

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

**STUDIES IN OCCULT
ANATOMY**

VOLUME 3

by
Dr. Bruce S. Fisher

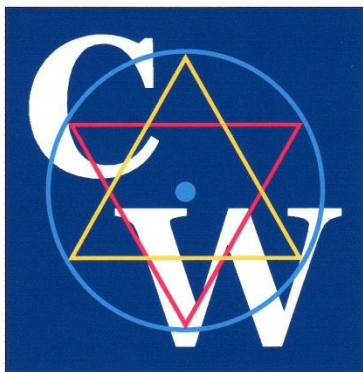
Man is a Many-Splendored Being !

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Telephone: (928) 778-6965

Fax: (928) 541-0341

Email: subru@cableone.net

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MAN, GRAND REFLECTION OF THE GREATER COSMOS

Studies in Occult Anatomy

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VOLUME 3

- I. THE ASTRAL OR DESIRE BODY — Our Emotional Nature and Fourth-Dimensional Consciousness.
- II. SIGHT, THE MOST EXCELLENT OF SENSES — The Mental Body, Fifth-Dimensional Consciousness and the Creative Power of Thought.
- III. HEALING AND DISEASE IN LIGHT OF OUR SUBTLE BODIES.
- IV. THE EVOLUTIONARY PATH — The Causal Body and the Higher Ego; Sixth-Dimensional Consciousness and Beyond.

TABLE OF CONTENTS

PART 1 — The Astral or Desire Body	1
The Seven Sounds	3
The Astral or Desire Body Summary	5
The Nature of Emotions, Feelings and Desires	9
The Seven Levels of the Astral (<i>Desire or Emotional</i>) World	11
Music to Express the Seven Emotional Levels	13
Color Plates of the Hues which Correspond to Various Emotional States Reflected in the Desire Body	15
PART 2 — Sight, the Most Excellent of Senses	45
The Path to Knowledge of the Real	47
Sight, the Most Excellent of Senses Summary	49
Color Plates of the Mental Body of Persons in Various Stages of Intellectual and Spiritual Development	63
PART 3 — Healing and Disease in Light of Our Subtle Bodies	71
The Preservation of a Thing	73
Healing and Disease in Light of Our Subtle Bodies Summary	75
PART 4 — The Evolutionary Path	87
The Creative Hierarchies	91
The Soul's Pilgrimage	93
The Evolutionary Path Summary	95
Color Plates of the Causal Body of Persons in Various Stages of Intellectual and Spiritual Development	105
Illustrations of the Steps Along the Evolutionary Path toward Development of the Fully Self-Conscious Individual	115
The Mystic Union—An Essay	137
Alchemical Depictions of the Stages of Progress toward Realization of the Mystic Union of the Purified Mind (<i>Personality</i>) and Heart (<i>Higher Ego</i>)	157
About the Author	165

LIST OF TABLES AND ILLUSTRATIONS

Astral Colors	17
Astral or Desire Body of a Savage	19
Astral or Desire Body of an Average Man	21
A Sudden Rush of Affection	23
A Sudden Rush of Devotion	25
Intense Anger	27
A Shock of Fear	29
The Average Man in Love	31
The Irritable Man	33
The Miser	35
Deep Depression	37
The Devotional Type	39

List of Tables and Illustrations (cont.)

The Scientific Type	41
Astral Body of the Developed Man	43
Diagram of the Eye Showing the Hyaloid Canal	53
Photo of Retina Showing the Optic Disc and the Fovea in the Macula Lutea	55
Various Facets of the Eye and the Process of Vision	57
The Opening of the Third Eye (<i>Head of Minerva</i>)	59
Focusing of the Optic Discs in Etheric Vision	61
Mental Body of a Primitive Man	65
Mental Body of an Average Man	67
Mental Body of a Developed Man	69
The Human Energy Fields	79
The Body Principles	80
The Expression of Body Principles	81
The Four Ethers	82
3 Major Auric Centers	83
The Mind and Emotions are Like Monkeys	85
The Cosmic Hierarchy	89
The Twelve Creative Hierarchies	91
Prerequisites for Self-Realization	101
The Four Worlds	102
The Seven Principles	103
Causal Body of a Primitive Man	107
Causal Body of an Average Man	109
Causal Body of a Developed Man	111
Causal Body of an Adept	113
The Field of Evolution (<i>and the Beginning of a Universe</i>)	117
Manifestation of the Consciousness of the Logos and the Response of Matter	118
The Coming Forth of the Monads	119
The Formation of the Five Lower Planes	120
The Elemental Kingdoms	121
The Kingdoms of Life	122
The Seven Archetypes	123
Attachment of the Permanent Atoms of the Higher Triad	124
Completion of the Attachment of the Seed-Atoms	125
The Seven Primary Group-Souls	126
Mineral, Vegetable and Animal Group-Souls	127
Approaching Individualization	128
Individualization and the Formation of the Causal Body	129
The Seven Stages of Involution and Evolution	130
From Mineral to Man	131
The Causal Body as the "Discriminating Sheath"	132
Resonance Pathways	133
The Ego's Investment	134
Approaching Self-Realization	135

List of Tables and Illustrations (*cont.*)

The Prenuptial Vows	159
The Mystic Union of Sol and Luna	160
The Consummation of the Mystic Union	161
The Alchemical King and Queen	162
The Hermaphrodite Philosopher	163
The Final Triumph	164

Part I
The Astral or Desire Body

THE SEVEN SOUNDS

Before thou set'st thy foot upon the ladder's upper rung, the ladder of the mystic sounds, thou hast to hear the voice of thy inner GOD [the Higher SELF] in seven Manners.

The first is like the nightingale's sweet voice chanting a song of parting to its mate.

The second comes as the sound of a silver cymbal of the meditations, awakening the twinkling stars.

The next is the plaint melodious of the ocean sprite imprisoned in its shell.

And this is followed by the chant of the lute.

The fifth is like the sound of bamboo-flute shrills in thine ear.

It changes next into a trumpet-blast.

The last vibrates like the dull rumbling of a thundercloud.

The seventh swallows all the other sounds. They die, and then are heard no more.

When the six [the lower principles of personality and Ego] are slain and at the Master's feet are laid, then is the pupil merged into the ONE, becomes that ONE and lives therein.

Before that path is entered, thou must destroy thy lunar body [master the desire body], cleanse thy mind body and make clean thy heart.

Eternal life's pure waters, clear and crystal, with the monsoon tempest's muddy torrents cannot mingle. . . .

Strive with thy thoughts unclean before they overpower thee . . . for if thou sparest them and they take root and grow, know well, these thoughts will overpower and kill thee.

. . . Before the "Mystic Power" [the serpent-fire] can make of thee a god, aspirant, thou must have gained the faculty to slay thy lunar form [the desire nature] at will. . . .

Ere thou canst settle in the Path of Pure Knowledge and call it thine, thy Soul has to become as the ripe mango fruit: as soft and sweet as its bright golden pulp for others' woes, as hard as that fruit's stone for thine own throes and sorrows, O Conqueror of Weal and Woe.

H. P. Blavatsky in "The Voice of the Silence"

THE ASTRAL OR DESIRE BODY

- **The Astral or Desire World** — home of desires, impressionability, wishes, feelings, emotions and aspirations is:
 - **Pre-eminently a Realm of Color** — and a kaleidoscope of *changing forms*.
 - **A four-dimensional World** — where our perceptions of *space and time*, and the *laws of mechanics and gravitation* differ vastly from those of the Physical World. Astral “substance” or “*desire-stuff*” is of the nature of *force-matter* even more evanescent and transitory than the finest ethers of the Physical World. All sides of a three-dimensional object may be viewed at once, inside as well as outside.
 - **A World of Duality and Conflict** — in which consciousness is polarized by *attraction and repulsion, interest and disinterest*.
 - **Consciousness in the Lower Levels of the Astral World is a Purgatorial Experience** — more or less *negative* and *repulsive*—or at best neutral—because sensual desires, passions, raw impressions and wishes tend to be *separative* and *self-centered* by nature and thereby often interact in a *mutually destructive* way.
 - **The Midlevel (4th) of the Astral World (or “Borderland”) is a Limbo** — where consciousness is either indeterminate, “*neither here nor there*”; or in metastable equilibrium, where it is drawn by interest or disinterest to the lower or upper levels.
 - **Consciousness in the Upper Levels of the Astral World is a Heavily (though Illusionary) Experience** — more or less *positive* or *attractive* because at these levels of vibration and attenuation, coarser desires and wishes have been transmuted to *spiritual aspirations, altruistic and artistic feelings*, and positive emotions of love, affection, hope and courage—which are synthetic, synergistic and *mutually supportive*.
- **The Astral or Desire Body is Our Vehicle of Feelings, Emotions and Desires** — our emotional organism.
- **It is Less Evolved and Organized than the Dense Physical and Etheric Vital Bodies** — we having acquired it *two Creative Periods* later than the dense physical body.
- **It Interpenetrates the Physical and Vital Bodies** — and extends out beyond them forming a more or less sharply defined *ovoid* or egg-shaped cloud or *aura*. It, in turn, is interpenetrated by the mental or mind body.

- **The Force-Matter of the Desire Body is in Constant, Rapid Motion** — circulating through ***all points*** within the Astral aura, much like an electron in its atomic or molecular orbital. As a result of this circulation, we “see” or perceive in the Astral or Desire World with this ***body as a whole*** rather than with localized centers of sense perception as with the physical and vital bodies.
- **The Desire Body Contains Force Centers or Vortices** — which correspond with the etheric Chakras but are not necessarily coincident with them. The ***main vortex*** is located in the vicinity of the ***liver***.
- **There is a Turnover or Exchange of Force-Matter of the Desire Body with That of the Planetary Desire World** — which is considerably ***more rapid*** than in the case of the physical and vital bodies with the substances of the Planetary Physical World.
- **For this Reason We are Vulnerable to the Influences of Our Psychic Environment** — assimilating emotional forms (or “*desire elementals*”) generated in that environment which resonate to ***like vibrations*** in our own desire bodies. It is advisable, then, for us to purify and raise the vibrations of our desire body so as to be invulnerable to the negative and destructive “*desire elementals*” which surround us in the Astral World, and to assimilate only constructive and inspirational emotional forms.
- **This Points Out Again the Importance of the Proper Development, Purification and Mastery of the Desire Body** — and to achieve this goal, the ***concrete mind*** must first be ***freed*** as much as possible ***from all desire body influences***. In other words, we must learn to control our emotions, and this control is to be exercised by the ***rational mind*** and a sound, well-balanced physical body. This is an important goal of spiritual alchemy.
- **The Colors and Patterns of the Desire Body** — are indicative of its ***degree of development*** and organization, and of the emotional, mental and spiritual ***state*** of the individual.
- **The Functions of the Astral or Desire Body are Threefold** —
 - **It is the Driving Force which Impels Us to Action** — and as such, must be the ***servant and not the master*** of the concrete mind.
 - **It Serves as the Interface or Link between the Mental Organization and the Etheric Vital Body** — just as the vital body, through the etheric Chakras, transmits psychic forces and vitality (*Prana*) to the physical brain and nervous system and the glandular chain.

- **It is the Vehicle of Consciousness of the Ego in the Astral or Desire World** — during sleep or conscious work in the Astral World, and after the death and disintegration of the compound physical body.
- **During Sleep, the Desire Body Separates from the Compound Physical Body** — remaining **connected** to the latter through the **silver cord**. In this manner, the physical and etheric bodies are revitalized and rejuvenated during sleep, since emotional, as well as mental, activity **depletes and breaks down** the compound physical body. For this reason, sleep during the early hours of the night in fresh air is most effective for physical body rejuvenation, because the **supply** of vital energy or **Prana** accumulated during the daylight hours is still ample.
- **After the Death of the Compound Physical Body** — the silver cord is **severed**, and the astral or desire body serves then serves as the outer **vehicle of consciousness** of the Ego in the Desire World, taking on the form of the former physical body.
- **The Degree of Conscious Perception of the Ego in the Desire World** — either during sleep or in the postmortem stage, depends upon the extent of the **development and organization** of the astral or desire body. Memory of experiences in the Astral World depends upon impressions made on the physical brain via the etheric vital body. **Dreams** are one form of such impressions.

THE NATURE OF EMOTIONS, FEELINGS AND DESIRES

- EMOTIONS (“E-MOTION-S”) ARE ACTUALIZED THOUGHTS (i.e., *thoughts put into “motion”*).
- THE PRIMARY FUNCTION OF OUR EMOTIONS IS TO IMPEL US TO ACTION.
- THE ASTRAL OR DESIRE WORLD IS ONE OF DUALITY AND CONFLICT IN ITS LOWER ASPECTS; AND OF JOY, EXUBERANCE AND MAGNANIMITY IN ITS HIGHER ASPECTS.
- OUR EMOTIONS, FEELINGS AND DESIRES ARE CHARACTERIZED BY THE FOLLOWING DUALITIES:
 - Attraction or Repulsion (i.e., *synergy or mutual support versus antagonism or mutual destructiveness*);
 - Interest or Indifference (i.e., *concern versus apathy*);
 - Pleasant or Unpleasant (i.e., *gratifying or distressing*).
- THESE EMOTIONS, FEELINGS AND DESIRES ARE EXPRESSED THROUGH OUR ASTRAL OR DESIRE BODY (*the seat of our emotional life*).
 - The astral or desire body is specialized or organized from the seven energy levels of the planetary astral or desire world.
 - It is a kaleidoscope of changing colors and patterns that reflect our emotional state of the moment.
 - We can sense another person’s emotional state indirectly through feeling (“*claircognizance*”) of their astral aura; or perceive the aura directly through astral clairvoyance (i.e., *actually “seeing” the colors and patterns of their astral body*).

THE SEVEN LEVELS OF THE ASTRAL (DESIRE OR EMOTIONAL) WORLD

- A*
Heavenly Experience
7. **Soul Power**—"My God! My God! How you glorify me!"
++++++
6. **Soul Light**—"My God! My God! Why have you forsaken me?"
-+++++
5. **Soul Life**—We become "unbuttoned" (ungeknöpft).
--++++
- A*
Limbo Experience
4. **Borderland**—Feelings of interest or indifference are at play at this level.
---+++
- A*
Purgatorial Experience
3. **Wishes**—My wishes may clash with yours.
----++
2. **Impressionability**—My perception of an event may differ substantially from yours.
-----+
1. **Passion and Base Desire**—I may find your self-indulgence very repugnant.

MUSIC TO EXPRESS THE SEVEN EMOTIONAL LEVELS

LEVEL 1 — PASSION AND BASE DESIRES:

Public Enemy: Fear of a Black Planet — “Brothers Gonna Work It Out”

Body Count — “Voodoo”

Deicide Legion — “Satan Spawn, the Caco Daemon”

Holst: The Planets — “Mars the Bringer of War”

Orff: Carmina Burana — “O Fortuna”

Mussorgsky — “Night on Bald Mountain”

LEVEL 2 — IMPRESSIONABILITY:

Dukas — “The Sorcerer’s Apprentice”

Debussy: Trois Nocturnes — “Fêtes”

Bartok: Music for Strings, Percussion and Celeste — Part IV, *allegro molto*

Gershwin — “An American in Paris”

Shostakovich — Polka from “Age of Gold” Ballet

Spike Jones — “William Tell Overture”

LEVEL 3 — WISHES:

Khachaturian: Sparticus Suite #3 — “Dance of Phrygia and the Parting Scene”

Eddie Pierson’s Band — “Bill Bailey Won’t You Please Come Home”

Scott Joplin — “The Easy Winners”

Spike Jones — “All I Want for Christmas is My Two Front Teeth”

LEVEL 4 — BORDERLAND:

Satie: Trois Gymnopédies — “Lent et douloureux”

Rameau: Les Paladins Suite — “Menuet lent”

Ravel — “Bolero”

LEVEL 5 — SOUL LIFE:

Original Dukes of Dixieland — “Darktown Strutters Ball”

Beethoven: Symphony #8 in F major, Op. 93 — First movement, *allegro vivace e con brio*

Enesco: Romanian Rhapsody #1, Op. 11

Schubert: Symphony #5 in B major, D. 485 — First movement, *allegro*

Tchaikovsky: Symphony #4 in F minor, Op. 36 — Fourth movement, *allegro con fuoco*

LEVEL 6 — SOUL LIGHT:

Tchaikovsky: Symphony #5 in E minor, Op. 64 — Second movement, *andante cantabile
con alcuna licenza*

Albanoni: Adagio in G minor

J. S. Bach: Air on a ‘G’ String, BWV 1068

Barber: Adagio for Strings, from String Quartet in G minor, Op. 11

Beethoven: String Quartet #15 in A minor, Op. 132 — First movement, *assai sostenuto*

Tchaikovsky: String Quartet #1 in D major, Op. 11 — Second movement, *andante
cantabile*

LEVEL 7 — SOUL POWER:

Brahms: Symphony #1 in C minor, Op. 68 — First movement, *un poco sostenuto*

J. S. Bach: Toccata and Fugue in F major, S. 540

Hanson: Symphony #2 (Romantic), Op. 30 — Third movement finale, *allegro con brio*

Tchaikovsky: Symphony #6 in B minor, Op. 74 — Third movement, *allegro molto vivace*

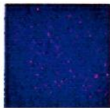
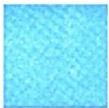
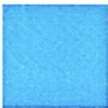
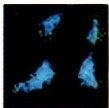
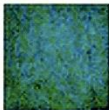
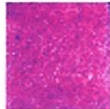
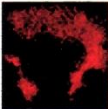
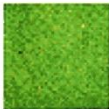
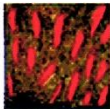
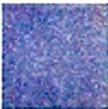
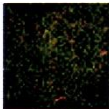
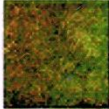
Mozart: Symphony #41 (Jupiter) in C major, K 551 — Fourth movement, *molto allegro*

Color Plates

*Of the Hues which Correspond
to Various Emotional States
Reflected in the Desire Body*

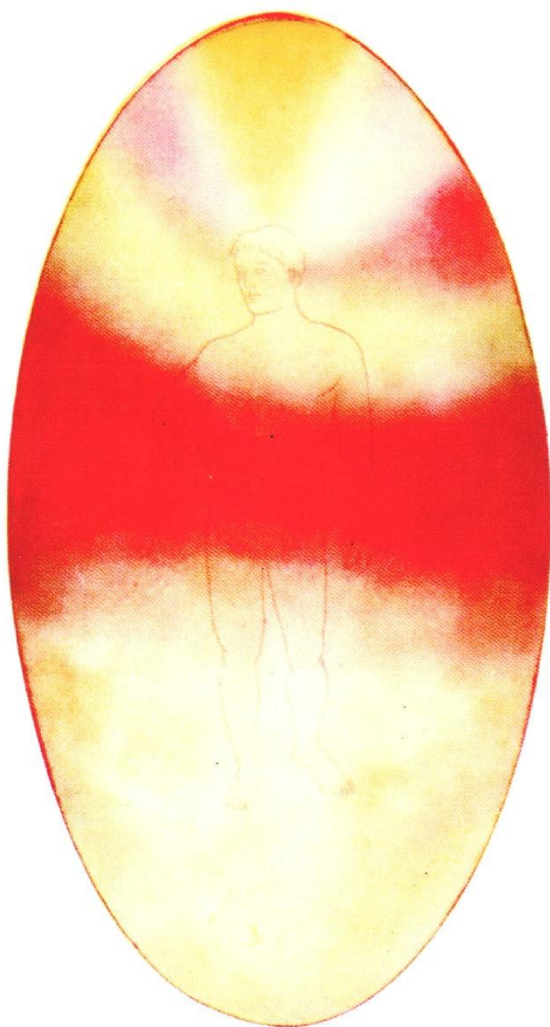
*According to C. W. Leadbeater
in "Man Visible and Invisible"*

ASTRAL COLORS

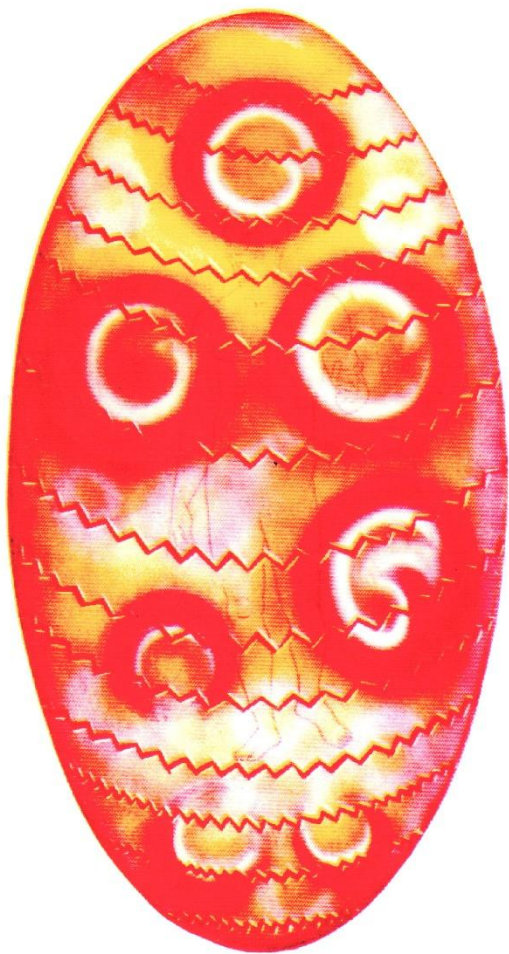
1					
2					
3					
4					
5					
1. High Spirituality.	1. Devotion mixed with Affection.	1. Devotion to a Noble Ideal.	1. Pure Religious Feeling.	1. Selfish Religious Feeling.	
2. Religious Feeling tinged with Fear.	2. Highest Intellect.	2. Strong Intellect.	2. Low type of Intellect.	2. Pride.	
3. Sympathy.	3. Love for Humanity.	3. Unselfish Affection.	3. Selfish Affection.	3. Pure Affection.	
4. Adaptability.	4. Jealousy.	4. Deceit.	4. Fear.	4. Depression.	
5. Selfishness.	5. Avarice.	5. Anger.	5. Sensuality.	5. Malice.	



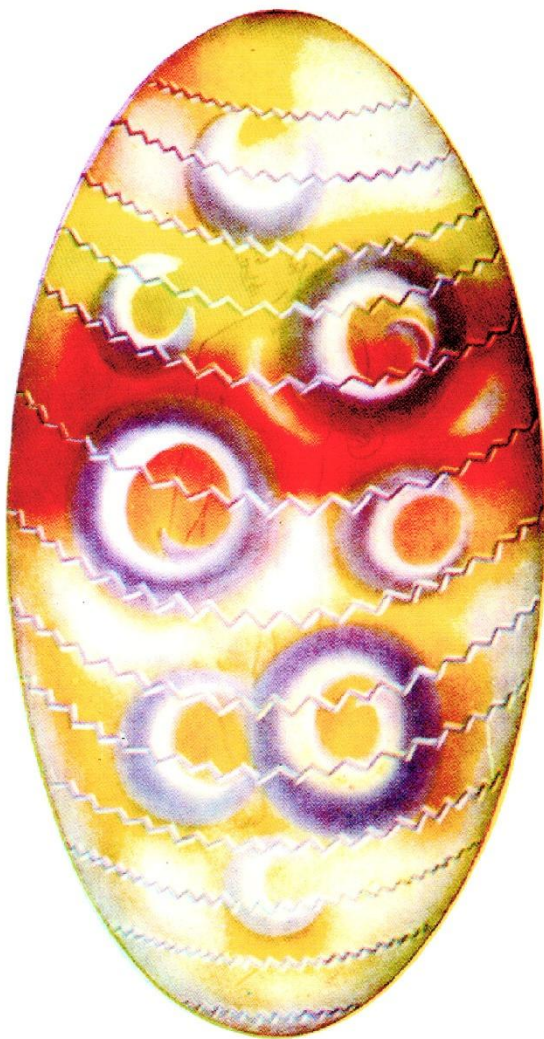
Astral or Desire Body of a Savage



Astral or Desire Body of an Average Man



A Sudden Rush of Affection



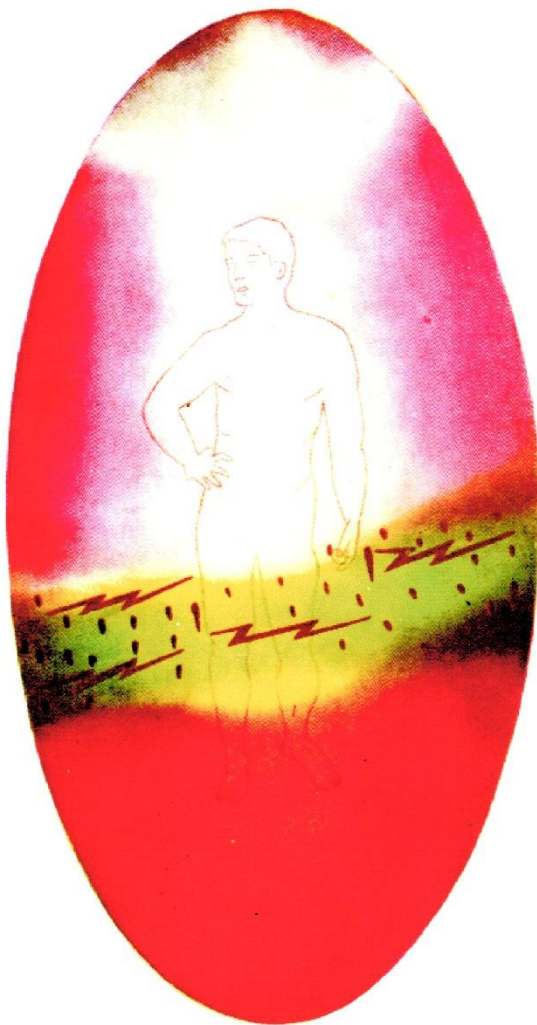
A Sudden Rush of Devotion



Intense Anger



A Shock of Fear



The Average Man in Love



The Irritable Man



The Miser



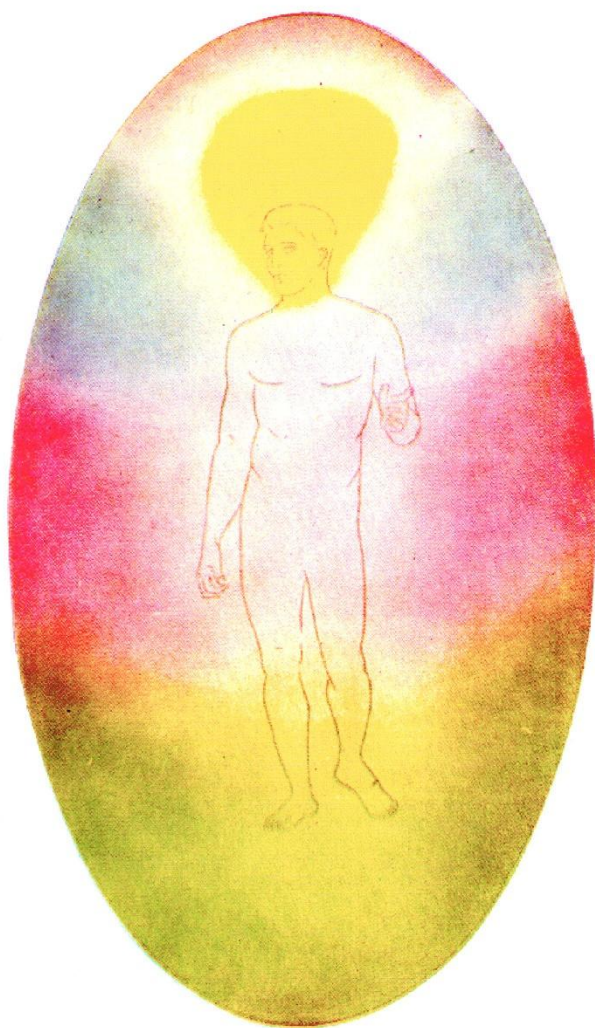
Deep Depression



The Devotional Type



The Scientific Type



Astral Body of the Developed Man

Part 2
*Sight, the Most Excellent
of Senses*

THE PATH TO KNOWLEDGE OF THE REAL

Know the innermost Spiritual Self—the ONE LIFE—as **Lord of the Chariot**, the physical body as the **Chariot** itself; know the Inner Intuitive knower to be the **Charioteer** and the concrete mind as the **Reins**.

The senses and emotions, they say, are the **Horses**, the inner and outer sense-objects the **Path on which they run**. The innermost Spiritual Self—the ONE LIFE—united to senses and mind is said by the wise to be the **Experiencer**.

He who is without intuitive judgment and whose mind is not constantly controlled, his senses and emotions become unmanageable like the vicious horses of a charioteer.

But he who has intuitive judgment, whose mind is ever held firm, his senses and emotions are controllable like the good horses of a charioteer.

He who is without intuitive judgment and is of uncontrolled mind, ever impure, he does not reach the ultimate goal but wanders in the Ocean of the World.

But he who has intuitive judgment and is of controlled mind, ever pure, he attains that goal of Conscious Immortality.

The man or woman who has intuitive judgment as his or her Charioteer, and the mind as Reins, gains the End of the Road. That is the Supreme Abode of the All-Pervading Spirit of the ONE LIFE—the Fire of the Father.

Higher than inertial matter and form are the active working senses.

Higher than these senses are the subtle objects of sense—the thought-forms projected by the imagination onto the desire nature.

Higher than those objects is the concrete mind (which projected them).

Higher than the concrete mind is the Intuition—the Inner Knower—Root Earth.

Higher than the Intuition is the Great World Soul—the Divine Cosmic Pattern or World Order—the 'Great Self'—the Divine Spirit, Son/Daughter—Root Air.

Higher than this 'Great Self' is the Unmanifest Chaos, the First Matter of the Absolute, the Divine Mother or Celestial Virgin—the Matrix or Mother-Space of the Objective World—Root Water.

Higher than this Unmanifest Chaos is the ONE LIFE—the pure Spirit of the innermost SELF, the Peaceful I AM, the Silent Witness—the Divine Father—Root Fire.

Than this ONE LIFE there is nothing higher. He is the End, the Pillar marking the boundary of the Great Void of the Absolute—He, God, the Ultimate and Supreme Goal.

Hidden in all things, this ONE LIFE 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.

The wise should dissolve all of the senses (with their inner and outer objects) in the concrete mind, and that mind then dissolved in the intuitive Inner Knower. That intuitional 'Knowledge Self' he should dissolve in the Divine Cosmic Pattern of the 'Great Self', and that dissolved in the Silent Witness of the innermost Spirit of the 'Peaceful Self'—the ONE LIFE.

The Kathopanishad: Chapter III, Verses 3-13

SIGHT, THE MOST EXCELLENT OF SENSES

- **Five Components are Involved in Actual “Seeing”** —
 - **The Instrument** — the Eye;
 - **The Organ** — the Brain;
 - **The Mind (Manas)** — which discriminates and sorts out the signals from these first two;
 - **The Intuition (Buddhi)** — The Inner Knower which evaluates the information transmitted by the mind;
 - **The Ego (Ahankâra)** — The real Inner Intelligence, the sense of “I” or the individual and separate Ego, the illusionary (*Mayavic*) Self.
- **All of these Components of “Seeing” are “Processes in the Mind-Stuff (Chitta)”** — the force-matter of the Thought World.
 - **Together, They Constitute Antahkarana** — the “***Internal or Causal Instrument***” which initially serves as the **link** between the Higher Ego and the Personality, and ultimately between the Ego and the Divine Spark or Monad—the real inner CORE-SELF.
- **There are Two Mechanisms for Physical Vision** — One is passive and the other is active.
 - **With the Passive Mechanism** — energy patterns (*the Passive Agency*) in the form of light and etheric “atoms,” which emanate from the object-to-be-perceived and which carry information about its form are focused by the refracting media of the physical eye onto the retina (*especially onto the Fovea Centralis Retinae in the Macula Lutea, the spot of the most acute reception*), and the pattern is transmitted by the light sensitive cells (*Rods and Cones*) via the Optic Nerve to the physical brain.
 - **With the Active Mechanism** — which may be likened to a radar system, an energy beam (*the “Intellectual Ray”*) emitted by the Optic Nerve illuminates and penetrates the object-to-be-perceived, mingles with the energy patterns emitted by the object, is reflected back and focused by the **etheric lens** of the “third eye.” The energy pattern which is carried is impressed directly upon the **Optic Disc** (*the “blind spot” or “white spot”*) and transmitted by the Optic Nerve to the brain.
 - **The “Intellectual Ray” (the Active Agency)** — quite possibly is conducted by the **Hyaloid Canal**, ordinarily considered as a vestigial remnant of a fetal blood vessel that supplied the Lens during

the prenatal period. The canal is filled with a fluid which differs from the vitreous humor that fills the interior of the eyeball. The Active Mechanism is responsible for "Etheric Vision," that form of clairvoyance which constitutes perception in one or more of the four levels of the Etheric Region of the Physical World.

- **The Three Humors (Refractive Media) and Seven Tunics of the Physical Eye Make Up a Complete Decad** — a miniature world symbolized by the ten circles of the Kabbalistic Sephirothal Tree, and by the ten dots in the Pythagorean Tetraktys—three "hidden" (*the Causal Triad*) and seven "revealed" (*the Seven Planetary Spirits*).
- **The Three Humors are** — (1) the ***Aqueous or Watery Humor*** (*the "Tasteless Fluid"*) which fills the Anterior Chamber, bathing the Cornea, Iris and Pupil; (2) the ***Glacialis or Icy Humor***—the Crystalline Lens (*the "Crystal"*); and (3) the ***Vitreous or Crystal-Like Humor***, a gelatinous fluid (*the "Sapphire"*) which fills the interior of the Eyeball, bathing the Retina and the posterior surface of the Lens.
- **The Seven Tunics (Gray Describes Three) are** — (1) the ***Retina*** (*the "Net"*), the inner light-sensitive layer of the Eyeball; (2) the ***Choroid*** or Tunica Vasculosa Oculi (*the "Membrane"*), the middle vascular layer of the Eyeball; (3) the ***Sclera*** or Tunica Sclerotica (*the "Hard"*), the white outer coat of the Eye; (4) the ***Iris*** (*"Dishlike Web," "Breadlike" or "Rainbow"*), the pigmented ring that varies the diameter of the Pupil; (5) the ***Tunica Uvea*** (*"Grapelike"*), the pigmented epithelium at the rear surface of the Iris; (6) the ***Cornea*** (*the "Horny"*), the transparent membrane which covers the curved anterior part of the Eyeball that helps to focus the light source; and (7) the ***Ciliary Bodies*** or Ligamentum Ciliare (*the "Conjoining"*), which connect the Choroid with the ligaments attached to the Lens.
- **The White Spot (the "Blind Spot" or Optic Disc)** — has been considered by Kabbalists as the Keter or Crown of the ***miniature world*** of the Eye.
- **Astral and Mental "Sight" (i.e., the "Mind's Eye")** — are higher orders of clairvoyance and claircognizance than etheric vision, which utilizes the active mechanism of physical vision.
- **Ordinary Physical and Etheric Vision** — are based upon highly organized and localized organs of perception specialized from chemical and etheric physical matter.
- **Astral and Mental Vision (or Perception)** — are ***increasingly less localized*** and more symmetrically distributed over the ovoid surface of the Astral and Mental auras. The Astral and Mental bodies contain ***force-centers or vortices*** which function as receptors for perception of energy patterns. However, the force-matter of

these bodies ***circulates so rapidly*** through every point within their auras, and, additionally, is in such rapid interchange with the “substances” of the Planetary Astral and Thought Worlds, that ***perception is virtually with these bodies-as-a-whole.***

- **The Seven Levels of the Thought World are Divided into Two Regions** — the ***Region of Concrete Thought*** and the ***Region of Abstract Thought***.
- **The Region of Concrete Thought** — consists of ***the lower four levels*** of the Thought World. The force-matter of this Region is of a sufficiently low order of vibration that it may be ***molded into Thought-Forms***.
- **The Region of Abstract Thought** — consists of the ***upper three levels*** of the Thought World. The force-matter of this Region is of such a high order of vibration that it ***cannot*** be molded into Thought-Forms but, rather, serves as the ***medium for Germinal Ideas*** impressed from the two higher worlds of Intuition (*Buddhi or Life Spirit*) and Will (*Atma or Divine Spirit*), much like the two highest ethers of the Physical World correlate to the Astral and Thought Worlds.
- **The Mid-Level (4th) of the Thought World** — has been called the ***“Region of Archetypal Forces”*** because it is at this level that Germinal Ideas begin to impress as Thought-Forms or Archetypes of Form, “Universal Vitality,” and Desires and Emotions. This level is of critical importance, also, because (1) it is the location of the ***Focus of Mind*** and the ***proper location of the Human Mind***; and (2) it is the Location of the ***True Memory of Nature*** or the ***Akasic Records***—the medium of the Space-Time Continuum in which ***all events which have occurred*** are impressed more-or-less permanently.
- **The Thought World is Preeminently a Realm of Tone** - so that ***fine music inspires us*** because it reminds us of our TRUE HOME.
- **Persons with Adequately Developed Mental Clairvoyance** — can ***“read” the Akasic Records*** much like we play back a videotape, viewing and experiencing past events.
- **The Mental or Mind Body is Currently Just a Thought-Form** — a more-or-less organized cloud of force-matter specialized from the Planetary Region of Concrete Thought. As such, it serves as our organ of concrete thought much as the physical brain serves as the organ of physical vision and the biocomputer which registers thoughts and emotions for alert waking consciousness in the Physical World.
- **The Mental Body Interpenetrates the Lower Bodies** — as do the astral and etheric bodies their coarser counterparts. Like the as-

tral body, the mental body is ovoid in shape with most of its matter concentrated within the physical body—attracted by astral or desire matter which in turn is strongly attracted by the physical body.

- **The Lower Vibratory Aspects of the Mental Body are Strongly Attracted by Desire-Stuff** — and this part of it has been appropriately called “*Kama Manas*” or ***desire mind***, because of its entanglement with the desire nature. This aspect of the concrete mind predominates in most people.
- **The Higher Vibratory Aspects of the Mental Body Correlate with the Causal Body** — the ***vehicle of abstract thought***, the seat of our conscience and individuality (the “*Human Spirit*”), and the outer vesture of the higher Spiritual Ego—our “***Higher Self***.” This part of the mind has been called “*Higher Manas*,” the ***intuitive mind or higher intellect***.
- **The Creative Power of Thought** — involves (1) an ***act of will*** (from the *Atmic or highest aspect of Spirit*) which calls forth (2) a ***concept or germinal idea*** which, in turn, impresses upon (3) the concrete mind or mental body to ***create a thought-form***. The thought-form attracts (4) astral matter to ***create a desire elemental*** which (5) ***impels action*** in the Physical World. This activity may be either creative or destructive.
- **We are Currently Learning to Use Our Minds to Consciously Create with Mineral Essence** — that is, with organic and inorganic ***chemical matter***. In the next Creative Period, we will learn to create with ***vital etheric substance***: i.e., the ***pathways for the vital force***.
- **To The Best Way to Develop the Concrete Mind or Mental Body is** — through ***disciplines of logic*** such as the physical sciences and mathematics, through artistic and other aesthetic creative activities, and through the ***practice of concentration***—particularly upon noble ideas.
- **This Raises the Vibrations of the Mental Body** — making it more luminous, organizing it into a more definitive structure, and ***freeing it from the influences of the desire nature***. In so doing, we will become invulnerable to the negative and destructive thought-forms and desire elementals created by others. These ***abound in our psychic environment*** and are normally assimilated by us to manifest similar destructive tendencies in ourselves.

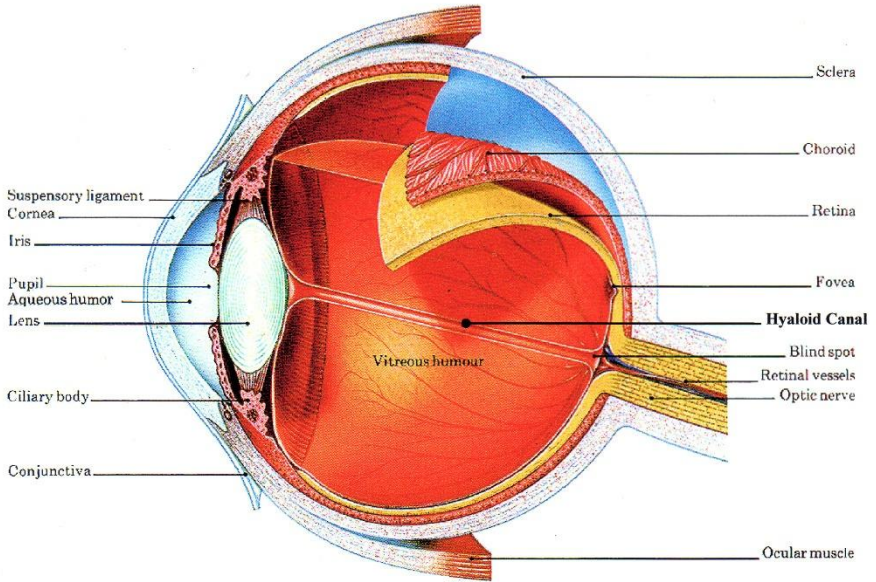


Diagram of the Eye

Showing the Hyaloid Canal

Macula and Fovea

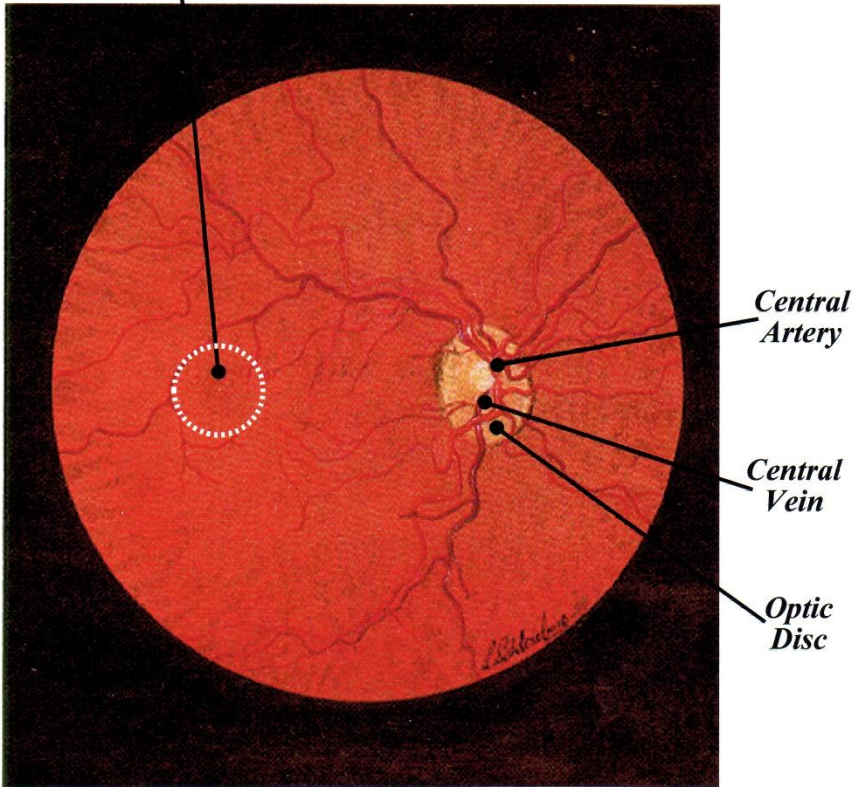
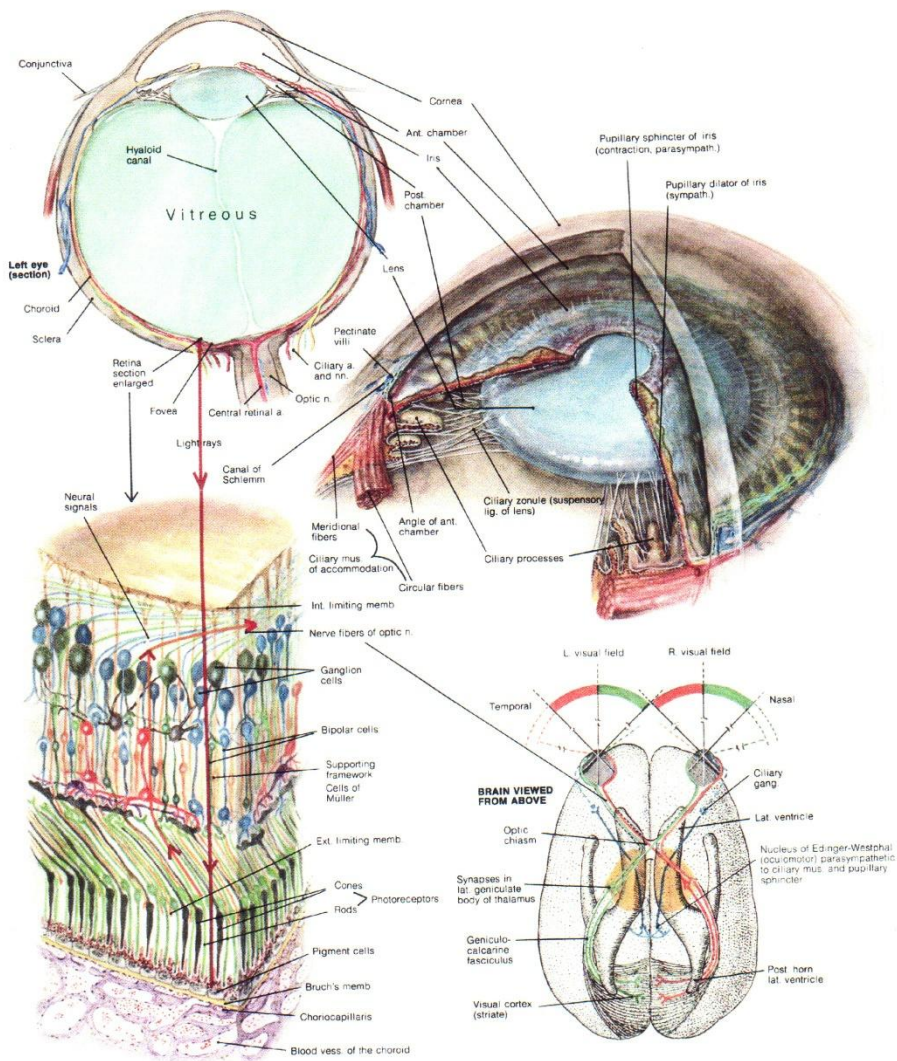
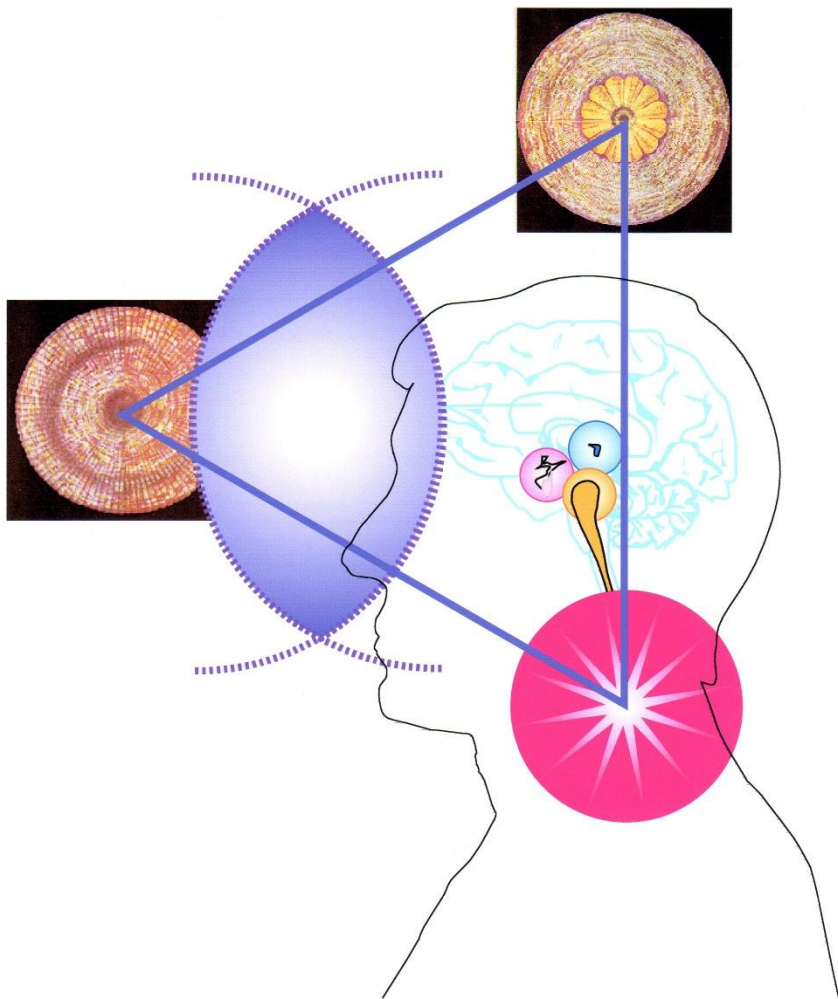


Photo of Retina

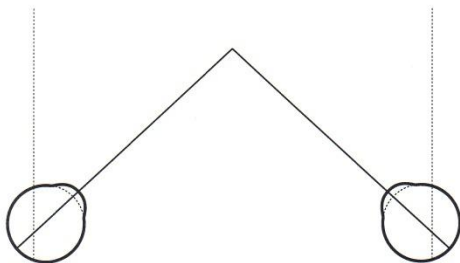
***Showing the Optic Disc and
the Fovea in the Macula Lutea***



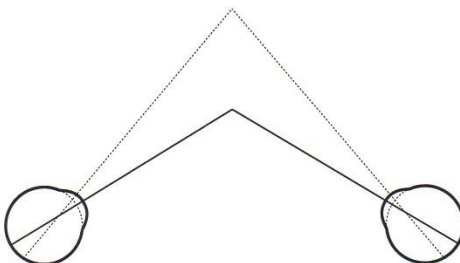
VARIOUS FACETS OF THE EYE AND THE PROCESS OF VISION



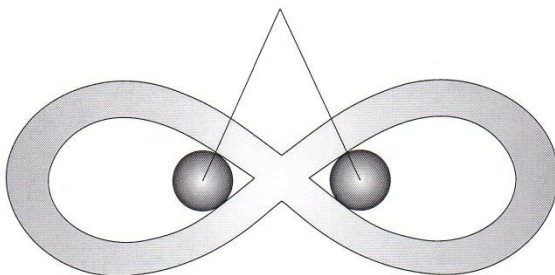
The Opening of the Third Eye



When the eyes are focused upon an object in normal vision, the optic discs face straight ahead.



When the eyes are focused upon a point close to the face—such as the tip of the nose, the optic discs may be aimed at an object located at a normal viewing distance.



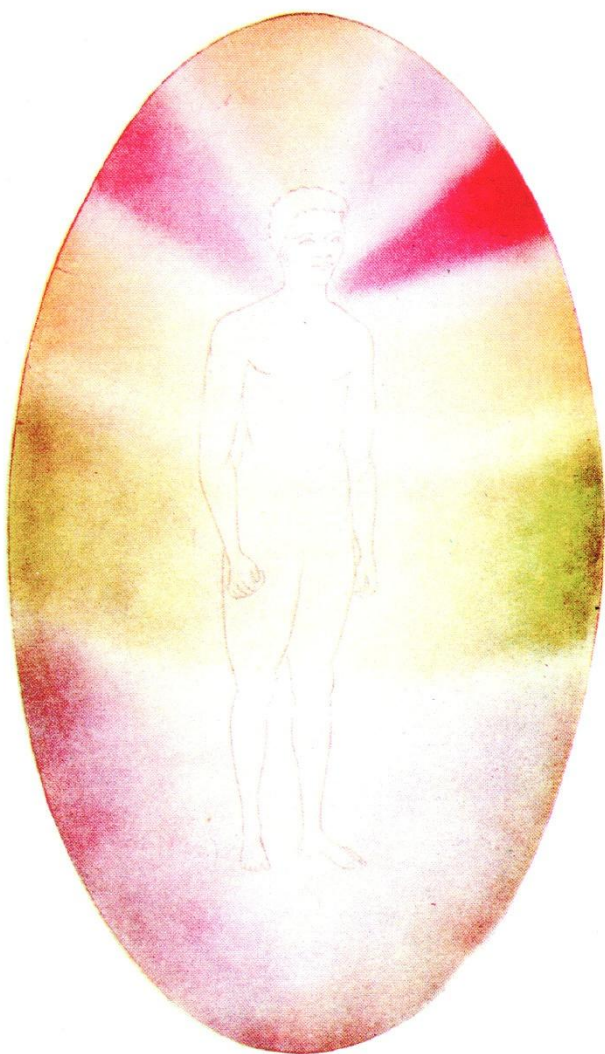
Radiations reflected back from an object illuminated by the "intellectual ray" originating from the optic discs pass through the etheric lens related to the Brow (Ajna) Chakra Center.

FOCUSING OF THE OPTIC DISCS IN ETHERIC VISION

Color Plates

*Of the Mental Body of
Persons in Various Stages
of Intellectual and
Spiritual Development*

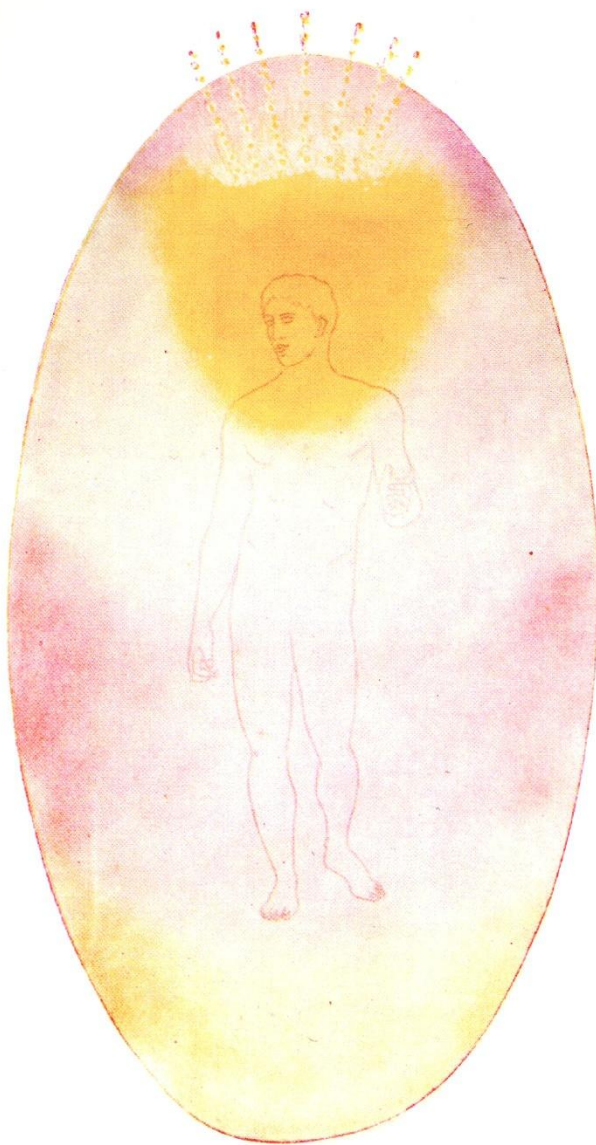
*According to C. W. Leadbeater
in "Man Visible and Invisible"*



MENTAL BODY OF A PRIMITIVE MAN



MENTAL BODY OF AN AVERAGE MAN



MENTAL BODY OF A DEVELOPED MAN

The Seven Levels of the Mind or World of Thought

7 *Germinal Idea of Form in Minerals,
Plants, Animals and Man*

6 *Germinal Idea of Life in
Plants, Animals & Man*

5 *Germinal Idea of Desire in Animals
& Man: *Abode of Human Spirit**

4 *Region of Archetypal Forces: *Location
of Akasic Records & Focal Point**

3 *Archetypes of Desire & Emotion:
"Aerial Region"*

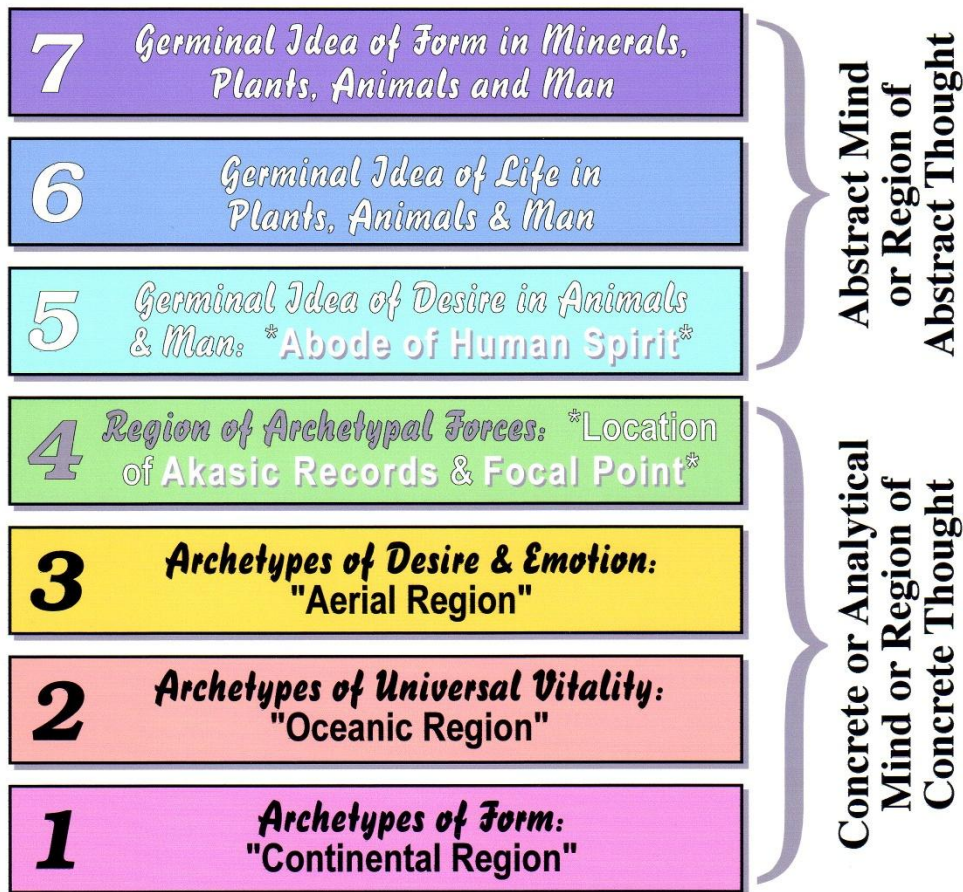
2 *Archetypes of Universal Vitality:
"Oceanic Region"*

1 *Archetypes of Form:
"Continental Region"*

Abstract Mind
or Region of
Abstract Thought

Concrete or Analytical
Mind or Region of
Concrete Thought

The Seven Levels of the Mind or World of Thought



Part 3

Healing and Disease in Light of Our Subtle Bodies

THE PRESERVATION OF A THING

In order that a thing may be preserved and defended from injury, it is necessary that first of all its enemy should be known, so that it may be shielded therefrom, and that it may not be hurt and corrupted by it, in its substance, virtue, force, or in any other way suffer loss. A good deal depends upon this, then, that the enemy of all natural things be recognized; for who can guard himself against loss and adverse chance if he is ignorant of his enemy? Surely, no one. It is therefore necessary that such enemy should be known. There are many enemies; and it is just as necessary to know the bad as the good. Who, in fact, can know the good without a knowledge of the evil? No one. No one who has never been sick knows how great a treasure health is. Who knows what joy is, that was never sad or sorrowful? And who knows rightly about what God is, who knows nothing about the devil? Wherefore since God has made known to us the enemy of our soul, that is, the devil, He also points out to us the enemy of our life, that is, death, which is the enemy of our body, of our health, the enemy of medicine, and of all natural things. He has made known this enemy to us and also how and by what means we must escape him. For as there is no disease against which there has not been created and discovered a medicine which cures and drives it away, so there is always one thing placed over against another—one water over against another, one stone over against another, one mineral over against another, one poison over against another, one metal over against another—and the same in many other matters, all of which it is not necessary to recount here.

The difference between the two medical arts—the heavenly and the worldly—consists in this: the adepts and non-adepts of worldly medicine are subject to the order and forces of nature, while those of heavenly medicine can dispense with herbs and the stars. . . . All active virtues come from the word of God, and His words have such power that all nature with its forces cannot accomplish as much as a single one of His words. This divine power is the heavenly medicine; it accomplishes what no natural force can accomplish. . . . There is no field on earth in which heavenly medicine grows or lies hidden, other than the resurrected flesh or the “new body” of man; only in the “new body” have all its words force and efficacy here on earth. This heavenly medicine works according to the will of the man of the “new birth”; in him lie all the active virtues. For it does not operate in the mortal body, but only in the eternal body.

Paracelsus

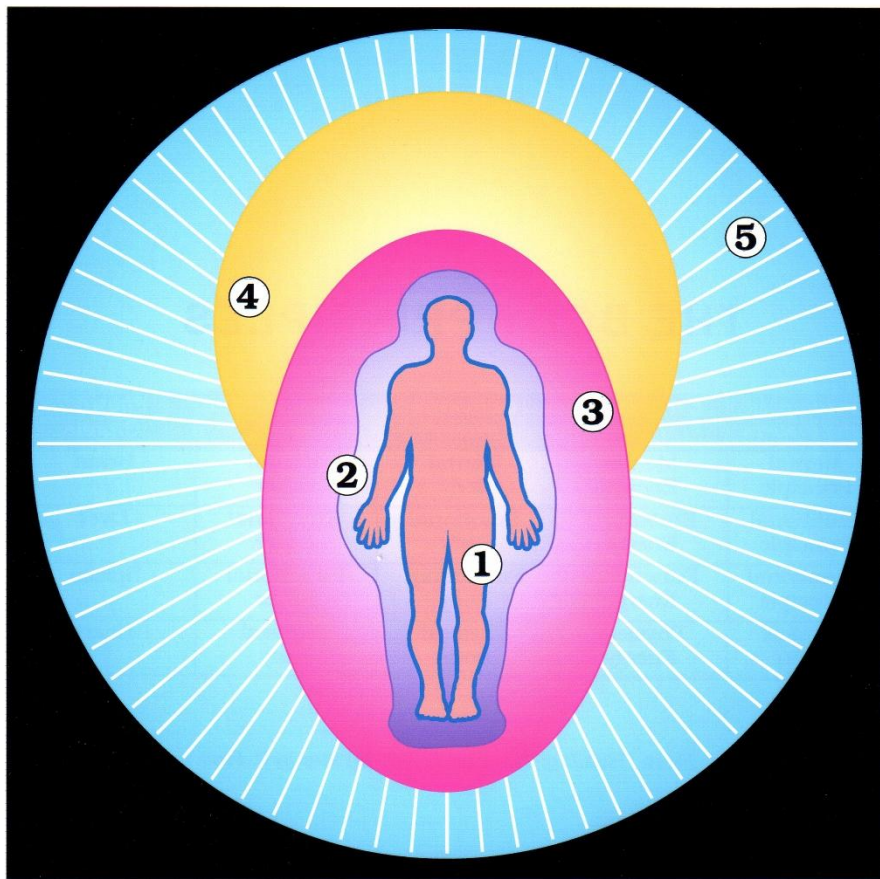
HEALING AND DISEASE IN LIGHT OF OUR SUBTLE BODIES

- **The Root Cause of All Disease** — is the *inhibition* of the flow of the Life Force from the Higher Spiritual Ego. Some of this is **Karmic** in nature; some the result of **present life** conditioning.
- **Most of this Blockage of the “Soul-Life”** — occurs in the etheric **Vital Body** and the **Desire (Astral) Body**; only a relatively small amount occurs in the **Mental Body**. Healing can occur when the obstruction is removed.
- **Negative Karma is often “Worked-out” or “Burnt-up”** — i.e., *culminates*, as a disease of the Physical Body; such malady may be regarded as the final payment of a “spiritual debt” to disencumber the Ego—a **liberation** of sorts.
- **Many Physical Body Health Problems** — are the result of *over-stressing this mechanism*, which has developed as a vehicle of response to Physical World stimuli, *by forcing it to respond* to the more subtle and subjective vibrations of the Desire and Thought Worlds.
- **Other Physical Ailments Derive from Disharmony** — in the *collective psyche* of Mankind-as-a-whole, and of the Planetary Life.
- **A True Healer must be able to Draw upon the Power of His or Her Own Soul (i.e. Spiritual Ego)** — to establish a rapport with the patient, and to gather and radiate the appropriate energies.
- **To be Effective, the Healer must First** — *harmonize* and *organize* his or her own **Vital** and **Desire Bodies**. This will encourage a beneficial adjustment of the patient’s subtle bodies, thereby facilitating the healing process.
- **Harmony and Proper Development of the Healer’s Mind Body and Thought Processes** — are likewise required for effective *mental healing*. Thus the old maxim: “Physician Heal Thyself.”
- **The Ultimate Cause of All Disease is Incomprehensible to Us at Present** — because it is rooted in the imperfection of Deity Itself: the Greater Life of which we are all a part, and which Itself is evolving and striving toward perfection.
- **All Disease is a Result of Disharmony** — between the **Life** (or *subjective*) side and the **Form** (or *objective*) side of Being.

- **This Disharmony Exists in All Four Kingdoms of Nature** — the Mineral, Vegetable, Animal and Human. It manifests as *dysfunction, pain, congestion, putrefaction or corruption*, and *death*.
- **Disease, then, is a Process of Purification** — a *breaking up of crystallization*.
- **Healing and the Alleviation of Pain** — are the appropriate and peculiar functions of the Human Kingdom; and the ability to perform these functions derives from the potential *creative power of the Mind*.
- **To Develop His Power of Healing** — Man must correct certain erroneous notions and tendencies, namely:
 - **The Understanding of and Attitude toward pain and suffering** — the purpose of *pain* and *suffering*.
 - **The Struggle against the Natural Flow of the Life-Force** — i.e., he must learn *Non-Resistance to this Flow*.
 - **The Overemphasis of the Form-Side of His Nature**.
 - **The Attitude Toward and Understanding of Death** — as the *liberation* of the Spiritual Consciousness (*the Life-Side*) from an *outmoded and imperfect form*.
- **The Whole Process of Establishing Harmony** — between the Life-Side and the Form-Side of our nature is *governed by Karma*, the Law of Cause and Effect.
 - **Some Karmic Consequences must be Endured** — as malformation, disease, pain and suffering during a given life-cycle; others can be *eliminated or alleviated* through healing. Such consequences are the effects of *secondary causes*.
 - **The Understanding of Primary Causes** — must await our further Illumination and the awakening and development of our *Intuitive Faculty*.
- **The Psychic Causes Of Disease Fall into Four Categories** —
 - **Those Rooted in the Desire or Astral Body** — the major category, since the *consciousness* of the majority of present Humanity is *centered in the Emotional Life*. In this case, the Emotional Nature is *positively polarized*, i.e., is the active force or incentive, the determining factor in the life of the Personality.

- **Those Rooted in the Etheric Vital Body** — the *medium* for the reception and distribution of vitality or **Pranic energy**; and the **interface** between the Desire Nature and the dense Physical Body. The causes of diseases rooted in the Vital Body are due to **congestion** and **misalignment** of the force-centers or Chakras and individual energy circulatory pathways (*Nadis*) in the etheric “web.” This vehicle is, in general, **negatively polarized** relative to the Desire Body, i.e. the flow of the vital energies through it is **passive** and not under the conscious control of the Ego. Dysfunctions of the Vital Body can result in either **depletion** of energy or **over-stimulation**, both of which can cause disease and ultimately death.
- **Those Originating in the Mental Body** — the vehicle of **concrete thought**. These causes arise from erroneous or negative thinking which generates **destructive thought-forms**. Such thought-forms react upon the Desire Body to express **negative emotions** or **desire elementals** which are one of the most potent causes of bodily enervation and, ultimately, maladies.
- **Those Arising out of the Life of the More Advanced Individual** — the **Intellectual**, the **Mystic**, the **Occultist** and the **Disciple** (*Chela*).
- **The Healer must Ascertain the Course of Treatment after Consideration of the Following Factors** —
 - **The Main Location of the Cause** — i.e., **in which vehicle** it is primarily rooted.
 - **The Degree of Evolutionary Progress of the Patient** — to determine the **source and extent** of the difficulty.
 - **The Primary Nature of the Cause** — i.e., whether it is (1) psychic or subjective; (2) inherited or genetic i.e. Karmic; or (3) disharmony within the Collective or Planetary Psyche.
 - **The Method of Treatment** — i.e., whether by (1) conventional allopathic or homeopathic medical techniques; (2) infusion or re-direction of vital energies (*this requires integration of the healer’s inner resources*); (3) proper adjustment and realignment of the subtle bodies (*this requires the prerequisite knowledge and skill*); (4) evoking the power of the patient’s own Higher Ego (*this requires suitably advanced spiritual development of the patient*); or (5) in special cases, creating an occult connection (“*healing triangle*”) between the patient, the healer and a spiritual Adept, Master or “Invisible Helper.”

The Human Energy Fields



1. *The Gross Physical Body*
2. *The Vital or Etheric Body*
3. *The Astral or Desire (Emotional) Body*
4. *The Mental Body*
5. *The Causal Body – Receptacle of the Archetypal Patterns*

THE BODY PRINCIPLES

<i>Principles and Powers</i>	<i>Energies</i>	<i>The Fourfold Body</i>	<i>Etheric Media</i>	<i>Physical Organs</i>
Mental Principle	Mental Energy	Mental Body	Mental Ether	Brain
Emotional Principle	Emotional Energy	Emotional Body	Emotional Ether	Liver
Functional Principle	Functional Energy	Functional Body	Functional Ether	Spleen
Physical Power	Physical Energy	Physical Body	Physical Body	Heart

From "Healing: The Divine Art" by Manly P. Hall

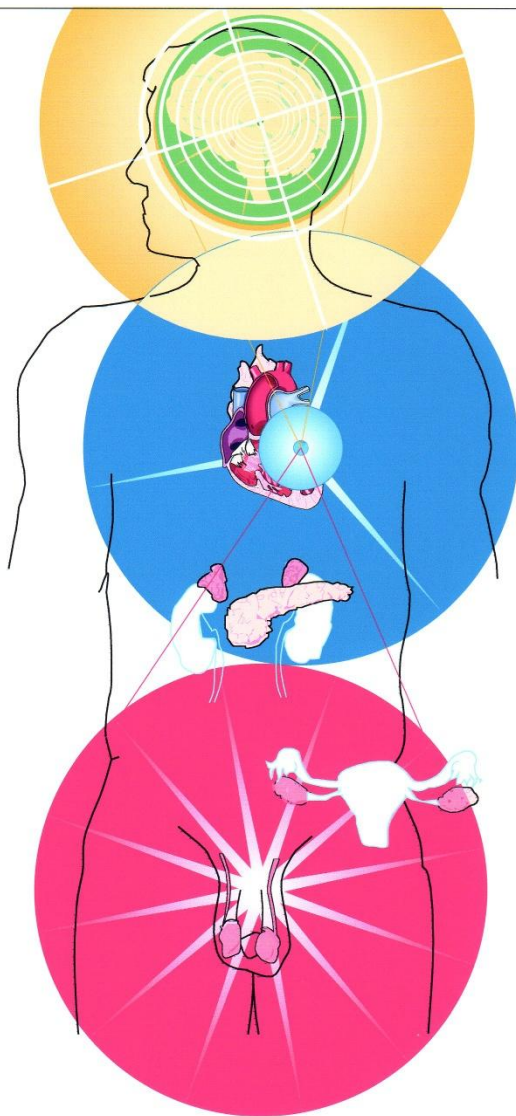
THE EXPRESSION OF BODY PRINCIPLES

- The **Physical Body** is an Inert Mineral Machine.
- It Serves as the **Receptor** and **Transmitter** through which are Expressed the Vital, Emotional and Mental Principles Originating in the Subtle Bodies that Correspond to these Principles.
- The **Root Impulses** which Originate from the Subjective Spiritual Principles of **WILL** (Atma or **BEING**) and **WISDOM** (Buddhi, **KNOWING** or *Intuition*) are **Impressed upon these Subtle Objective Bodies** through the **Causal Body**— Our Vehicle of Abstract Thought or Germinal Ideas (*the Spiritual Principle of Higher Manas, **ACTIVITY** or **DOING***).

The ethers serve as the interfacial media which bind man's spiritual energies with the physical structures through which they operate.

THE FOUR ETHERS ARE:

- 1) **The Physical Or Chemical Ether, The Form Binder** — is the matrix for the entire chemical integrity of the physical body. It seems to **originate in the bone marrow**, and serves as the medium responsive to the archetype impressed within the **seed-atom of the physical body**—located in the apex of the **left ventricle of the heart**. The earth planet is its reservoir.
- 2) **The Functional Or Vital Ether, The Energy Binder** — is the **carrier of Pranic energy** or vital-force, which originates from the Sun. It vitalizes the entire nervous system and the glandular complex through the cerebrospinal chakras, which interenergize the organs and muscles of the physical body. It seems to **originate in the spleen**, and is the medium for physical body restoration and healing. It is this **vital reservoir** which is depleted by destructive mental and emotional activity.
- 3) **The Emotional Or Psychic Ether, The Impulse Binder** — serves as the interface between the **desire or astral body** and physical consciousness. Its principle **center of origin is the liver**, and it flows through the arterial system of the body emitting a pale-rose light with a greenish fringe. This ether is **responsive to the emotional activity** of the individual, "registering every mood of the psychic nature." **Lack of emotional balance and control** will enervate the physical body through the agency of this medium.
- 4) **The Mental Or Intellectual Ether, The Thought Binder** — serves as the interface between the **concrete mental body** and physical brain consciousness. Its physical center of origin appears to be within the **aura surrounding the pineal body** at the center of the brain. **Mind sets and other fixations and aberrations of our thinking process** will result in derangement, imbalance and depletion of this etheric medium, resulting ultimately in **insanity and mental senility**. It is described as having a golden glow.



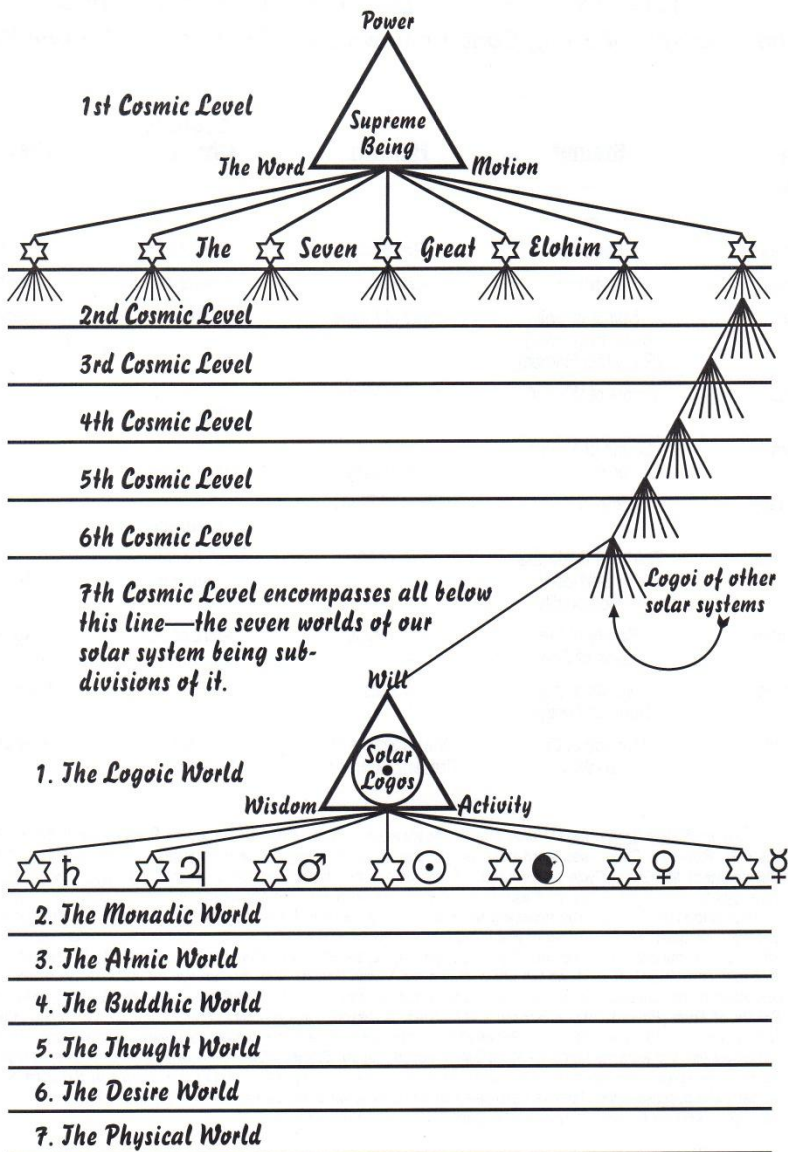
3 MAJOR AURIC CENTERS

*The Mind and Emotions are Like Monkeys:
Always in Constant Motion*



Part 4
The Evolutionary Path

THE COSMIC HIERARCHY



THE TWELVE CREATIVE HIERARCHIES

*The 12 Levels of Being Concerned with the Evolution of Our Life-Wave**

<u>Sign</u>	<u>Steiner</u>	<u>Heindel</u>	<u>Esoteric Christian</u>	<u>Theosophical</u>
Aries	—	—	—	—
Taurus	—	—	—	—
Gemini	Seraphim	Seraphim	Seraphime	Triads
Cancer	Cherubim	Cherubim	Cherubime	Twofold Units
Leo	Spirits of Will (Radiating Lives) (Radiating Flames)	Lords of Flame	Thrones	Fiery Breaths
Virgo	Spirits of Wisdom	Lords of Wisdom	Dominions (Kriotetes)	(Unities)
Libra	Spirits of Motion or Activity	Lords of Individuality	Principalities (Dynamis)	Mahat
Scorpio	Spirits of Form	Lords of Form	Powers (Exusiai)	Makâra
Sagittarius	Spirits of Darkness or Selfhood or Personality	Lords of Mind	Primal Beginnings (Archai)	Asuras Mânasaputras
Capricorn	Spirits of the Sons of Fire	Archangels	Archangeloi	Agnishvâttas
Aquarius	Spirits of the Sons of Twilight	Angels	Angeloi	Lunar or Barishad Pitris
Pisces	Monads of Our Life-Wave	Virgin Spirits of Present Humanity	Men	Present Humanity

* Saturn Period "Man"—the **Monads of our Life-Wave** which were "breathed out" by the Solar Logos at the beginning of this first Planetary Chain—was surrounded by 11 other kinds of beings. These, together, constituted the **12 Creative Hierarchies** of the Grand Cycle of Evolution. These beings may be thought of as expressing twelve levels of conscious development. The highest four of these (*two unnamed, the Seraphim, and the Cherubim*) worked on levels of development which preceded this Period. The remaining seven were concerned with human development in addition to the Saturn "Man", and these included: (1) the **Spirits of Will** (*Thrones*) who possessed a high creative (*supra-spiritual*) consciousness which we will not attain until after the end of the 7th or Vulcan period; (2) the **Spirits of Wisdom** (*Dominions*) who possessed a creative (*spiritual consciousness*) which we will attain during the Vulcan Period; (3) the **Spirits of Activity** (*Principalities*) who possessed a self-conscious (*supra-psyhic*) object consciousness which we will achieve during the Venus period; (4) the **Spirits of Form** (*Powers*) who possessed a self conscious (*psychic*) image consciousness which we will develop during the Jupiter Period; (5) the **Spirits of Personality** (*Primal Beginnings*) who possessed present Earth Period "Man" (*Us*) consciousness and were the humanity of the Saturn period; (6) the **Spirits of the Sons of Fire** (*Archangels*) who possessed the animal-like dream consciousness which we developed during the Moon period; and (7) the **Spirits of the Sons of Twilight** (*Angels*) who possessed the plant-like deep-sleep consciousness which we developed during the Sun Period. Saturn Period "Man" (*Us*) had only the deep trance consciousness of the present mineral kingdom.

THE CREATIVE HIERARCHIES

"Each class of Creators endows man with what it has to give: the one builds his external forms, the other gives him its essence, which later on becomes the Human Higher Self owing to the **personal exertion of the individual**; but they could not make men as they were themselves—perfect, because sinless; sinless, because having only the first, pale shadowy outlines of attributes, and these all perfect—from the human standpoint—white, pure and cold as the virgin snow. **Where there is no struggle, there is no merit.** Humanity, 'of the Earth earthy,' was not destined to be created by the angels of the first divine Breath: therefore they are said to have refused to do so, and **man had to be formed by more material creators**, who, in their turn, could give only what they had in their own natures, and no more. Subservient to eternal law, the pure gods could only project out of themselves shadowy men, a little less ethereal and spiritual, less divine and perfect than themselves—shadows still. The first humanity, therefore, was a pale copy of its progenitors; too spiritual and pure to be MEN, endowed as it is with every negative (Nirguna) perfection. **Perfection, to be fully such, must be born out of imperfection, the incorruptible must grow out of the corruptible**, having the latter as its vehicle and basis and contrast. Absolute light is absolute darkness, and vice versa. In fact, there is neither light nor darkness in the realms of truth. Good and Evil are twins, the progeny of Space and Time, under the sway of Maya (illusion). Separate them, by cutting off one from the other, and they will both die. Neither exists per se, since each has to be generated and created out of the other, in order to come into being; both must be known and appreciated before becoming objects of perception, hence, in mortal mind, they must be divided."

H. P. Blavatsky in "The Secret Doctrine"
(Vol. II, pp. 95-96)

THE SOUL'S PILGRIMAGE

The Secret Doctrine postulates that there is one absolute Reality which antecedes all manifested, conditioned, being. This Infinite and Eternal Cause is the rootless root of "all that was, is, or ever shall be." The One Reality is the field of Absolute Consciousness. But once that we pass in thought from this (to us) Absolute Negation, duality supervenes in the contrast of Spirit and Matter, Subject and Object. Just as pre-cosmic Ideation [Core SELF, Father, Purusha] is the root of all individual consciousness, so pre-cosmic Substance [Not-Self, MOTHER-SPACE, Mūlaprakriti] is the substratum of matter in the various grades of its differentiation.

Moreover, the Secret Doctrine teaches: the fundamental identity of all Souls with the Universal Over-Soul, the latter being itself an aspect of the Unknown Root; and the obligatory pilgrimage for every Soul—a spark of the former—through the Cycle of Incarnation in accordance with Cyclic and Karmic law, during the whole term. In other words, no purely spiritual divine Soul can have an independent (conscious) existence before the spark which issued from the OVER-SOUL,—has **(a)** passed through every elemental form of the phenomenal world of that Manvantara [Cosmic Cycle of Manifestation], and **(b)** acq

"These are the directions for changing the condition of the mind. Let us say that a person has formed certain habits of thought which he does not like. Perhaps after a religious experience he finds that in spite of all his desires, these habits of thought will not leave him. But if he decides to cleanse his mind so that it shall contain nothing but pure and good thoughts, he may do this by simply refusing to admit impure thoughts. He will find that after a week or two, his mind is noticeably cleaner than at the commencement of his effort; that it holds by preference the religious thoughts he is seeking to generate in it. Even a most abnormally degenerate mind can be thoroughly cleansed inside of a few months. This is actual knowledge to many who have tried it, and anyone who wishes and is sufficiently persistent may have the same experience and enjoy a clean mind in a very short time."

This process also involves freeing the lower mind complex from all desire body influences. For this reason, and also to maintain contact with the devotional side of our nature, loving, self-forgetting service to others is stressed from the start in developing the intellectual side of our nature.

The **next step** in shaping, polishing and aiming this middle mirror of the mind is to develop the capacity for clear, consecutive, logical thinking. The study and practice of disciplines of logic, observation and discrimination, such as mathematics, geometry and the physical sciences, can be very helpful for this purpose. Quoting Annie Besant in "Man and His Bodies":

"(The mental body) grows by thought. Our thoughts are the materials we build into this mind body; by the exercise of our mental faculties, by the development of our artistic powers, our higher emotions, we are literally building the mind body day by day, each month and year of our lives. If you are not exercising your mental abilities; if, so far as your thoughts are concerned, you are a receptacle and not a creator; if you are constantly accepting from outside instead of forming from within; if as you go through life, the thoughts of other people are crowding into your mind; if this be all you know of thought and of thinking, then, life after life, your mind body cannot grow; life after life you come back very much as you went out; life after life you remain as an undeveloped individual. For it is only by the exercise of the mind itself, using its faculties creatively, exercising them, working with them—it is only by these means that the truly human evolution can proceed.

"In becoming aware of your thoughts and in so doing, becoming self-conscious, examine thoughts as they enter the mind, and their condition when they are sent back out of it—to see what you have added to them during their stay with you. In this way your mind will become really active, and will be exercising its creative powers.

"Another way of helping the growth of the mind body is the practice of concentration; that is the fixing of the mind on a point and holding it there firmly, not allowing it to drift or wander."

[As an aside, it has been said that a minimum of twelve seconds of mental fixity is required to enter a state of meditation.]

"We should train ourselves in thinking steadily and consecutively, not allowing our minds to run suddenly from one thing to another, nor to fritter their energies away over a large number of insignificant thoughts. It is a good practice to follow a consecutive line of reasoning, in which one thought grows naturally out of the thought that went before it. This gradually develops in ourselves the intellectual qualities which make our thoughts sequential and therefore essentially rational. When the concrete mind thus works, thought following thought in definite and orderly succession, it is strengthening itself as an instrument of the Ego for activity in the Thought World."

All of these techniques build the **middle mirror or lens** of the mind-sheath, replacing coarser force-matter with finer force-matter both by a process of attraction from the Planetary Region of Concrete Thought, and by the inner process of transmutation of spiritual alchemy. **This is the first great transmutation of "base metals" into "silver."** It, the mind sheath, becomes increasingly more organized and sharply defined in its form, and more luminous, and its vibratory pattern becomes more responsive to the emanations and reflections from the **highest and most perfect of the three lenses or mirrors**, which will be discussed next.

Consider, now, this very important idea:

"The mind is the great slayer of the Real; let the aspirant slay the slayer."

This statement is to be taken to mean that the lower concrete mind is to be trained to do its proper job—which is to serve as the reins to control the desire nature, to serve as one of the "stabilizing elephants"—by acting as an instrument of serial logic and rational thought on the mundane physical level, while being the **perfect servant and tool** of the higher intuitive mind—the coachman in our allegory, who holds the reins in his hands to control the horses.

This lower concrete mind is the "slayer of the Real" when it takes over or usurps the function of the higher mind, which, as the direct vehicle of the spiritual intelligence, is the only agency capable of seeing the real—or the Grand Design, the Divine Pattern, where all the parts are but connected facets of one great whole.

A special pitfall of great concern with the highly developed concrete mind is the possibility of the severing of its connection with the more permanent higher spiritual "Christ nature" and becoming thoroughly enmeshed with the lower, more temporary, separative nature, or person-

ality. This lower mind then becomes demonic and extremely dangerous, not in spite of, but because of its sharp, logical nature being used in cleverness and self-justification.

"Slaying the slayer" means that a person's conscious awareness and sense of self-identity is centered in the higher intuitive "Mind of the Heart," with its synthetic capacity to "see all-at-once" and thus control the lower mind, preventing the latter from usurping its own unique function as well as being influenced by the desire nature.

We have improved and perfected the reins so that the coachman can use them effectively to control the horses; but what if the coachman is either drunk, asleep, or has his mind on carousing; or if the coachman is an idiot, or is not even sitting in the driver's seat? What, in this case, is the poor passenger to do? Who in their right mind would want to be a passenger in that carriage? I certainly wouldn't!

The ***last and most resplendent mirror***, and the one receiving the direct emanation of the indwelling Spiritual Ego or Christ-Self, is the higher intellect, the seat of conscience, the intuitive "Mind of the Heart." It is the vehicle of consciousness of the Ego in the Region of Abstract Thought of the Thought or Manasic World, the "Causal World" where all ideas are in germinal form. This region—a ***subjective, formless or Arupa world***—is the home of the ***Human Spirit*** (the 3rd, or individuality, or Activity aspect of our three-fold Egoic consciousness)—a realm of tone—which is why good music so universally inspires and uplifts us. It reminds us of our true home.

The ***lower concrete mind works*** in serial logic, is ***analytical*** and tends to ***see everything as separate***, is ruled by the cold intellectuality of ***Mercury***, and is susceptible to the emotional and fecundative influences of the ***Moon***. The ***higher intuitive Mind*** of the Heart is ***synthetic*** and ***sees all-at-once***, perceives the relationship of all separate parts within the ***unity of the greater whole***, and is ruled by the ***Sun***, which transmits the Divine Fire of Love of the Father. It is also amenable to the subtle vibrations of the outer planets Uranus, Neptune and Pluto.

When the lower mind is trained to become the obedient servant of the higher, and is freed from all the influences of the lower nature, it serves as the "Messenger of the Gods" or ***voice of conscience***. The higher mind serves as the Divine Intelligence which translates the archetypal symbolism of the Divine Will-Wisdom to the serial logic of the lower concrete mind—which serves to ***focus consciousness***. This is rather like a computer interface unit which converts the digital pattern of the computer intelligence to an analog signal for a viewing screen or a printer. It can also be likened to the process of transmitting a performance at a Television studio to our home-TV receiver through its antenna which picks up the VHF or UHF signal, and through a series of electronic circuits, converts this signal to a picture. Our ***highest mirror*** may also be likened to a step-down transformer between the Egoic consciousness and the lower concrete mind.

Our ***highest mirror*** has been given many names. It has been called the "***Vesture of Light***"; the Gnostics have called it the "***Robe of Glory***"; the Greeks have referred to it as the "***Augoeides***" or "***Self-***

Radiant Divine Fragment"; Theosophists as the "**Buddhic**" or "**Causal Body**"; and the Hindus as the "**Karana Sarira**" or "**Karapadhi**."

In the Bible, according to Geoffrey Hodson in *"The Hidden Wisdom of the Holy Bible,"* the Augoeides is symbolized variously as the "Heavenly Jerusalem" or "Tabernacle of the Living God," as, for example, in Revelation 21: 2-3:

2. "And I, John, saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

3. "And I heard a great voice out of heaven saying, behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God."

and in the 19th Psalm, verses 4 and 5:

4. "In them (the heavens) hath He set a tabernacle for the Sun.

5. "Which is as a bridegroom coming out of his chamber."

or this **highest body** is depicted as "a new or cleansed robe, which is renewed or greatly expanded after each complete cycle of initiation, the expanded condition constituting the newness; and as the Ark of Noah, which consciousness both contains and preserves the fruits harvested from each life cycle or incarnation." ***It functions as the outer gesture of the Higher Ego.*** In Joseph's interpretation of the Butler's dream (*Genesis 40:9-13*), "Pharaoh's cup, filled with grape juice or wine, placed in the King's hand by the Butler is the Augoeides. This interpretation may be applied to all cups and chalices used as symbols in Scriptures and legends," so that our Augoeides or highest spiritual body is, in us, ***the Holy Grail, the only receptacle which can contain the fiery waters of the Holy Spirit*** or direct outpouring of the Solar Logos—the "Blood of Christ."

Quoting Paul in II Corinthians 5:1-2:

1. "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.

2. "For in this we groan, earnestly desiring to be clothed upon with our house which is in Heaven."

Our highest vehicle or mirror, or *upadhi*, has also been called the "**Thread Self**" or **Sutratma**, upon which are strung like beads the quintessence of the experiences of each incarnation, and as Annie Besant wrote (in *"Man and His Bodies"*):

"The Causal Body is the receptacle, the storehouse, in which all the man's treasures are stored for eternity, and it grows as the lower na-

ture hands up more and more that is worthy to be built into its structure. It is that into which everything is woven which can endure, and in which are stored the germs of every quality to be carried over to the next incarnation."

[It should be noted that this also includes shortcomings and negative tendencies which are stored as energy patterns in the permanent "seed-atoms" of the personality, but not in the Causal Body itself which is "sinless," though incompletely developed and organized at the present stage of evolution in most people. The Causal Body, then, suffers from omission rather than commission. The sum total of all positive and negative tendencies, faculties, characteristics, etc., are called, in Theosophy, "Skandhas"—"bundles" of attributes.]

"Thus, the lower manifestations depend wholly on the growth and development of this 'man for whom the hour never strikes.' Dealing, as we do here, only with the present human cycle, we may say that until this highest body comes into existence, there is no real man [no individuality].

"When, by the power of the Self [or Higher Ego] preparing its own habitation, the matter [or "mindstuff"] of the mental plane [the Region of Concrete Thought of the Thought World—the lower Manas] begins slowly to evolve, then there is a downpouring from the great ocean of Atma-Buddhi [or Will-Power (Divine Spirit) and Love-Wisdom (Life Spirit) aspects of the Logos] which is ever brooding over the evolution of man—and this, as it were, meets the upward-growing, unfolding mind-stuff, comes into union with it, fertilizes it, and at that point of union, the Causal Body, the Individual, is formed."

The above statement describes the **second great alchemical transmutation** of "silver" into "gold," the **"Baptism of Fire"** or of the **"Holy Spirit,"** in which coarser "mind-stuff," or concrete thought "substance" is transmuted or digested into finer "mind-stuff," or abstract thought "substance" (i.e., the raising of vibrations), by the "enzymatic" action of the "Holy Spirit."

This completes a rather long discourse on the development of the intellectual or head side of the nature, from the standpoint of the occultist. This kind of approach is called, in the East, **Jnana Yoga**—the Path to God, or Self-Realization, through Knowledge. (The words "knowledge," "know," "Gnosis" and "Gnostic" are derived from this Sanskrit root.) Now it is time to look at the development of the heart or devotional side, from the point of view of the mystic. In the East, this approach is called **Bhakti Yoga**—the Devotional Path.

Paracelsus had well said:

"There are two heavens in men; the one is Luna Cebrium," [This is the lower concrete mind—our philosophic Silver. According to Paracelsus and others, the Moon rules the brain.] **"but in the heart of man is the true microcosmic heaven."** [This is our philosophic Gold, ruled by the Sun.] **"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 of Love-Wisdom) has chosen for His dwelling place in man."**

Rudolph Steiner commented further:

"The initiate has only acquired the strength to lift his head to the heights of knowledge by guiding his heart to the depths of veneration and devotion. The heights of spirit can only be climbed by passing through the portals of humility. You can only acquire right knowledge when you have learnt to esteem it.

"The inner life of devotion is a must in this day and age for there is very little to impel us to this veneration and esteem for the higher life externally today except to become disillusioned and disaffected with its shallowness and materialism."

As there are steps in developing the intellectual side of our nature, so there are steps in bringing out the devotional side. The first step, it is suggested, is to intensify our higher emotions by melting the encrustation and crystallization that we have built up from childhood as a protective psychological shell for survival against the onslaughts of life. These encrustations harden the heart and block the outpouring of these very spiritual feelings and yearnings which are actually currents of very fine force-matter. What better melting power is there than in certain music which embodies these higher emotions, or other art forms, or a glorious sunset, or other natural scenes such as high mountains.

For me, the late string quartets of Beethoven were most effective for this purpose, especially the middle three. Different works, of course, will be effective for different people, since we each vibrate or resonate to a different keynote. Mystical symbolism and allegory are also designed to open up the heart and awaken the intuition of the higher mind. Visualization of cosmic processes happening within us also opens up the intuition.

Our relationship with God, or really our higher "Christ Self," which is an extension of God, must be intensely personal. Here are the stages of unfoldment of this relationship as described by a great teacher (Swami Vivekananda in his "Bhakti Yoga") at the end of the last Century:

"Stage I—The Peaceful — *The man worships God without the fire of love in him, without its 'madness' in his brain—just the commonplace love, a little higher than mere forms and ceremonies and symbols, but not like the madness of intensely active love."*

"Stage 2—Servantship — It comes when the man thinks he is the servant of the Lord. The attachment of the faithful servant is his ideal. This stage can also take the form of the love of a child for its father—God is our Father. In this stage we are in a subordinate position of relationship."

"Stage 3—Friendship — 'Thou art our beloved friend.' A man is able to open up his heart to God as he would to a close friend. There is the idea of equality between two friends. God becomes our friend to whom we can confide the deepest secrets of our hearts and who will not judge us harshly for them. God is then our playmate—we are so immersed in pure love that we do not even know that he is God!"

"Stage 4—Loving God not as our Father but as our Child — This is a discipline to enable us to detach all ideas of power from the concept of God. The idea of power brings with it awe. There should be no awe in love. To conceive God as mighty, majestic and glorious, as the Lord of the Universe, or as the God of Gods, the lover says he does not care. It is to avoid this association with God of the fear-creating sense of power that he worships God as his own child. The child's position is that of the receiver, and out of love for the child, the devoted parents will give up their bodies a hundred times over. This is the idea of the Baby Jesus with Christians." [And so we should look upon it when the birth of the Christ Child occurs in us.]

"Stage 5—Sweet — As the love between man and woman. In this representation of divine love, God is our husband. We are all women; there are no men in this world; there is but one man, and that is He, our Beloved. All that love which man gives to woman, or woman to man, has here to be given up to the Lord. Who in this Universe is more fit to become the husband but He. Whom else can this heart love? He is the most beautiful, the most sublime—He is beauty itself, sublimity itself. To him who has been blessed with such a relationship, the whole of nature changes, worlds vanish, suns and moons die out, and the Universe itself melts away into that one infinite ocean of love. That is the perfection of the madness of love."

"Ah!, but the true spiritual lover does not rest even there; even the love of husband and wife is not mad enough for him, so that he takes up also the idea of illegitimate love, because it is so strong. The impropriety of it is not at all the thing he has in view. The nature of this love is such that the more obstructions there are for its free play, the stronger and more passionate it becomes."

[At this point a warning must be given that all of the above has to be understood in the right way and practiced with balance and awareness. In this last stage, we can become a "mad elephant," so that we must keep in readiness the two calm animals needed to stabilize the crazy one—the sane mind and the sound body!]

"The devotee of the Mystic Heart Path may say: 'My friends, the whole world is a lunatic asylum. Some are mad after worldly love, some after name, some after fame, some after money, some after salvation and going to heaven. In this big lunatic asylum I am also mad, I am mad after God. If you are mad after money, I am mad after God. You are mad; so am I. I think my madness is, after all, the best.' "

And now to conclude with a short composite of outstanding devotional writing pertaining to the Mystic Union; and, finally, to perform and consummate the Mystical Spiritual Marriage. Here are combined excerpts from the writings of San Juan de la Cruz—St. John of the Cross (including "Dark Night of the Soul," "Ascent of Mount Carmel," "Spiritual Canticle" and "Living Flame of Love"), the Song of Solomon (Song of Songs) and the 45th Psalm:

"The Bride calls Him 'Beloved' in order the more to move Him to her prayer, for when God is loved, He responds to the petitions of His lover with great readiness. . . . Some call the Spouse 'Beloved' when He is not in truth their Beloved because they have not their heart wholly with Him, . . . wherefore they are not at once granted their petition until they persevere in prayer and, at the same time, come to have their spirit more continuously with God, and their heart more wholly with Him in affection of love, for naught is obtained of God save by love.

" . . . It is a characteristic of the lover, when she cannot commune with her Beloved in His presence, to do so by the best means that she may. And so at this point the soul would fain use her desires, affections and sighs as messengers, who are so well able to make known to her Beloved the secrets of her heart. . . . With yearnings and sighs that come from the heart, wounded now with love for God, she begins to invoke her Beloved."

First, a chorus of aspiring souls asks the Bride:

"Where has your Beloved gone, Oh fairest among women? Where has He turned aside that we may seek Him with you and help you to find Him?"

The Bride replies:

"My Beloved has gone down into His garden, to the beds of spices, to pasture His flock in the garden, and to gather lilies. I am my Beloved's and my Beloved is mine: He pastures His flock among the lilies. I am my Beloved's and His desire is toward me. . . . His left hand should be under my head and His right hand should embrace me."

The Bridegroom admonishes the Bride and the chorus:

"I am come into my garden my sister, my spouse: I have gathered my myrrh with my spice; I have eaten my honeycomb with my honey; I have drunk my wine with my milk: eat, Oh friends; drink, yea, drink abundantly, Oh beloved. . . . I charge you, Oh daughters of Jerusalem, that you do not stir up nor awaken my love until she is ready."

Addressing now the Bridegroom:

"My heart is stirred by a noble theme: I address my poem to the King: my tongue as ready as the pen of a busy scribe. Of all men, thou art the most handsome, grace is poured into thy lips: therefore God hath blessed thee forever. Thy throne, Lord, is for ever and ever: the scepter of thy kingdom is a right scepter. Thou lovest virtue as much as thou hatest wickedness. Hero, strap thy sword at thy side, in majesty and splendor; on, ride on, in the cause of truth, humility and virtue. This is why God, thy God, hath anointed thee with the oil of gladness above thy fellows. All thy garments smell of myrrh, and aloes, and cassia, out of the ivory palaces, whereby they have made thee glad. King's daughters are among thy maids of honor: upon thy right hand stands the queen in gold of Ophir."

Addressing now the Bride:

"Listen, daughter, pay careful attention: forget thy nation and thy ancestral home; then shall the King greatly desire thy beauty: for he is now thy Lord, bow down and worship him. And the daughter of Tyre will solicit thy favor with a gift; even the rich among the people shall entreat thy favor."

The Logos now speaks of the Union:

"The King's daughter is all glorious within: her clothing is of wrought gold [the Golden Wedding Garment or Soul Body]. She shall be brought unto the king in raiment of needlework: the virgins, her companions, follow her and enter the King's palace with gladness and rejoicing."

Of the two united and the Union consummated:

"Thy ancestors will be replaced by sons who thou makest princes of the earth. I will immortalize thy name and nations will praise thee forever."

The Bride, finally, sings this song in her intimate union with her Beloved Bridegroom:

*"Oh love's living flame,
Tenderly you wound
My soul's deepest center!"*

Since you no longer evade me
Will you, please, at last consummate:
Rend the veil of this sweet encounter!

"Oh cautery so tender!
Oh pampered wound! Oh soft hand!
Oh touch so delicately strange,
Tasting of eternal life
And canceling all debts!
Killing, death into life you change!

"Oh lamps of fiery lure,
In whose shining transparence
The deep caverns of the senses,
Blind and obscure,
Warmth and light, with strange flares,
Gives with the lover's caresses!

"How tame and loving
Your memory rises in my breast,
Where secretly only you live,
And in your fragrant breathing,
Full of goodness and grace,
How delicately in love you make me feel!"

This, then, is the Alpha and the Omega of it all:

We who have been embodied as men must seek and find the Bride in us, and through her, seek and unite with our beloved, the Bridegroom. And we who have embodied as women, having the advantage over our brothers in knowing the feeling of being the Bride, must recognize and come to terms with the masculine in ourselves before seeking our true Beloved, the Bridegroom. All of us, as the Bride, must don the Golden Wedding Garment which we will have woven by our loving deeds and noble thoughts before we can walk the path to the altar to join our Beloved who we will recognize by His Vesture of Light, the Robe of Glory.

The Mystic Wedding Ceremony will be performed by the Holy Spirit, the outpouring of the Life which is the embodiment of the melting Fire of Love of the Father, and the dissolving, purifying Water of life of the Mother—the Celestial Virgin. The Mystic Union will occur, and the Marriage will be consummated when the serpent sleeping coiled at the base of the spine is awakened and kindled to incandescence by the fiery waters; then, rising out of the "Land of Egypt" through the Seven Seals called the Seven Churches of Asia to the Place of the Skull, melt and dissolve together the al-

chemical King and Queen, Joseph and Mary, RA and ISIS, and from this truly immaculate conception will be born in the manger their progeny, the Christ Child.

This newly born "Hermaphrodite Philosopher," symbolized in Alchemy and Mystic Masonry as a glorious two-headed eagle or phoenix, can now serve as a living stone in the Arch of the Temple, the Guardian Wall of Humanity, as a coworker with the great Christ Spirit, the Solar Logos, in transmuting the "Sins of the Earth" through the combined power of the loving mind and the thinking heart; and in so doing, reduce the burden of that Great Spirit and help speed His ultimate liberation from this crystallized earthly tomb. We, In achieving this Mystic Union, will then earn our own ultimate release from bondage.

Alchemical Depictions

*Of the Stages of Progress toward
Realization of the Mystic Union of
the Purified Mind (Personality)
and Heart (Higher Ego)*

*Using the Images of J. D. Mylius,
Philosophia Reformata, 1622*

The Prenuptial Vow



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

*The Final Commitment of the
Personality to Unite with the
Higher Ego and Witnessed by
the Holy Spirit*

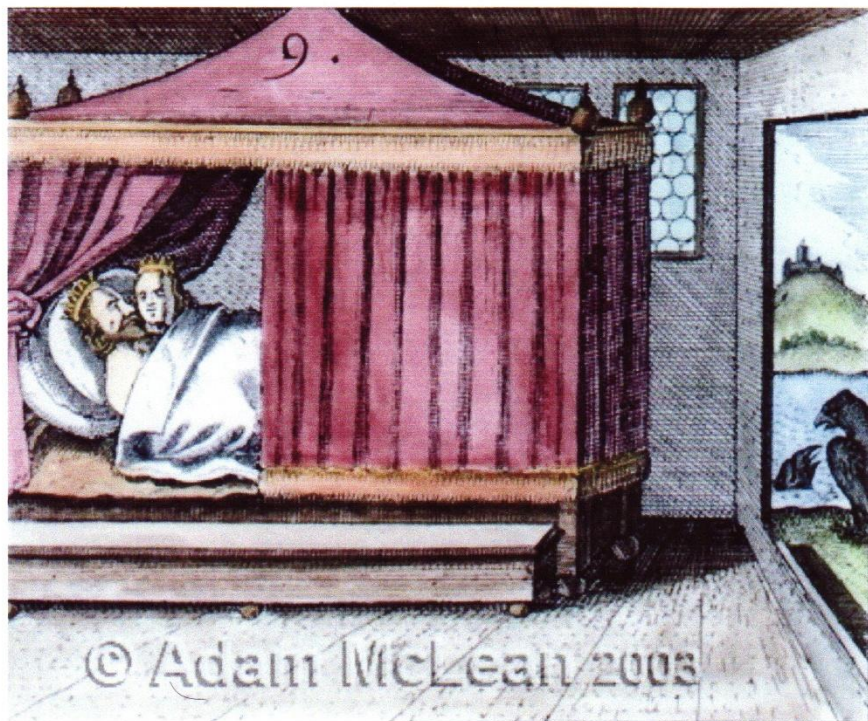
The Mystic Union of Sol and Luna



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

*The Purified and Perfected
Mind and Heart Unite While
Overseen by the Holy Spirit
(the Phoenix Bird)*

The Consummation of the Mystic Union



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

Under the Watchful Eye of the Holy Spirit

The Alchemical King and Queen



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

*With their Progeny—the
Newly-Born Adept*

The Hermaphrodite Philosopher



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

*Who Alone is Able to Harness
the Inner Warrior to Subdue
the Lower Animal Nature
and Direct the Kundalini
Creative Serpent-Fire*

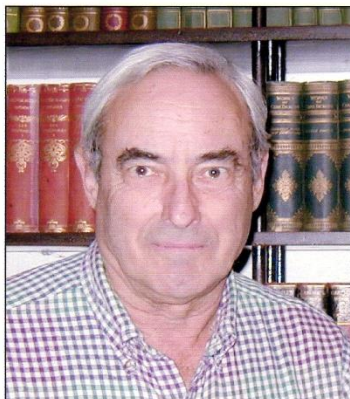
The Final Triumph



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

*The Completion of the
Great Work—A New "Master
of the Day" has Arisen!*

ABOUT THE AUTHOR



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

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

"The Astral or Desire World — home of desires, impressionability, wishes, feelings, emotions and aspirations is preeminently a realm of color — and a kaleidoscope of changing forms; a four-dimensional world — where our perceptions of space and time, and the laws of mechanics and gravitation differ vastly from those of the Physical World; a world of duality and conflict — in which consciousness is polarized by attraction and repulsion, interest and disinterest. Astral 'substance' or 'desire-stuff' is of the nature of force-matter even more evanescent and transitory than the finest ethers of the Physical World. The astral or desire body is our vehicle of feelings, emotions and desires — our emotional organism; it is an energy field specialized from this 'desire stuff' or force-matter."

From the introduction of Part I of this volume



"The mental or mind body is currently just a thought-form — a more-or-less organized cloud of force-matter or energy field specialized from the Planetary Region of Concrete Thought. As such, it serves as our organ of concrete thought much as the physical brain serves as the organ of physical vision and the biocomputer which registers thoughts and emotions for alert waking consciousness in the Physical World. The seven levels of the Thought World are divided into two regions — the Region of Concrete Thought and the Region of Abstract Thought. The Region of Concrete Thought consists of the lower four levels of the Thought World. The force-matter of this region is of a sufficiently low order of vibration that it may be molded into thought-forms."

From the introduction to Part II of this volume



"The first true individualization occurs in the human stage — when the permanent mental unit, or seed-atom of the mind, has been sufficiently developed or awakened to have specialized a 'mind body' composed of all four levels of concrete 'mind-stuff.' At this point, the link of mind has formed — and the former group-soul sheath has dissolved; in its place, the Ego is enshrouded in a sheath composed of the upper three levels of 'mind-stuff': i.e., force-matter of the Region of Abstract Thought of the Thought World. This is the causal body (Theosophical term). The causal body has been given various other names — such as the Karana Sarira or Karanapadhi (Hindu), the Augaeides or Vesture of Light (Greek), and the Robe of Glory (Gnostic)."

From the introduction to Part IV of this volume



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Telephone: (928) 778-6965

FAX: (928) 541-0341

Email: subru@cableone.net

<http://myweb.cableone.net/subru>