connection is with the emotions, since it is at this center that energy from the desire body enters the vital body, registering emotions which incorporate feelings from the desire body and concrete thoughts from the mental body. The key phrase for this center is:

"*looking out for Number One,*" because it plays a major role in the projection of personal volitional energy. Mars and the Sun have been suggested as the ruling planets. Negative (*or involuntary*) clairvoyance of the trance medium, which is animalistic in nature, occurs through this chakra.

In the ordinary person, the fire triangle is inverted, suggesting movement of energy downward toward sensuality and control of persons by anger. When spiritually developed, the triangle points upward, and the fire of Manipura will move up, according to the true nature of fire, to the spiritual centers in the heart and head areas. This chakra has been associated with the Church of Smyrna.

**The fourth center** is the **Heart Chakra or Anahata** which means, literally, "*Unstricken.*" It is located at the 8<sup>th</sup> cervical vertebra near the cardiac plexus and the heart, midway between the shoulder blades. It is associated with the element air and the tattvic sense of touch, and vitalizes the heart and the immune system through the thymus gland. It contains twelve petals or spokes and has been described as colorless, or smoky-gray or smoky-green. The flow of energy is not linear as in the first chakra, or circular as in the second, or triangular as in the third, but rather expands in all directions.

It is symbolized by the interlaced triangles of the hexagram since it is the center of balance for the whole chakra system, lying between the lower and upper three, and is a primary factor in spiritual transformation. It harmonizes the fiery and the watery principles—the masculine and feminine potencies—alchemically denoted as the formation of the Philosopher's Stone or the Molten Sea. (*Fire plus water produces steam, which relates to the element air, and which conducts useful energy.*)

Within Anahata is an eight-petalled lotus in the center of which resides the spiritual or etheric heart; the eight petals are connected with eight different emotions. The Heart Center is linked with higher consciousness and with our sense of being. It has a close relationship with the 12-petalled Soma Chakra within the Crown Chakra. It together with the Crown and Solar-Plexus Centers are the only three which receive psychic and spiritual energies directly from higher dimensions, and in turn pass these energies on to the other centers.

This center registers the quality of love in the individual's life. When a person has transformed personal desires and passions into a wider and more universal compassion for his fellows, the heart becomes the focus of energies which were formerly concentrated in the solar plexus. The ruling planet for the Heart Center is said to be Venus. This center is associated with either the Church of Thyatira or of Pergamos.

**The fifth center** is the **Throat Chakra or Vishuddha**, which means, literally, "*Pure.*" It is located at the base of the neck at the 3<sup>rd</sup> cervical vertebra near the carotid or pharyngeal plexus. It is connected with the thyroid and parathyroid glands, and vitalizes the lungs and breathing. This center is associated with the 5<sup>th</sup> element, ether, and the quality of space or akasa. It is involved with the tattvic sense of hearing and is the medium responsive to sound and vibratory rhythm. It is especially well-developed in singers and public speakers, since its tendency is



to carry air up into the head, aiding in the production of sound. It is associated with clairaudience.

The Throat Chakra consists of a white circle surrounded by sixteen silvery-blue petals or spokes. It is symbolic of purity, and is denoted by a silver crescent within a white circle shining as the full Moon. The 16 (8+8) completes the cycle whereby one octave ascends and one descends around the circle. In this chakra all the mundane elements (*earth, water, fire and air*) are refined to their purest state and their essence dissolved into ether.

The creative aspect of the Self is transmitted from the Brow Chakra (*the 6<sup>th</sup> major center*), where it is conceptualized, to the Throat Chakra, where it is vitalized. This center has links with the Crown Chakra (*the 7<sup>th</sup> major center*), the Brow Chakra and the Alta Major Center (*associated probably with the reticular nerve formation located in the medulla oblongata*) in certain states of expanded consciousness; and is especially important with respect to intercommunication between the mental and etheric fields. It connects to the physical body through the thyroid and parathyroid glands to which it supplies energy. Mercury and Jupiter have been suggested as the ruling planets of this center. It has been associated with the Church of Sardis or of Thyatira.

This completes the description of the first five etheric centers which comprise the spinal chain, as differentiated from the last two major chakras, which are head centers located above the spinal cord. These five spinal chakras, located in the trunk of the body, are interconnected through their roots in the central channel of the spinal cord. **This central channel**, called the "Sushumna," originates at the base of the spine and mounts to the *medulla oblongata* at the base of the brain. It processes the inflow of energy from the etheric field—that is, it registers the impulses from the sensory nerves, transmitting these to the brain. It is ruled by the Mercurian Hierarchy, as stated in the Rosicrucian teaching, and is the carrier of the neutral portion of the triple creative force current (*Kundalini*) which is designated, alchemically, "Mercury."

The other two channels, called "Ida" and "Pingala," also originate at the base of the spine and terminate at the base of the brain; they are associated with the outflow of energy. These channels conduct the sympathetic and motor nerve currents from the brain which command the involuntary and voluntary muscles, and are carriers of the negative and positive components of the triple creative force current (*designated, alchemically, "Salt" and "Sulfur"*), and are ruled by the Lunar and Martian Hierarchies, respectively. They are also described as the Lunar and Solar currents.

Ida and Pingala cross back and forth over the Sushumna at the points where the five lower chakras are located. This interweaving looks (*to etheric vision*) like a living, vibrant caduceus, the ancient symbol of the physician and the healing arts, which points toward some hidden perception of the pattern of health-giving energies. The wings and knob at the top of the caduceus symbolize, among other things, the two major head centers.

Another point of interest is that the lowest two major spinal chakras, the Base (*Muladhara*) and Sacral (*Svadhishthana*), are situated within

the area defined by the nine coccygeal and sacral vertebrae—the lowest section of the spinal column called, esoterically, “*The Land of Egypt*.” The 3<sup>rd</sup> center, the Naval or Solar Plexus (*Manipura*) Chakra, is associated with the area including the five lumbar vertebrae; the 4<sup>th</sup> or Heart Chakra (*Anahata*) embraces the twelve dorsal or thoracic vertebrae; and the 5<sup>th</sup> or Throat Chakra (*Vishuddha*) encompasses the seven cervical vertebrae, the whole adding up to a total of **33 spinal vertebrae**. This is symbolized by the 33 years of King David's reign, the 33 years of Jesus' life and the 33 degrees of Freemasonry. Accordingly, as the Kundalini “serpent-fire” (*creative sex force*) is awakened—after suitable spiritual preparation—and caused to rise progressively through these five force centers “opening” them up to full activity, the consciousness of the individual is first freed from the basest physical attachments. This is symbolized by release from bondage of the Israelites in the Land of Egypt. The serpent-fire then rises through the Solar Plexus Center, the fire triangle is turned upward and the individual consciousness is freed from self-serving attitudes and is ready to express the true feelings of selfless love and compassion of the Heart Center. Finally, it rises through the Throat Center, where the Lost Word may be uttered to gain access to the uppermost chamber of the head where it is to receive initiation into Higher Mind and the inner vision of the three-fold Spiritual Ego.

As an aside, the Kundalini creative serpent-fire (*truly the essence of the fire of matter, being related to the strong nuclear force of modern physics*) is the reascent of the First Outpouring of the Universal Life-Force in the Creative Evolutionary Arc after it has completed its task of organizing the levels of worlds for involution of the Virgin Spirits (Monads) of a new Life Wave—for them to gain experience and develop Selfconsciousness. This outpouring of the Life-Force originates from the “Divine Workman”—the Holy Spirit or 3<sup>rd</sup> aspect of Deity—and when it has reached the densest world level, epitomized by the center of our present Earth planet, it reascends as the Kundalini serpent-fire back to its source in the Sun.

**The first of the head centers and sixth up the line** of the major seven force-Centers is the **Brow Chakra, or Ajna**, meaning, literally, “*authority, command, unlimited power*.” It is located by the cavernous plexus of the brain between the eyebrows at a point somewhat below the bridge of the nose and above the first cervical vertebra or *Atlas*. It is described as a two-petalled lotus, the petals caused by the “fanning out of spiritual rays,” one to each side. Some authorities (*e.g. Leadbeater*) indicate the number of these rays to be 96. The color of this center is described as a transparent luminescent bluish or camphor white. It is associated with the quality and element of thought, all aspects of the mind, and the pituitary body. It is said to embody the root essences of the five elements earth, water, fire, air and ether expressed at the thought level (*akasa*).

When well developed, and its interconnections with its desire-body (*astral-body*) counterpart are open, the Brow Chakra serves as the seat of positive (i.e., voluntary) clairvoyance of a high order. When this center is connected primarily with the Throat Chakra, active use of the creative

imagination results. Its development relates to the intuitive level of consciousness and ease of expressing intuitive wisdom.

It vitalizes the cerebellum and the central nervous system. Its mantric sound is the sacred Aum. It is the subtle organ of visualization and the center of perception which may be directed "upward" toward "higher" things or "downward" to the mundane world; it thus reflects the twofold nature of the focus of mind. According to Yogic disciplines, when the aspirant carries his intellect to the level of this center, his luminosity is said to "excel that of the Sun, Moon and fire"—these three representing Pingala, Ida and Sushumna, the triple force-current which has converged. This chakra has been associated with the Church of Philadelphia or of Sardis. Ruling planets may be Saturn and/or Uranus.

**The seventh and highest** of the major centers is the Crown Chakra or Sahasrara, which means, literally, "*Thousand-petalled*." It has also been called "Shunya," meaning "empty or void," and "Niralambapuri," meaning "dwelling-place without support." It is located about six centimeters above the head, is associated with the pineal gland or some unknown plexus or other brain center, and is described as having a gold core with 960 spokes or spiritual rays of all colors, with violet and gold predominating. One author (*Leadbeater*) indicates a 12-petalled lotus at the center, but this together with an 8-petalled lotus are treated as separate centers associated with and located beneath the Crown Chakra (see below).

Sahasrara represents the Inner Guru or Master, and a state of Samadhi or Adoration—the "pure bliss of total inactivity." Its full development imparts **conscious immortality** or continuity of consciousness. The mind establishes itself in the 5<sup>th</sup> ventricle or space between the two brain hemispheres. Sahasrara is the "seat of the self-luminous Soul, the essence of being which serves as a screen upon which the reflection of the Cosmic Self or Macrocosm is seen—the special and highest seat of the Ego." Religious art in both East and West portray this chakra as either a lofty projection above the head of the Buddha or a golden halo of light which surrounds the heads of Christ and the saints.

This chakra together with the Brow and Throat Centers are said to:

*"Go beyond the gross elements and represent higher dimensions of space, in which the quality of light merges into the psycho-energetic state of Prana or vitality and into the realm of cosmic consciousness."*

For this reason, the Crown Chakra is looked upon as "belonging to a higher order" than the other major centers, and is often not included in the list of chakras. The ruling planet of this center may be Neptune, and it has been associated with the Church of Laodicea or of Philadelphia.

.....

It is appropriate at this point to summarize a few important considerations of the Spiritual Centers, namely, (1) the brain centers or "brain stars"; (2) two important centers which are intimately associated

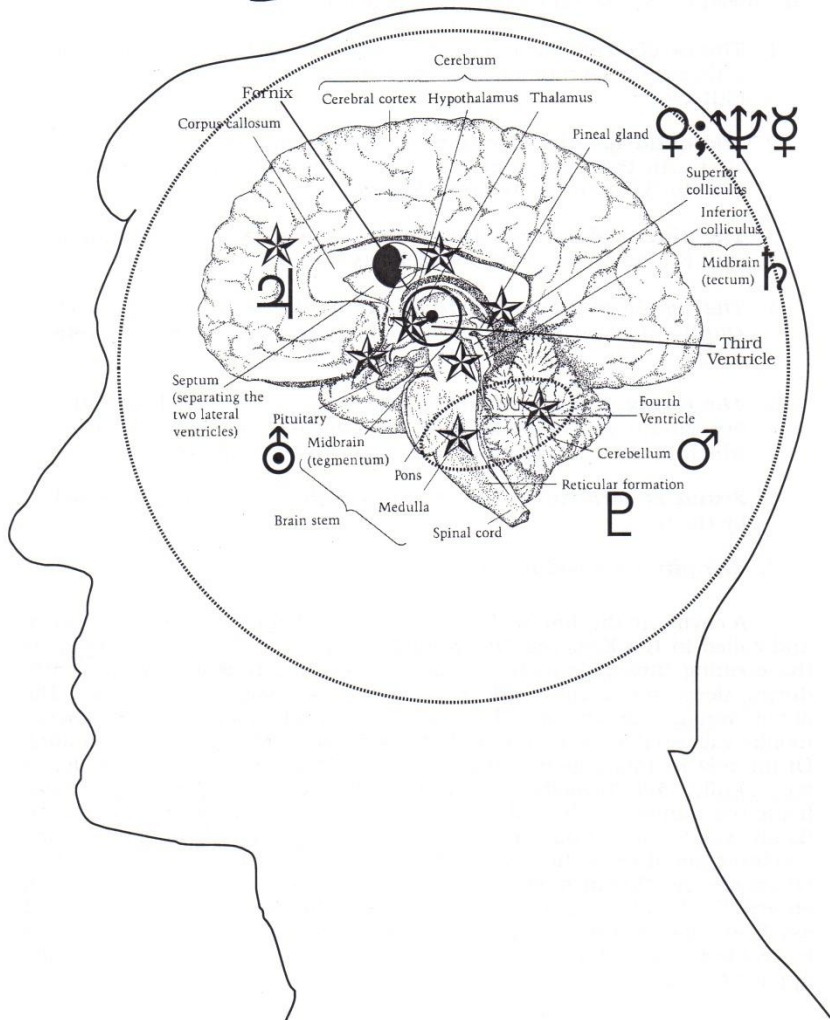
with the Crown Chakra; **(3)** the "brain dew"; and **(4)** a derivation of the word "*Rosicrucian*" related to this.

The "**brain stars**" or positive poles of our Spiritual Centers (*the seven stars or angels of the seven churches mentioned in Revelation, Chapter 1*) may be located in the following areas of the brain (*according to Manly P. Hall in "Man, Grand Symbol of the Mysteries", p. 144*): These locations are shown in the diagram on the next page (*page 120*).

1. **The cerebellum**, seat of the motor nerves and ruled by Mars together with the reticular formation in the brain stem, ruled by Pluto;
2. **The quadrigeminal bodies**, located in the midbrain, associated with the cerebellum and connecting with the pineal gland and the 3<sup>rd</sup> ventricle, ruled by Saturn;
3. **The pineal gland**, ruled by Venus; the same gland tinctured with Kundalini fire, ruled by Mercury and Neptune;
4. **The whole skull cavity filled with akasa** (4<sup>th</sup> level "mind-stuff")—ruled by Jupiter (*this is considered, occultly, the 7<sup>th</sup> ventricle*);
5. **The fornix**, which communicates with the 3<sup>rd</sup> ventricle and the two lateral ventricles as well as with the choroidal plexuses, which secrete the cerebrospinal fluid—ruled by the Moon;
6. **Prana or vitality in the 3rd ventricle**—"The Manger"—ruled by the Sun;
7. **The pituitary body**—ruled by Uranus.

A cavity at the top of the head, surrounded by the Crown Chakra, and called in the East the "**Brahma Randhra**" or "Gate of Brahma," is the opening through which the Ego leaves the physical body at death, during sleep, and during work in the "invisible" worlds in general. The act of tonsure or shaving the top of the head practiced by Christian monks was related to the removal of all obstacles to this sacred opening. Of interest in this regard is that the name "Calvary" means, literally, "a bare skull," and "Golgotha" means, literally, "place of the skull"—these being the names for the hill just outside of Jerusalem where the Crucifixion was to have taken place. The subtle essence contained in the cerebrospinal fluid is the "nectar of life" secreted by the *Brahma-Randhra* chamber—the "**brain dew**" which bathes the brain and spinal cord—an etheric fluid called variously the "wine-weeping heavens," "tears of the sky God" and "tears of Christ" (*lachrymae Christi*). The word "*dew*" is traceable to the Sanscrit "*Dhav*"—"to flow" and the term is occasionally applied to tears.

# The Location of the Brain Stars



The **actual center** through which the “brain dew” is secreted is called the **Soma Chakra or Amrita**, meaning, literally, “Nectar of the Moon.” The Theosophical Glossary gives:

*“Amrita (Sk.). The ambrosial drink or food of the gods; the food giving immortality. The elixir of life churned out of the ocean of milk in the Puranic allegory. An old Vedic term applied to the sacred Soma juice in the Temple Mysteries.”*

This center is a twelve-petalled lotus which, together with a **second subsidiary chakra**, an eight-petalled lotus called **Kameshwara** (lit. “Lord of Desire”) is located between the Crown and Brow Chakras. It is considered by some to be part of the Crown Chakra. Four nadis or force streams are the sources of the nectar. It seeps constantly out of the 5<sup>th</sup> ventricle or space between the brain hemispheres. Its natural course is downwards where it flows ultimately to Manipura Solar Plexus Chakra where it is burned up by the solar energy of the solar plexus. With proper spiritual practices, the downward flow can be blocked and “meditation on the subtle sounds of the eight-petalled Kameshwara Chakra can be enjoyed.” *This is the meaning of the turning of the inverted fire-triangle of Manipura to point upwards.* Furthermore, the twelve petals or rays of the Soma Chakra may be connected with the twelve cranial nerves. Also, the fountain from which flow the four ethereal rivers that water the whole earth may refer to the four nadis which are the source of the “brain dew.”

Quoting **Manly P. Hall** in “Man, the Grand Symbol of the Mysteries”:

“Denuded of their symbolism and applied to the microcosm, many allegories point to a secret in occult anatomy. The activity of the human brain, which we have already seen to be filled and surrounded by a subtle humidity, causes akasic precipitation, a brain ‘dew,’ which is more of a luminous ether than a liquid. This ‘dew,’ however, is more tangible than a gas, and as the manna is said to have fallen from heaven, so this ‘**dew**’ of thought trickles down between the two hemispheres of the cerebrum (5<sup>th</sup> ventricle) and finally fills the 3<sup>rd</sup> ventricle, which is the reservoir, so to speak, of this heavenly water.” [This is the “manger” between the pituitary and pineal glands—“Mary” and “Joseph,” “Isis” and “Ra”—the female and male organs of spiritual regeneration.] “This ‘dew’ carries in suspension, or as the alchemists would say, is tintured by, the mental activity of the seven brain stars which form the northern constellation of man. It is this water which is contained within the celestial microcosmic ‘Dipper,’ which is called by the Hindus the ‘constellation of the Seven Rishis of the Pole.’ (*The Big Dipper or Ursa Major constellation is said to be the Will-Power center, and our Sun together with Sirius the Dog Star the Love-Wisdom center of the Zodiacal Being.*)

“Having reached the **3<sup>rd</sup> ventricle** and being caught therein, the ‘dew’ must act in conformity with the symbolism involved. It

must be caught by the wise man in the cup of the Mysteries. We must, therefore, search for the sacred vessel, the lachrimatory, which is to hold the tears of the brain (*produced as is told in the Mahabharata by the churning of the Suras and the Asuras*). The search is not an extended one. We have already learned that among the symbolic names for the **pituitary body** is the **Holy Grail**. Thus, the brain 'dew' is collected, for it flows or seeps from the 3<sup>rd</sup> ventricle into the pituitary body through a tiny tube, the infundibulum. In his description of the posterior lobe of this gland, Gray writes that it 'is developed by an outgrowth from the embryonic brain and during fetal life contains a cavity which communicates through the infundibulum with the cavity of the 3<sup>rd</sup> ventricle.' It is believed that this channel is closed in the adult, but occultism knows this to be erroneous. After this point, the distribution of the 'dew' through the body is made possible by the fact that the pituitary gland is, so to speak, the key to bodily harmony.

"Of the secretions of the pituitary gland, an authority on the endocrine glands writes: 'From the anterior portion of the gland a secretion passes directly into the bloodstream—from the posterior a fluid called *pituitrin* joins the spinal fluid that bathes the nervous system. Pituitrin is a complex and most marvelous substance!' Thus it seems that through the brain 'dew' the Governors of the body convey their will and purpose to the several departments thereof.

"There can be no direct connection between spirit and matter. The former must work upon the latter through an intermediary, a fact well established through the philosophy of emanationism. Water—either the physical fluid or its occult analogue, ether—must always be the medium through which the impulses of the super-physical life centers communicate with the lower personality and distribute their energies throughout the corporeal body. **Paracelsus** thus sums up the mystery: "The whole of the Microcosm is potentially contained in the *Liquor Vitae*, a nerve fluid in which is contained the nature, quality, character and essence of beings'."

There is an **energy form** called the "**A-KA-THA triangle**," located within the Crown Chakra complex, which holds a combination of three energies which express Will, Wisdom and Activity, the three aspects of consciousness. These three aspects or "*shaktis*" flow through three "*nadis*" or lines of force which form this A-KA-THA triangle. The same triangle made by the same three nadis exists in *Muladhara* or Root Chakra at the base of the spine in the form of "the coiled serpent fire wrapped around the Lingam of the Will principle [*Shiva*]." These three aspects of consciousness—"the knowing, the feeling and the doing, from which emanate truth, beauty and goodness in all forms of expression"—constitute the highest aim of life, and incorporating these in one's behavior the highest state of realization. **Merging these two triangles**, the one in the physical self and the other in the Spiritual Self, through the raising of the three-fold Creative Force-current is symbolized in the Sefirotal Tree of the Kabbalah by the raising of the lowest Sefiira

Malchuth or “Earthly Kingdom” to the level of the hypothetical Sephira Daath or “Heavenly Kingdom” in the prearchetypal world of Atziluth. This is the **birth of the Divine Son**.

Finally, again quoting **Manly Hall**:

“Some authors, such as [Godfrey] Higgins [who wrote the monumental work ‘Anacalypsis’], are of the opinion that the word **‘Rosicrucian’** is derived from the words Ros and Cruz. ‘Ros’ is a Latin word meaning ‘dew’ or ‘dripping moisture’ or even ‘tears.’ A Gnostic writing declares that the Rulers of the Zodiac create the soul from their own substance ‘out of the tears of their eyes and the sweat of their torment.’ The Latin word for rose is ‘rosa’ and by a simple cabalistic rearrangement this becomes ros-a. As the first of the sacred vowels in the AUM, the ‘a’ is the Moon, which in the Mysteries was the symbol of the brain. [Paracelsus also taught that the Moon rules the brain.] So the word ‘Rosicrucian’ can be interpreted as the ‘dew or moisture from the brain.’ or as the Rosicrucians themselves called it, ‘the dew in the brain.’ This is the dew descending from heaven and collecting on the mountain top.”

In **“Lumen de Lumine”**—the letter from the Brothers of the Rose Cross to Thomas Vaughan (*Eugenius Philalethes*), the Welsh Adept, they hint at the Mystery, which takes place at the top of the **“Invisible Magical Mountain”**:

*“After these things [the great wind, the earthquake and the fire] 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 chief 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 will perceive no disease in any part of your body. By means of this Tincture, also, you will find pearls of an excellence which cannot be imagined. But do not you arrogate anything to yourself because of your present power, but be contented with what your Guide shall communicate to you. Praise God perpetually for this His gift, and have a special care that you do not use it for worldly pride, but employ it in such works as are contrary to the world. Use it rightly and enjoy it as if you had it not. Live a temperate life and beware of all sin. Otherwise your Guide will forsake you and you will be deprived of this happiness. For know of a truth: whosoever abuses this Tincture and does not live exemplarily, purely and devoutly before men, will lose this benefit and hardly any hope will be left of recovering it later.”*

Just as the Planetary Centers of the Solar System have **lower and higher octaves**—e.g., Uranus is considered the higher octave of Mercury, Neptune the higher octave of Venus, and Pluto the higher octave of Mars;



so do we see lower and higher octaves in our spinal centers. Accordingly, **Crown Chakra (Sahasrara) is the higher octave of Root or Base Chakra (Muladhara)**—merging of the material fire-triangle of the lower and the spiritual fire-triangle of the higher center with the raising of the Kundalini serpent fire being the culmination of the spiritual regeneration of the individual man or woman. The Earthly Kingdom and the Heavenly Kingdom have been united (“*Thy kingdom come, Thy will be done on Earth as it is in Heaven.*”)

**Throat Chakra (Vishuddha) is the higher octave of Sacral Chakra (Svadishtana)**, and, accordingly, the purely aesthetic creativity expressed through the Throat Center is a transmutation of the essentially erotic creativity expressed through the Sacral Center. The second element (*quintessence*) ether, when the creative energy is diverted from sexual activity and directed toward artistic expression, affectionate love and creative thought. (*Water, indeed, is a physical carrier or conductor of the etheric media.*)

**Heart Chakra (Anahata) is the higher octave of Solar Plexus Chakra (Manipura)**—the self-serving volitional energy and animalistic emotions of the lower center are transmuted to the altruism and unconditional love of the higher center. The fiery and watery principles have been reconciled and harmonized into the airy principle; the masculine and feminine potencies (sulfur and salt, in alchemical terms) united in the hermaphrodite potency (alchemical mercury). The “Seal of Solomon” has been formed in us when our consciousness is raised to this level.

**Brow Chakra (Ajna) is a higher octave of Heart Chakra (Anahata)**—purification of the mind and heart, through conscious selection of thoughts, loving self-forgetting service to others, and cultivation of an attitude of universal brotherhood and friendship opens the gateway to the higher Inner Vision. The airy principle has been transmuted and dissolved into its higher counterpart, Akasa—highest or finest concrete “mind-stuff”; the animalistic negative (involuntary) clairvoyance of Manipura has fully evolved to the positive (voluntary) claircognizance and spiritual sight of Ajna.

**The Alta Major Center is a higher octave of the Throat Chakra (Vishuddha)**. With advanced spiritual development, the three head centers—Crown, Brow and Alta Major—powered by the “batteries” of the pineal and pituitary bodies and a nerve network in the medulla oblongata (*probably the reticular formation*) transmit and focus spiritual and psychic energies to form the “third eye,” an etheric “lens” required for positive clairvoyance. This trinity of centers constitutes the “A-KA-THA” triangle—the pattern of forces or “*nadis*” mentioned previously—through which the three Aspects of Consciousness, Will, Wisdom and Activity are expressed at the level of man, the Microcosm.

The “*mudras*” or finger-thumb configurations serve the purpose of closing or completing energy circuits between the lower and higher centers described above. Touching the thumbs and little fingers together of both hands connects Sacral and Throat Chakras; holding the tips of the thumbs and ring fingers together connects Solar Plexus and Heart Cen-

ters; thumb and middle finger configuration connects Heart and Brow Centers; and thumb and forefinger (index finger) touching connects Throat and Alta Major Centers. These finger positions or mudras must not be considered as substitutes for, but as adjuncts to the development of higher consciousness and spiritual will. ***There is no free lunch!***

## MUSIC TO PORTRAY THE MAJOR NADIS AND CEREBROSPINAL CHAKRAS

### **Prelude Music:**

**Copland**—Appalachian Spring, 1<sup>st</sup> Movement (“*Very Slowly*”)

### **IDA—The Lunar Current:**

**Tchaikovsky**—Symphony #3 in D minor, Op. 29, 2<sup>nd</sup> Movement (*Alla tedesca—Allegro moderato e semplice*)

### **PINGALA—the Solar Current:**

**Tchaikovsky**—Gopak from “Mazeppa”

### **SUSHUMNA—the Mercurial Current:**

**Holst**—The Planets, Op. 32: “Mercury, the Winged Messenger”

### **MULADHARA (“Foundation”)—Base or Root Chakram (Earth):**

**Grieg**—Peer Gynt, Op. 23, Suite #1: “In the Hall of the Mountain King”

### **SVADISHTHANA (“Dwelling Place of the Self”)—Sacral Chakram (Water):**

**Ravel**—“Bolero”

### **MANIPURA (“City of Gems”)—Solar Plexus Chakram (Fire):**

**Holst**—The Planets, Op. 32: “Mars, the Bringer of War”

### **SPLENIC CHAKRAM—Distributor of Pranic Energies:**

**Beethoven**—String Quartet in C major, Op. 59, #3 “Razumovsky”, 4<sup>th</sup> Movement (*Allegro molto*)

### **ANAHATA (“Unstricken”)—Heart Chakram (Air):**

**Borodin**—String Quartet in D major, 3<sup>rd</sup> Movement (*Notturmo: Andante*)

### **VISHUDDHA (“Pure”)—Throat Chakram (Ether):**

**Puccini**—“Nessun dorma! (*No one shall sleep!*)” from Turandot

### **ALTA MAJOR CHAKRAM—Center of Active Intelligence:**

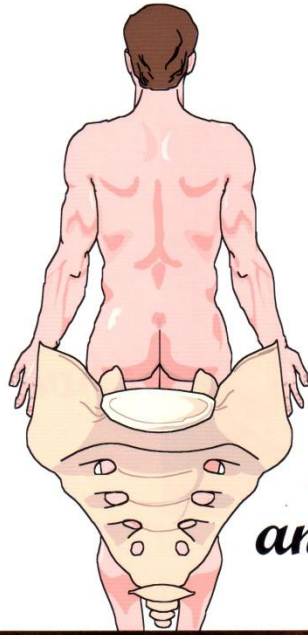
**Mozart**—Piano Sonata in C minor K457, 1<sup>st</sup> Movement (*Allegro*)

### **AJNA (“Power, Authority, Command”)—Brow Chakram (Mental Fire):**

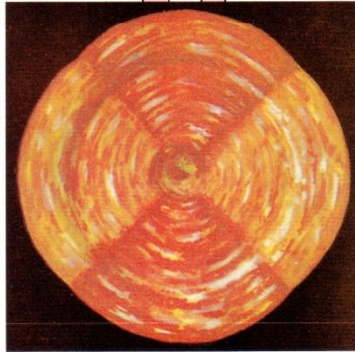
**J. S. Bach**—Toccatina and Fugue in D minor BWV 565

### **SAHASRARA (“Thousand Petaled”)—Crown Chakram (Spiritual Fire):**

**Holst**—The Planets, Op. 32: “Neptune, the Mystic”



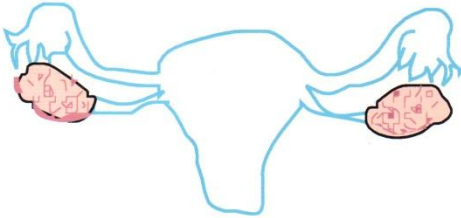
*Sacrum  
and Coccyx*



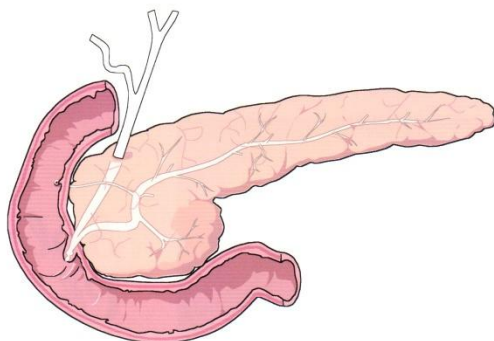
**BASE CHAKRA  
(Muladhara)**



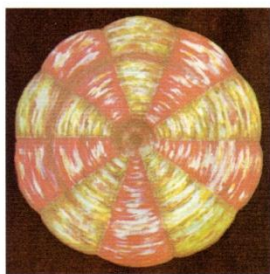
*Sacral  
Chakra  
(Svadhishthana)*



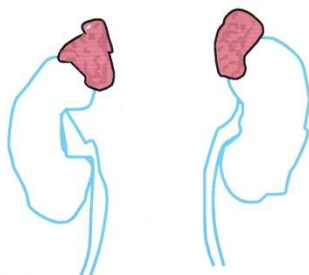
# THE GONADS



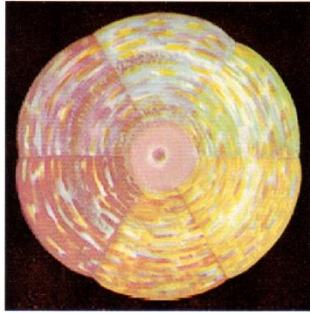
## THE PANCREAS



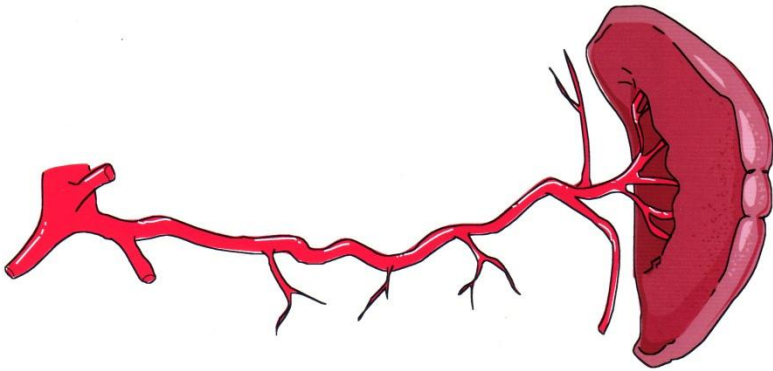
*Solar  
Plexus  
Chakra  
(Manipura)*



## THE ADRENALS



*Splenic  
Chakra*



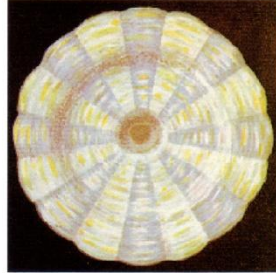
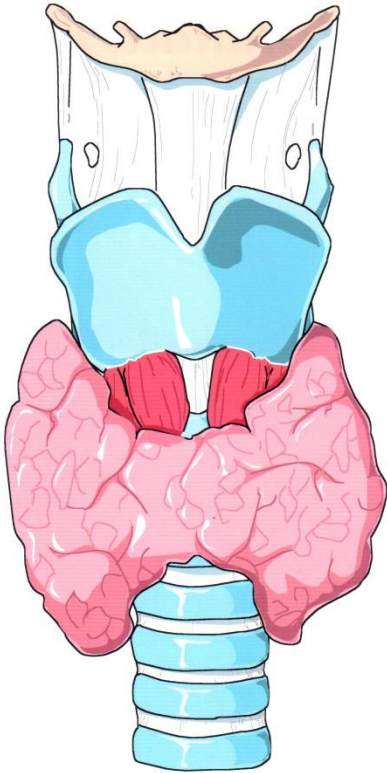
# THE SPLEEN

*Heart Chakra  
(Anahata)*



# THE THYMUS

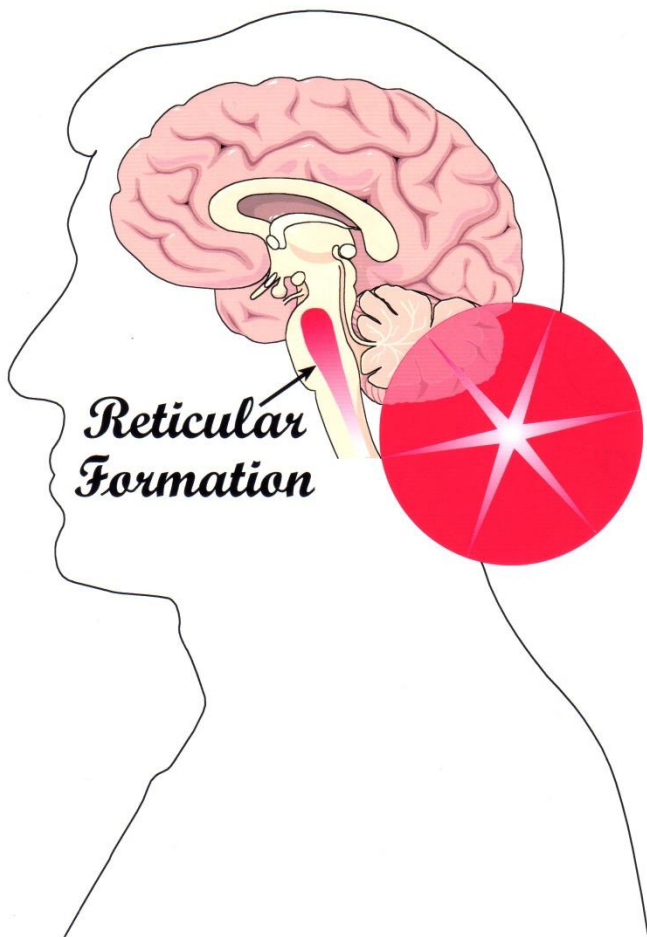




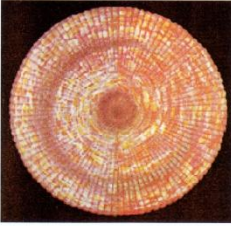
*The  
Throat Chakra  
(Vishuddha)*

# THE THYROID

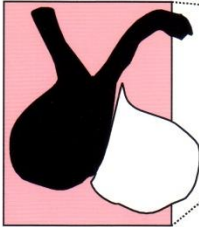
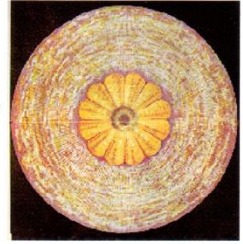
# THE ALTA MAJOR CENTER



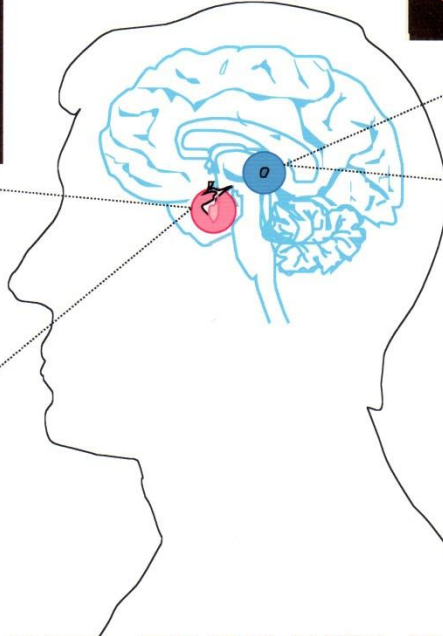
*Brow Chakra  
(Ajna)*



*Crown Chakra  
(Sahasrara)*



*Pituitary  
Body*



*Pineal  
Body*

# THE PINEAL & PITUITARY BODIES

**Part 4**  
*The Endocrine Chain*

## THE INNER STARS OF MAN

*The inner stars of man are, in their properties, kind, and in nature, by their course and position, like his outer stars, and different only in form and in material. For as regards their nature, it is the same in the ether and in the microcosm, man. . . . Just as the sun shines through a glass—as though divested of body and substance—so the stars penetrate one another in the body. . . . For the sun and the moon and all planets, as well as all the stars and the whole chaos, are in man. . . . The body attracts heaven . . . and this takes place in accordance with the great divine order. Man consists of the four elements, not only—as some hold—because he has four tempers, but also because he partakes of the nature, essence, and properties of these elements. In him there lies the “young heaven,” that is to say, all the planets are part of man’s structure and they are the children of the “great heaven” which is their father. For man was created from heaven and earth, and is therefore like them!*

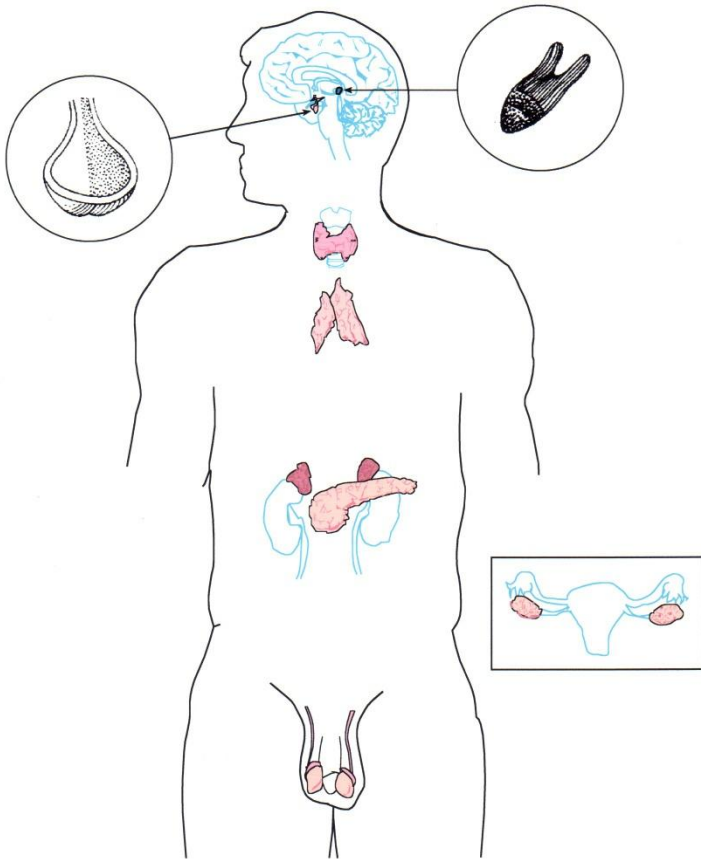
*Consider how great and noble man was created, and what greatness must be attributed to his structure! No brain can fully encompass the structure of man’s body and the extent of his virtues; he can be understood only as an image of the macrocosm, of the Great Creature. Only then does it become manifest what is in him. For what is outside is also inside; and what is not outside man is not inside. The outer and the inner are one thing, one constellation, one influence, one concordance, one duration . . . one fruit. For this is the limbus, the primordial matter which contains all creatures in germ, just as man is contained in the limbus of his parents. The limbus of Adam was heaven and earth, water and air; and thus man remains like the limbus, he too contains heaven and earth, water and air; indeed, he is nothing but these.*

### **Paracelsus**

## THE ENDOCRINE CHAIN

- **There are Seven Principle Ductless or Endocrine Glands** — and these are the physical counterparts of our seven spiritual centers which, in turn, are the reflections in us of the Planetary Spirits or Rays of the Solar Logos.
- **As Related to Spiritual or Occult Development** — these include the **pineal** and **pituitary bodies** in the head; the **thyroid**, **parathyroid**, and **thymus glands** in the neck and chest region; and the **adrenal glands** and **spleen** in the abdominal region (*the three major body cavities which reflect the three worlds in man*).
- **Each Vibrates to the Keynote of One of the Sacred Planetary Centers** — and are, thereby, the **focal points of specific spiritual energies** in the physical body which are transmitted through the etheric chakras.
- **Endocrine Means, Literally, “Separate Within”** — and **these glands are the batteries** which power separate and specific physical and psychic functions.
- **The Pineal Gland, the “Eye of the Gods”** — transmits the WILL Aspect of Consciousness through the *Crown Chakra* from the level of *Divine Spirit or Atma*, and is the **masculine organ of spiritual regeneration**.
- **The Pituitary Body, the Master Gland of the Body** — transmits the WISDOM Aspect of Consciousness through the *Brow Chakra* from the level of *Life Spirit or Buddhi*, is the receptacle or chalice for the “Brain Dew,” and is the **feminine organ of spiritual regeneration**.
- **The Thyroid and Parathyroid Glands** — together with the **reticular formation** in the medulla oblongata transmit the CREATIVE ACTIVITY Aspect of Consciousness through the *Throat and Alta Major Chakras*.
- **The Thymus, Gland of Childhood** — has essentially atrophied in its original function at puberty. It stores and transmits the mother's vitality while the child's own vital body is developing. Up to adolescence, the thymus plays an important role in the development of the immune system by secreting a hormone which stimulates the production of lymphoid tissue and lymphocytes.
- **The Spleen, the Gateway for the Vital Force** — is a principle link between the etheric vital body and the physical body. It is a storehouse and maintainer of red and white corpuscles and iron for the blood.









- **The Adrenal (Suprarenal) Glands, Centers of Action** — are the energy glands, the batteries for the “fight or flight” response; they “win battles and create heroes,” as well as create cowards. They maintain the balance between the masculine and feminine potencies.
- **The Liver, the Pancreas and the Gonads** — must be included in this discussion, for completeness.
  - **The Liver** — is the physical seat of the desire (*or astral*) body, and the chemical laboratory of the body.
  - **The Pancreas** — is the center for the marshaling of food energy and plays a key role in the digestive process.
  - **The Gonads** — are the seat of secondary sexual characteristics, and the centers of physical generation or procreation.

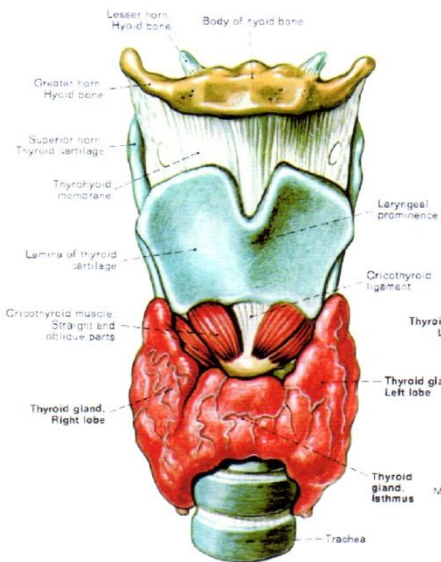


# LOCATION OF THE ENDOCRINE GLANDS

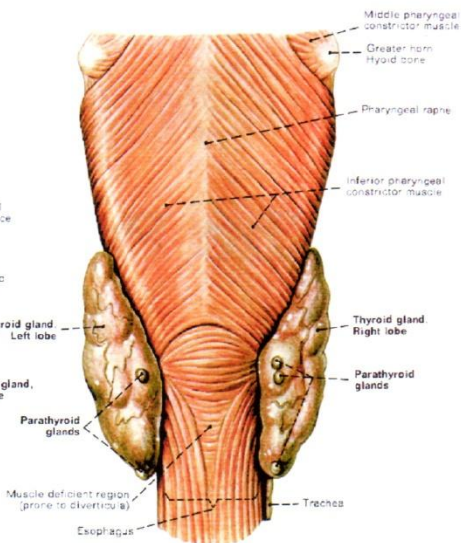


# Endocrine Functions

PHYSIOLOGICAL STIMULI	GLAND	HORMONE	TARGET ACTIVITY
HIGHER MENTAL ACTIVITY AND SPIRITUAL REALIZATION	 PINEAL	MELANIN	MENTAL DEVELOPMENT
VOLUME, TONICITY UTERINE DISTENTION		VASOPRESSIN	ANTIDIURESIS, VASOCONSTRICTION
HYPOGLYCEMIA		GROWTH HORMONE	UTERINE CONTRACTION, MILK EJECTION VARIOUS METABOLIC EFFECTS
?		PROLACTIN	SOMATIC GROWTH
?		FSH	MAINTAINS CORPUS LUTEUM—LACTATION
?		LH	FOLLICLE GROWTH, OVIPOGONESIS OVULATION, ESTROGEN, PROGESTERONE
DECREASED METAB. RATE, COLD STRESSES		ANT. PIT.	TESTOSTERONE
	ANT. PIT.	CORTICOTROPIN (ACTH)	INCREASED ADRENAL CORTICAL SECRETION, LIPOLYSIS
STRESSES (ACTH) HYPOVOLEMIA, HYPERNEMIA, STRESSES (SYMPATHETIC)	 ADRENAL CORTEX ADRENAL CORTEX ADRENAL MEDULLA	CORTISOL ALDOSTERONE EPINEPHRINE—NOREPINEPHRINE	GENERAL METABOLIC EFFECTS SALT RETENTION, K <sup>+</sup> LOSS GLYCOGENOLYSIS, $\alpha$ & $\beta$ ADRENERGIC ACTIONS
HYPERGLYCEMIA HYPOGLYCEMIA	 PANCREAS $\beta$ PANCREAS $\alpha$	INSULIN GLUCAGON	GENERAL METABOLIC EFFECT
INCREASED METABOLIC RATE (TSH) INCREASED CALCIUM DECREASED CALCIUM	 THYROID THYROID PARATHYROID	THYROXIN, T3 THYROCALCITONIN PARATHORMONE	INCREASED METABOLISM DECREASED CALCIUM INCREASED CALCIUM
LH LH	 OVARY OVARY	ESTROGEN PROGESTERONE	PROTEIN ANABOLISM, SEX ORGANS ENDOMETRIAL PROLIFERATION
LH	 TESTIS	TESTOSTERONE	PROTEIN ANABOLISM, SEX ORGANS
NOT IDENTIFIED POSITIVELY	 THYMUS	NOT KNOWN	LYMPHOCYTE STIMULATION



**Ventral (Front) View of Thyroid Gland Showing Relation to Larynx and Trachea**

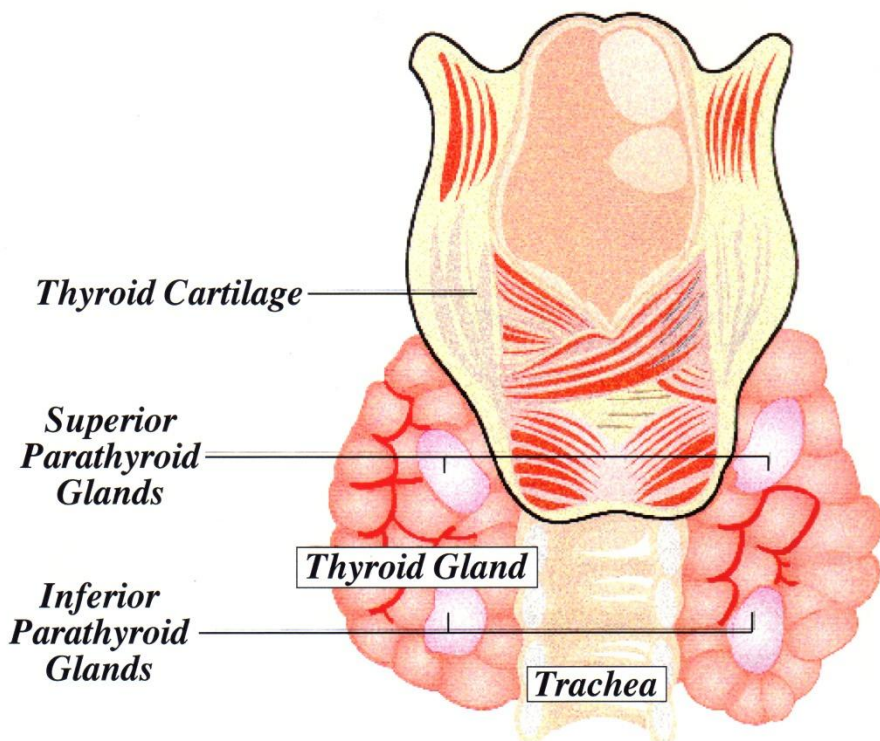


**Dorsal (Rear) View of Thyroid Gland Showing Relation to Pharynx and Parathyroids**

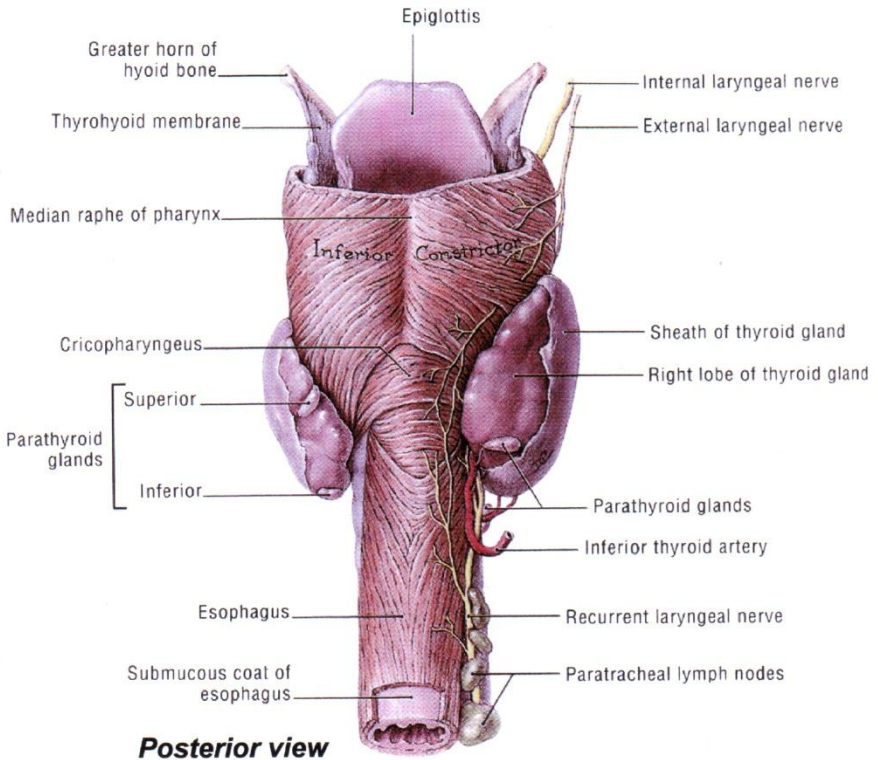
# THE THYROID & PARATHYROIDS

# *The Throat Complex*

## **The Parathyroids**

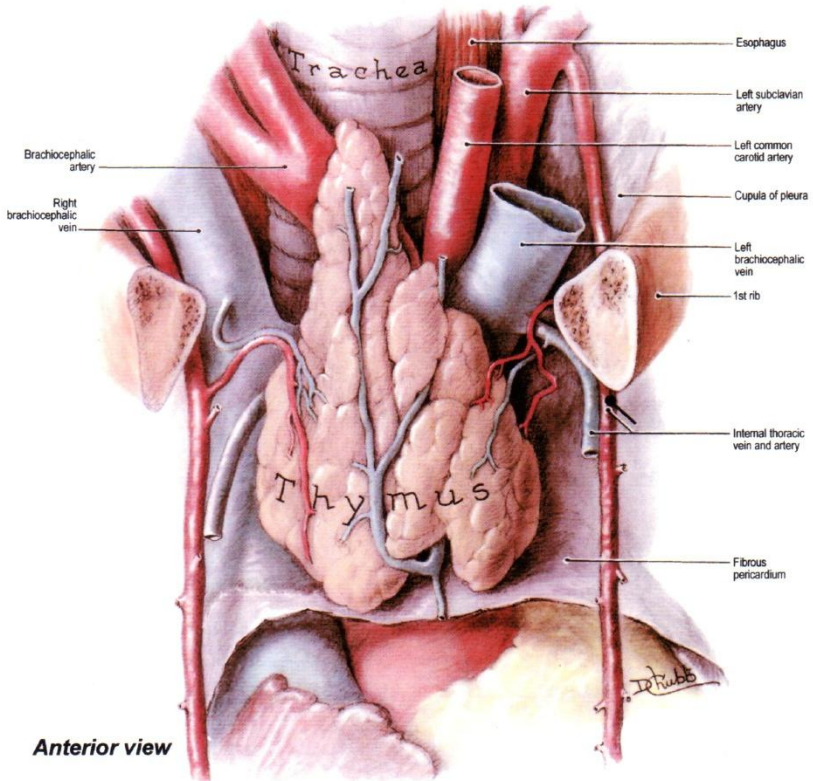


# The Thyroid and Parathyroid Glands



THE THYROID GLAND, THE PARATHYROID GLANDS,  
AND THE THREE LARYNGEAL NERVES

# The Thymus Gland



THE THYMUS GLAND LYING IN THE SUPERIOR  
MEDIASTINUM, OVERLAPPING THE TOP OF THE  
PERICARDIAL SAC BELOW, AND EXTENDING  
INTO THE NECK

# Kidneys, Adrenals (Suprarenal Glands) and Spleen

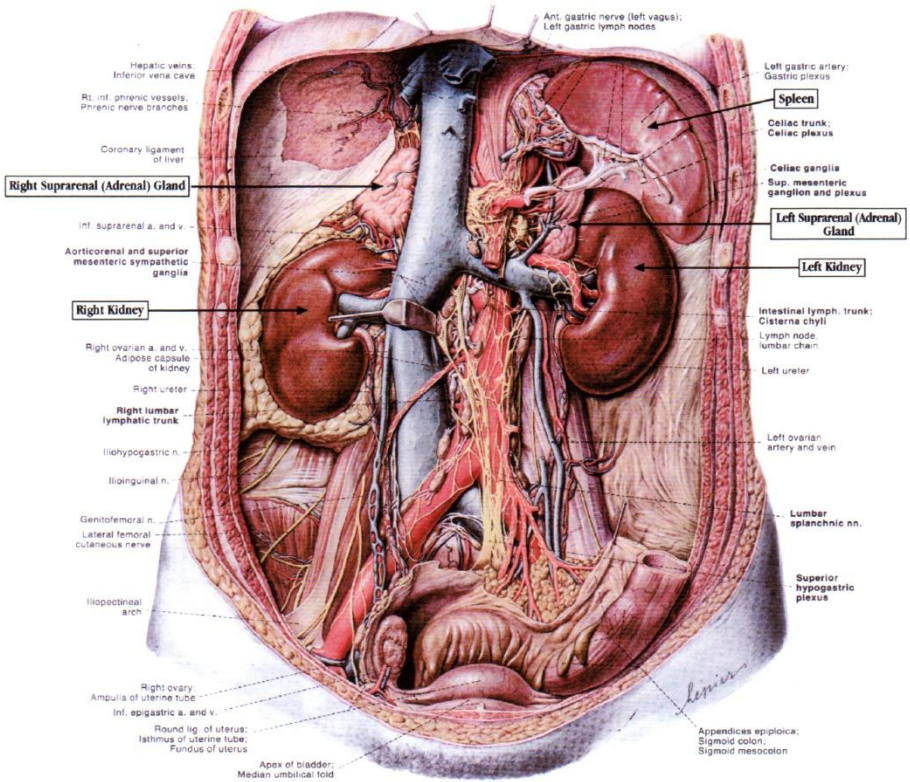
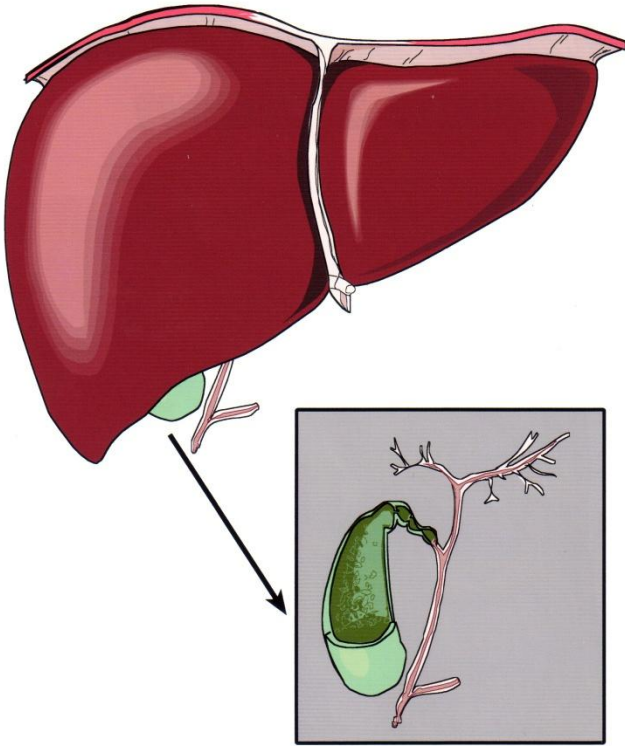
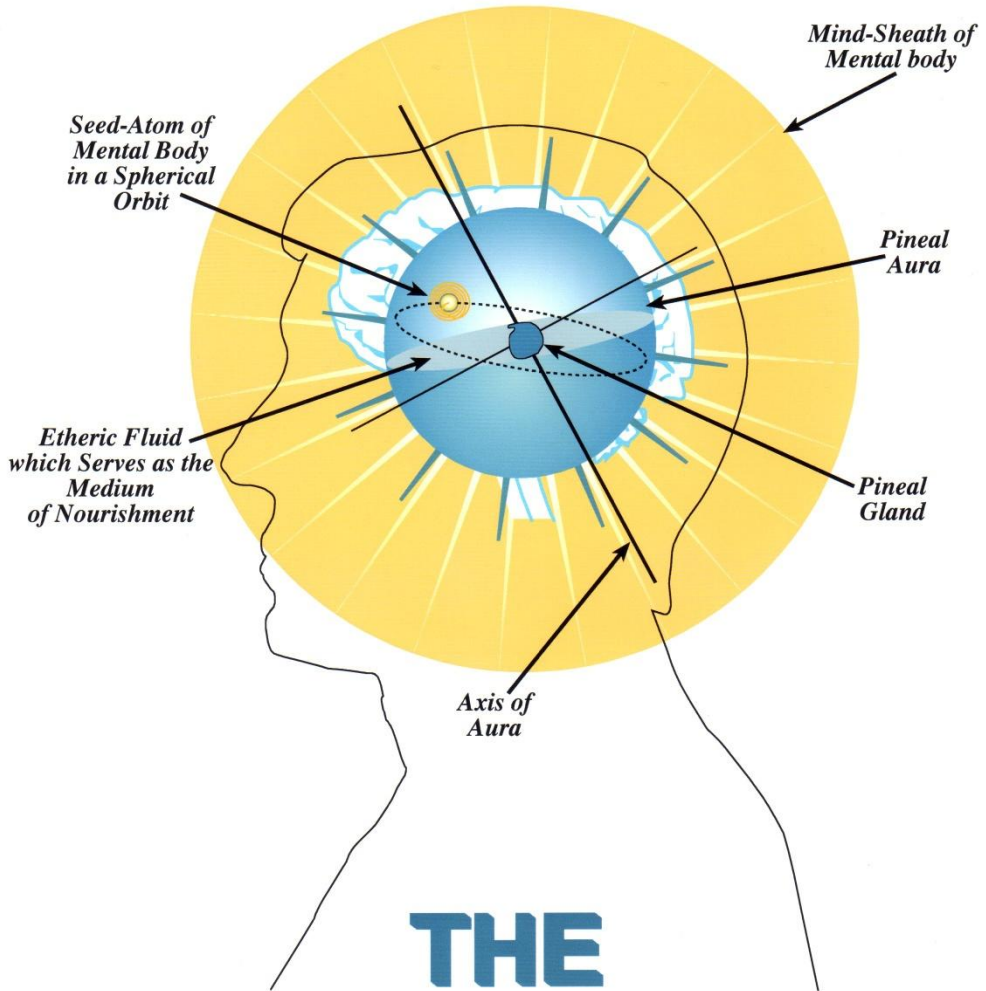


ILLUSTRATION OF THE RELATIVE POSITIONS OF  
THE GREAT ABDOMINAL VESSELS AND NERVES,  
KIDNEYS, SUPRARENAL (ADRENAL) GLANDS  
AND SPLEEN



# THE LIVER & GALL BLADDER

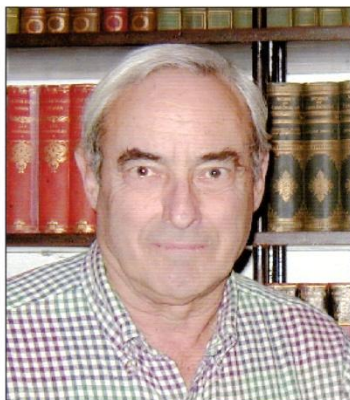


# THE PINEAL AURA

*It is a miniature solar system which coordinates our mental activity and is the location of the seed-atom of the mind*



## 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.***

*"Only what is incorporeal and immortal, what is endowed with eternal life, what stands above all natural things and remains unfathomable to man, can rightly be called an arcanum. . . . Like the divine curative powers, it has power to change us, to renew us, and to restore us. . . . And although the arcana are not external and although they do not constitute a symphony to the divine essence, they must be considered heavenly as compared with us mortals, for they can preserve our bodies and by their influences achieve marvels in us that reason cannot fathom. . . . The arcanum is the entire virtue of a thing, multiplied a thousandfold."*

**From The Arcana by Paracelsus**



*"One gifted with a knowledge of souls has not without truth remarked: 'The blood with its circulation is like a second being, and in relation to the man of bone, muscle, and nerve, acts like a kind of exterior world.' For, as a matter of fact, the entire human being is continually drawing his sustenance from the blood, and at the same time he discharges into it that for which he has no use. A man's blood is therefore a true double ever bearing him company, from which he draws new strength, and to which he gives all that he can no longer use. 'Man's liquid life' is therefore a good name to have given the blood; for this constantly changing 'special fluid' is assuredly as important to man as is cellulose to the lower organisms."*

**From The Occult Significance of Blood by Rudolf Steiner**



*"As there are seven Planetary Spirits before the Throne of the Solar Logos, so there are seven major spiritual centers in each of us which are the reflections of these Planetary Spirits. The positive poles of these centers in us are located in the etheric brain, and have been called (by Paracelsus) the 'brain stars.' The spinal chakras are the negative poles of our spiritual centers. Bonafide spiritual teachers never recommend meditation on or conscious development of the spinal centers. Development, rather, of the positive brain centers and the spiritual will, and the raising of consciousness thereby, which will automatically and safely open the spinal centers indirectly, is urged."*

**From the Essay Spiritual Centers by the Author**



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Published by  
SUBRU PUBLICATIONS  
P.O. Box 3387  
Prescott, AZ 86302-3387  
Telephone: (928) 778-6965  
FAX: (928) 541-0341  
Email: [subru@cablone.net](mailto:subru@cablone.net)  
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