

## FOREWORD

The Temple is reissuing *Occultism for Beginners* in a format designed for use in study classes here at the Center as well as for members and friends around the world. Scientific understanding has advanced exponentially in the century since Dr. Dower originally published this material, complementing and reinforcing the correspondences he drew between the spiritual and material worlds, and promoting the student's intuitive understanding of the hidden dimensions of life. These timeless truths are important to us all, as, in one sense, everyone is a "beginner."

— Eleanor L. Shumway  
Fifth Guardian in Chief  
March, 2020

The first fifteen chapters of *Occultism for Beginners* appeared originally in *The Temple Artisan*, the official organ for the Temple of the People, located at Halcyon, California. The chapters were written by Dr. William H. Dower and published serially in lesson form over a period of time between January 1910 and August 1911.

Later, because of popular demand, the author was lead to resume the lessons in the *Artisan*, labeling the remaining thirty-one chapters, *Occultism For Beginners, Second Series*. These were published between October 1912 and April 1917. Of them Dr. Dower wrote:

"Written in the stress and hurry of a multitude of duties and cares, the undersigned often had misgivings lest the lessons should either fall flat or shoot over the head or under the feet of the reader, or give the impression of post-graduate work rather than a series for 'beginners.'

"The widespread appreciation expressed, however, from many different sources, has justified the principle on which the lessons are based, namely, to start with some fact of outer knowledge and lead by logical and orderly sequence into the unknown, but not unknowable, realms of being. If this can be done, reason and intuition are co-ordinated, and the outer correspondence of every spiritual truth is made manifest."

These lessons, both Series One and Two, made their appearance in the *Artisan* at approximately the same time as the Stanzas of Dzyan contained in *Theogenesis*, and are obviously illuminating commentaries in themselves...as they shed much light on the abstruse material contained in the Stanzas.

— Harold E. Forgostein  
Fourth Guardian in Chief  
November 15, 1981

## PREFACE

Occultism as a Science of life-forces gives a key to the art of right living in accord with the Divine and Natural plan of evolution. That the Lessons of this First Series may be a practical help to all who read these pages is the earnest hope of the writer.

The Lessons were first printed in *The Temple Artisan*, a monthly magazine published at Halcyon, California, and have now been issued in booklet form because of the many requests for them, impossible of fulfillment otherwise.

Arcane truths are never acquired by thinking along lines of established precedent. Striking out boldly from the much trodden paths of accepted beliefs, the earnest student must blaze new trails in the Wonderland of Universal Nature, spiritual and material, always relating, however, each newly discovered truth to the Unity of the All in One and the One in All.

He who would know the origin and destiny of things; who would win the power to measure in his consciousness the infinitely great by the infinitely small, the infinitely small by the infinitely great; who would know the basic principles of his relations, spiritually and materially, to the Cosmic Whole and to all his other selves and parts, mineral, vegetable, animal, human, and superhuman; who would know the Law of his interdependence with all life; such a one is a seeker after Occult Knowledge — and for all such, these Lessons are intended.

— *William H. Dower, M.D.*  
*Second Guardian in Chief*  
1917

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*The Heart of God is the container of the divine  
in all things and creatures,  
and therefore of the divine in thee.*

*— From The Mountain Top*

*The sunlight of heaven  
fell on the brink of a New Morning  
— and the Angel in the clod awoke.*

*— The Temple Artisan*

# CHAPTER 1

## *The Meaning of Occultism*

By Occultism is meant a knowledge of the finer forces of nature. The finer forces of nature are those not generally perceptible to the outer five senses of man. But there is no sharp line between the inner, finer forces and the outer, grosser forces; likewise between the outer material senses and the inner spiritual senses. These merge gradually one into the other.

The outer material forces manifest when outer conditions are made for that purpose. The inner spiritual forces manifest when inner astral or spiritual conditions are made on inner planes. The outer, however, is dependent on the inner, as the material universe is dependent on the spiritual universe. The outer is a *reflection* of the inner.

Steam, electricity, magnetism, chemical action, gravitation, light, and sound are outer, perceptible forces based on inner causes.

Thought, will, desire, love, vital magnetism and so on are occult forces, not perceptible to the five senses save by their effects. As with the man, so with the universe as a whole: the Infinite is mirrored in the finite.

What we call "matter" is materialized or crystallized spiritual substance — that is, the one primordial eternal substance in a lower rate of vibration. Likewise, there is but one force. The higher differentiations of this one force are the finer Occult forces of life, simply having a high rate of vibration in spiritual substance. The exterior forces are lower rates of vibration in the same substance.

There is no such thing as vibration in itself. *Something* must vibrate.

### **Atomic and Molecular Bodies**

In gross matter, occult forces and potencies reside which are unlocked as proper conditions are made. These powers may manifest on one plane or another. Gold, silver, lead, and iron are material substances in mass, not having any occult properties. But as we delve and uncover the soul of these metals, we meet and know the occult finer forces inherent in them. In mass substance they correspond to the physical body. In their molecular nature they correspond to the astral body. In their atomic nature they correspond to the spiritual body. More and more wonderful are the forces liberated as we approach the atomic nature of matter, from the lowest inorganic to the highest organic. In the ultimate, the organic and inorganic are one. The atoms of both are

composed of pure electricity, or light, or God, call it what name you will. Science calls the units composing this deific substance *electrons*. A certain number of electrons grouped together will form the metallic elementals, in the occult basis of a metal such as gold; another number forms silver; and so on for iron, oxygen, hydrogen, etc. The cosmos is built by number dividing time in perfect measure. This is the song of life and being.

As above, so below; as within, so without; as in the beginning, so at the end.

### **God is Within the Atoms**

The human body as a mass of cells does not manifest any occult properties. It is simply organic matter. But the cells make man more than the rocks, which are non-cellular. The cells are lives. Within the cells are molecules. This is the lower astral man. Within the molecules are atoms. This is the spiritual man. Within the atoms is God — light — the Ultimate. Within the Ultimate, we are one with all creatures, minerals, vegetables, men, or gods. There is but one God, but one life, but one Ultimate, and we are *That*.

In That reside all sound, number, color, and form — eternal and infinite. Creation is the utterance of these forces in infinite variety, combination, quality, and form, from rushlight to blazing suns, from infusoria to God.

This lesson is designed to show the fundamental and identical basis of matter and spirit, and all life in the one life, however diverse the multitudinous manifestations of the same may be in time and space. By analogy, it therefore also shows the occult and scientific basis of the Brotherhood of man and all creatures as one in the eternal Father-Mother-Brotherhood of God.

The next lesson will deal with the occultism of the physical body.





## CHAPTER 2

### *The Cellular Man*

The physical body is the cellular man. Each grade of matter composing the body — from marrow to bone, tendon, muscle, fat, blood, and nerve tissue — is made up of billions of microscopic cells. Each cell is an entity having its life cycle from birth to death, and possessing consciousness and memory as well as function — its life work. The collective consciousness of all the cells of the body is the consciousness of the physical man, thus enabling the physical body to perform all its diverse functions. In other words, we can say that the whole physical body is to each cell of the same, what God is to man. In the physical body each cell lives, moves, and has its being. In the universal man-God we live, move, and have our being. Complete identification of consciousness with the greater being is possible when complete correlation is made by any one unit with the inner light — life — of all units. Then the one becomes the All.

What is the cell? From mud puddle to man is the history of the evolution of the cell, and we still have histological evidence of living examples of all the stages passed through. Scoop a handful of muddy water from the nearest mud puddle or ditch, and place a drop of same under a high power microscope. By careful observation we soon separate from other objects a small irregularly rounded object. As we watch, we note its form changing more or less, and that it has the power to move by protruding a part of itself and then drawing the other part after. It is almost transparent, but we note the limiting membrane or outer cell wall and inner nucleus are clearly defined. This object we are observing is called the *amoeba*, a one-celled creature. What is the difference between this amoeba and physical man? The amoeba is made up of one cell; physical man is made up of *billions* of cells.

#### **The Function of Cells**

Physical man has millions of muscle and bone cells to help him move from place to place. He also has millions of other kinds of cells to digest his food; millions of others to aid the circulation of the fluids in his body; millions of others to receive and transmit his nervous forces; millions of others to generate his kind; millions of others to think with. In the case of the amoeba, it has but one cell with which to do all this. But it does all these things singly in that lesser degree: one cell working alone as compared to countless numbers operating together. For the amoeba has a nervous, muscular,

circulatory, reproductive, digestive, secretory, and excretory system — but these are all combined in one cell. It is like thinking of the heart and lungs of man digesting his food, or of breathing with the stomach, or of all the functions of the body now done by many specialized cells being done by any one of them.

### **Description of a Cell**

A cell may be defined as a microscopic mass of matter called *protoplasm* enclosing another smaller mass of matter called the *nucleus*. In the egg we have a visible example of the constitution of a cell. The shell is the outer limiting membrane; the white of the egg is the protoplasm; the yolk is the nucleus. Likewise every microscopic cell is made up of an outer limiting membrane, fluid contents of protoplasm, and the nucleus. In some lower forms of life the nucleus may be absent. The highly evolved nerve cells have a nucleus within the nucleus, called the *nucleolus*. Protoplasm is a very complex body, but is made up mainly of albumenoid material. Granules are frequently present in the protoplasm; also small cavities full of fluid, which appear and disappear and change their position from time to time.

### **Health or Disease Dependent on Cells**

The nucleus is the center of the formative activity of the cell. It is the vehicle of the ego of the cell. The cell itself is the seat of nutrition and function. Thus health and disease are terms referring not to the body as a whole, but to the cells of which it consists.

The physical body is the correspondence of the spiritual body. To know the physical body we must know the nature of the cells. Future lessons will show this, and how unity, cooperation, and brotherhood depend upon the minute units getting together as the cells do to form an organ, or as the planets do to form the solar system, before larger celestial or terrestrial advancement is possible. *There are no little things.*

The next lesson will show particularly the occult correspondence and the seven-fold division of the cell.

## CHAPTER 3

### *The Seven-fold Correspondences of the Cell*

The cell, we have defined as a microscopic mass of matter called protoplasm enclosing another smaller mass of matter called the nucleus. We have also shown that in highly evolved cells another nucleus called a nucleolus is visible within the larger nucleus.

The cell is a minute cosmos in itself that must obey the laws of universal correspondence, and thus have represented in it the seven planes of being. Let us now trace this correspondence and the seven-fold division of the cell.

Starting from without we have:

1. The cell wall, corresponding to the physical body
2. The inner lining of the cell, corresponding to the lower astral body
3. The protoplasm, corresponding to the vital principle — Prana
4. Granules in this protoplasm, corresponding to Kama Manas — the lower mind
5. Spaces in this protoplasm, corresponding to Kama Rupa — lower desires
6. Nucleus, corresponding to the higher Manas — mind
7. Nucleolus, corresponding to the Buddhic principle — spiritual heart

A radiant center in the nucleolus, called the *centersome* by some biologists, is the point of contact for Atma which is not a principle, as all are included in It.

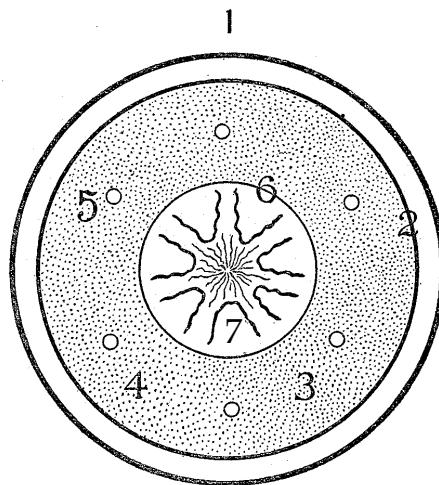


Plate I

#### DIAGRAM OF A CELL

Showing: (1) cell wall; (2) inner lining; (3) protoplasmic contents; (4) granules distributed throughout protoplasm; (5) spaces or vacuoles in protoplasm; (6) the nucleus; (7) within the nucleus, the nucleolus containing the radiant center, the point of contact with Atma.

Applying these same correspondences to a visible cell that we are all familiar with may make it plainer. The egg is a single cell. We find in it correspondingly:

1. The outer shell
2. An inner layer on this shell
3. The white of the egg
4. Granules in this white
5. Spaces in it, if examined closely
6. The yolk
7. Within the yolk, by aid of the microscope, the germinal vesicle; and within this germinal vesicle, the germinal spot

Most of these correspondences mentioned are self-evident. A few may need explanation. The inner lining of the cell corresponds to the lower vital astral body. It is a condensation of the protoplasm, the vital principle, and chemically shows the same matter, but it takes a form which gives the model form to the outer membrane. In the case of the egg, calcareous matter is deposited on the outer side of this inner membrane. The inner lining or membrane, however, comes first.

### **Chlorophyll: The Mental Center of Plants**

The granules, corresponding to the lower mentality, are centers of tremendous activity. This activity may be progressive or retrogressive. Retrogressive changes in these granules will cause the cell to become abnormal, unhealthy, and diseased. Progressive changes keep the cell functioning naturally, promoting its own growth as well as the growth and development of the organism of which it is a part. For instance, in vegetable cells these granules contain chlorophyll, which is the green coloring matter of all plants. It is this chlorophyll which, in the presence of sunlight, decomposes the carbonic acid gas that the plant breathes in through its leaves (lungs) and fixes the carbon of this gas as a part of the woody structure of the plant — and so builds it up. The correspondence to the action of the lower mind is exact here. The lower mind reaches out and appropriates what it needs, and rejects what it does not need. *It always seeks to build itself up.* The same with the granules of the animal cell: the granule (lower mind) of a liver cell will take from the bloodstream what it needs and reject all else; functioning normally, it builds itself and its organ.

## The Center of Desire in Cells

The clear spaces called *vacuoles* in the protoplasm of the cell correspond to the Kama Rupa, the lower desire principle. They may be empty or contain a watery fluid. The etheric or magnetic desire-life of the cell acts through the vacuoles, driving the cell to act through the desire energy transmitted. The vacuoles in the cell correspond to the ventricles of the brain and the central canal of the spinal cord, through which the etheric, astral man receives and transmits impulses. These spaces or ventricles have to do with the mystery of the inner breath.

Some may deny these great functions to the granules and spaces — the lower mind and desire vehicle of the cell — but it is true, and biologists will demonstrate it in the near future. What the writer here gives is based on the exact laws of correspondence that inner knowledge confirms.

The universe, with all its worlds and creatures, is an organism, and emanated — differentiated — from one primordial cell, just as the chicken emanates — differentiates — from the one primordial cell, the egg. In the case of the chick, we have the one cell differentiating into many cells forming various organs and tissues, until we have a multicellular animal born from *one* cell. It is the same with the birth of a human being, all of our various cells making up our many organs that have been produced by the division of one cell: the ovum or egg of mortal woman. As with the human, so with the Divine; as with the cell, so with the cosmos. All proceeds from the One and to the One all must return. Our fundamental spiritual basis is in the central sun, the Christos — the radiant point contacting the nucleolus (the spiritual self) and giving life, energy, and creative purpose to all the differentiated parts. Cut off this radiant center and the egg, the cell, the man, the cosmos would shrivel up and disappear. In the radiant point all beings have their life in common. In that point or plane we are all of one blood (one life, as St. Paul says), and there we find the occult basis of the law of universal Brotherhood: All in One and One in All.

## *CHAPTER 4*

### *Visible and Invisible Man*

In the last two lessons we have dealt particularly and strongly with the physical man and the physical universe. This is for a good reason. We cannot understand spirit without understanding matter, and we cannot understand matter without understanding spirit. One is the perfect reflection and correspondence of the other. Both matter and spirit are opposite poles of the same universal substance. Every electrical battery has two poles. We could not understand the nature of that battery by studying one of its poles and refusing to recognize the other. Some teachers who lack synthetic consciousness tell their pupils to ignore matter and simply study spirit; others say to ignore spirit and study matter. There must result a lack of soul balance in such teachings, and its students, beating the mental air with the one wing of matter or the one wing of spirit, simply move around perpetually in a limited circle and get...nowhere.

As physical beings we must know ourselves; as spiritual beings we must know ourselves. Someday we must stand in a physical body and be conscious of the seven planes from the lowest to the highest. Otherwise no mastery is possible; hence the importance of the physical. The universal laws of correspondence will demonstrate spirit to us as we understand the laws of matter. The same laws of correspondence demonstrate matter to the spiritual man as he understands the laws of his realm.

The visible universe is the body of the heavenly man. The terrestrial man is an epitome of this heavenly universal man, just as the drop of water from the ocean is an epitome of the ocean with all its elements. The visible heavenly man is the material pole of the invisible spiritual divine man, called God in its totality. Correspondingly, the material body of man is the external physical counterpart of forces and qualities which are the real substances composing the soul man. In reality, faith, hope, charity, sympathy, compassion, justice, and so on are spiritual grades of matter which are used in the building of soul, just as hydrogen, oxygen, iron, potassium, sodium, and lime are used in building the physical body.

#### **The Polarity of Matter and Spirit**

When universal, primordial substance manifests polarity, it differentiates into matter and spirit. When a drop of water manifests polarity, it differentiates into hydrogen and oxygen. A great force of affinity draws hydrogen and oxygen to

chemically mingle and form water. Correspondingly, spirit and matter generate tremendous activities in seeking reunion. This great universal desire for unity engenders ceaseless drawing and pushing forces on all planes, and is the real cause of all motion and phenomena of life and nature in the cosmos. As hydrogen and oxygen disappear as such in the drop of water, so spirit and matter disappear as such when unified one in the other. Infinite balance is gained in eternal unity. All are reunited in the One.

### Radium and the Higher Mind

The physical bodies of the race are in process of transmutation. The Divine light has been materialized into the baser metals of the body, and these must be raised and brought back to spiritual expression. We find a good illustration of this in the metal *radium*. This wonderful element is now known to materialize into a number of different elements, and it is now suspected by scientists that the metal lead is its final degradation, or materialized expression on this plane. Here we have an example of the lowering of the vibration of higher qualities and forces until a dense material status is reached.

In occult correspondence, lead is related to the lower personal mind. If lead is the lowest materialized expression of radium, then radium is the higher pole of lead, and must thus be the grade of substance of which the higher mentality is composed, or we might say, must *be* the higher Mind itself — therefore, probably explaining where the light of the higher Mind comes from. The analogy between radium and the higher Mind

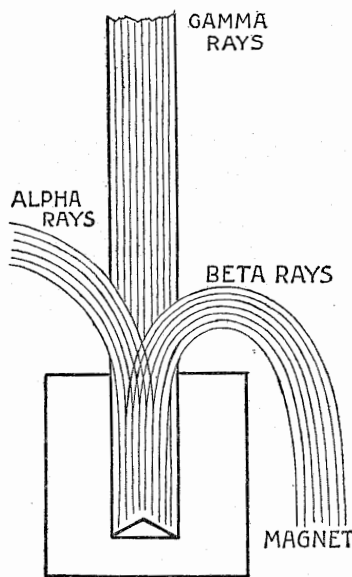


Plate II.

Showing separation of radium rays by a magnetic field.

is exact. Both are inexhaustible sources of radiation and illumination and must draw power directly from universal mind. This same law applies to all the other elements and metals of which the physical body is composed. All have their higher correspondences, and on that higher plane are qualities, forces, and colors — the soul, light, or spirit of the materialized aspect.

Plate II shows the three distinct rays called Alpha, Beta, and Gamma which emanate from radium. Each ray possesses different properties. The diagram shows the way in which these different rays are affected by the action of a magnet.

The Alpha rays are deviated *from* the magnet. The Beta rays are attracted *toward* the magnet. The Gamma rays are not deviated at all under the influence of the magnet.

The radium in the illustration is supposed to be at the bottom of a hole in a heavy block of lead. If of sufficient thickness, lead does not permit any of the rays to pass through its substance.

The Alpha rays are believed to consist of particles of electrical matter, incredibly small, that travel at the rate of thousands of miles a second. The Alpha rays are positively charged.

The Beta rays consist of particles of matter much smaller than the Alpha rays, being about 1/1000 the size of a hydrogen atom, and travel at a velocity of 20,000 miles a second, carrying a charge of negative electricity.

The Gamma rays are not deflected by a magnet, but travel in straight divergent lines from the point from which they radiate. They are highly penetrating, more so than either the Alpha or Beta rays. The Gamma rays do not consist of material particles, but are of the same nature as the X-ray, and are therefore supposed to be a form of motion. The velocity of the Gamma rays is that of light: 186,440 miles a second. The almost incredible velocities of these rays would indicate that radium is a substance which belongs to an inner and higher state of consciousness. A point must be reached finally where rapidity of motion and vibration would finally transcend space and time and come to absolute motion and rest in infinite Deific consciousness. The student may exercise intuition in seeking more analogies between radium and the higher mind and the spiritual self.

There is but one force, one element from which all proceed, and to which all must return. In understanding this great law, we learn the origin and destiny of men and things, the underlying unity of all things in essence. And this unity gives the scientific basis of the universal Brotherhood of all creation.



## CHAPTER 5

### *The Nature of the Soul*

The study of Occultism is the search for hidden causes that move to action in the hearts of people, worlds, and things. These innermost causes *within causes* are the motive power which keep the great wheel of being and non-being ever revolving. If we come to know the real self of anything — a blade of grass, a stone on the roadside, a piece of metal, the real self or essence within the innermost within of an animal, a man, or a god — we know the real self of all, or Deity. In the infinitely great we perceive the infinitely small. In the smallest atom is mirrored the infinitely great.

In these lessons the endeavor is made to reveal the unknown by the known, the invisible by the visible, by the law of revelation through correspondences innately arising in consciousness. Keeping our feet — understanding — on the ground, therefore, we proceed.

#### **Color: The Soul of Metals**

The sun is a radiating center of light and life because its substance is in a state of incandescence, which means a high rate of vibration. If we place a bar of iron in the fire, it soon becomes hot to the touch. The iron is now in a higher rate of vibration than before we put it in the fire. If we leave it in the fire long enough, the iron bar glows with a dull light; but if the fire is hot enough, after a time the iron bar becomes brighter and brighter and finally reaches a state of incandescence, where it radiates light. If the heat is carried still higher, the iron would burn and liberate its essential color or colors. These colors are called by science, the *spectrum* of the metal. The liberation of this color spectrum, the soul of the metal, means it has reached a very high rate of vibration, a rate of motion where it is no longer able to keep a form in manifestation on the outer plane, save in terms of light.

As with iron, so it is with any other metal or element: All can be reduced finally to light and color. In the sun it is known that all the metals and elements we know of on earth are present — not as iron, lead, gold, hydrogen, oxygen, etc., but in a state of color or light — which is the spirit of the metals or elements. In the elements in the sun, all this light and life and energy is actual. In these same elements as they exist on earth today, that light and energy is latent. The light is there, but *within* the atoms — unable to

radiate through the dense outer body or form of the metal because its vibrations have become lowered; thus it is now too dense.

### **The Outer Form and the Inner Light**

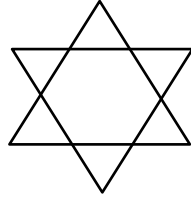
The outer form, as such, must be lost to attain this high state of incandescence where the soul and spirit can radiate its light and life directly. In the case of our human forms, that light and energy is within us but cannot radiate until the vibrations of the outer form are raised sufficiently high. When so raised we lose our form as we now understand it, and we do not like that, since these stagnant dense outer forms are precious to most of us.

The pure incandescence of the soul, however, cannot shine through these dense veils of matter save as we refine, sublime, and raise them. This explains the difference between the sun and the earth and other planets; it also explains the difference between a Master of Light and an ordinary human being. A Master of Light has raised his outer bodily principles to the point where the real light within himself — which light is his *real self* — shines forth. It is this light which “lighteth every man into the world,” this light which is “the way, the truth, and the life,” this light of the Infinite Spirit of Light which is organized line by line, element by element, point by point, quality by quality, into a soul structure or form built on a divine plan. This soul structure thus becomes a center of conscious immortality because it is built upon that inner plane where light itself is the only building material. As that light contains within itself all colors and possible shades of color, so it can be made to express in that organized soul structure all possible shades of forces and qualities, according to the plan on which the spiritual will of the inner self has been built. Thus, as we differ in personal characteristics, so we differ in soul characteristics, and each soul will manifest a glory peculiar to itself.



## CHAPTER 6

### *Spirit and Matter*



*The Interlaced Triangle is a Symbol of Spirit and Matter*

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Spirit and matter are not separate one from the other, but interpenetrate, one reflecting the other just as ice is steam *crystallized* and steam is ice *etherealized*. Thus, two interlaced triangles perfectly symbolize spirit and matter in manifestation. The spiritual triangle with apex up draws the fires of life upward. The material triangle with apex down draws the fires downward. One is the inversion of the other. This is not merely a symbolic truth, but a fact, and is the true cause of the action and interaction of all forces in and around us. The sun draws the earth and the earth forces to itself, seeking to reduce them to its own terms, and the earth draws the light and life of the sun to itself with the same purpose. That part of a plant above ground draws the earth and water forces upward; that portion beneath ground, the root, draws the air and light down, both parts building and growing as a result of this interchange. The root could not exist merely as a root, but must have its higher self above ground in order to be in manifestation at all.

The same law is everywhere in evidence. As human beings, for example, the spirit within us seeks to refine and spiritualize the material body and its surroundings to its own terms of beauty and perfection. On the other hand, the material self seeks naturally to become and to express in itself and in its surroundings the light, the beauty, grandeur, and proportions of its higher self in terms of matter. We say it seeks to do this, and sometime in the evolution of humanity, the correspondence will be perfectly externalized, but in the warfare of forces this may seem to be delayed in particular instances, unless we look comprehensively. We must take humanity as a whole to see how surely and steadily this process has been going on through the ages.

## The Mystery of Fire

*God is a consuming fire.* The universe is burning up. Everything is ablaze. Our very bodies are ablaze, being consumed in the mighty fire of the All-fire — God. It is this fire which is the cause of all motion in the cosmos. It makes the sap to flow, the heart to beat, and worlds to roll in space. Just as fire reduces all things to itself, so it is seen how inevitable that all things and beings must finally be brought back into the one flame. This central Divine fire and Divine light are the same. It has many expressions on many planes. There are material fires and spiritual fires. Fire is the greatest of scientific mysteries. No one has ever explained this tremendous power of affinity between elements which, in the uniting, creates fire. The process is known but not the *why* of the fact.

The physical fire is the material body of a spiritual fire; a material ray of light is the outer body of a spiritual ray or entity of light. As the vibrations of the physical plane are raised, even physical fire will be raised to a higher spiritual expression. There will be more light to it and less smoke, more radiance and less destructive force. Matter is materialized spirit, and spirit is etherealized matter. As we understand the constitution of one, we understand the other.

## The One Element

Chemistry has formulated some seventy elements composing the matter of the physical plane. Occultism says there is but One Element. Modern science is coming around to this view, mainly through the study of the mysterious element *radium*. Madame Curie regards it as matter in a state of atomic instability. In other words, it approaches the One Element of occultism before the same has sent out any elemental differentiations. Radium has many different rays of force, some of which actually materialize in other elements like helium. The further study of radium will reveal its kinship to astral and mental matter, and also prove it to be very close to the basic One Element of occultism.

Ethically applied, a knowledge of these truths must show the kinship of all souls in the One soul. This great fact is the root of the mighty truth in the Brotherhood of man, and the Fatherhood of our collective higher selves — or God.

## CHAPTER 7

### *The Root Consciousness of Man*

Man is a god in essence. A devil is a god inverted. A devil or evil forces can, however, only invert divine forces on the outer coarser planes of life. The spirit belongs to all — animals, men, angels, God. The soul belongs to the many, grouped in clusters, constellations, rays, and hierarchies, each group expressing different degrees of spiritual consciousness. The body belongs to the one personality, the antithesis of the All.

On the plane of spirit all *di*-verse elements meet and become *uni*-versal in force and quality. On the plane of personality, all universal qualities become divergent, so that any one personality can but express a modicum of that universal which is its root. As the personality is lifted up, however, redeemed in terms of spirit, it gains the power to utter more and more of its universal root consciousness, until the time comes when it, the personality, can no longer keep form on this outer plane because of the great cosmical energies flowing through it. It is then translated and, in a body of finer forces, functions on other planes, as in the case of Jesus after his crucifixion. Then the limitations of matter are overcome and the will and consciousness deal with the many, with worlds and races and all the titanic powers back of evolving life. This is real Mastery — the actual ability, with height and depth of consciousness, to administer Nature's laws — yes, even to make Nature's laws in conjunction with those cosmical legislative bodies which preside over the destinies of manifested life.

#### **Brain, Heart, and Solar Plexus Centers**

The physical man is built after the pattern of the cosmical man. He is a unity in his brain, a duality in his brain and heart, and a trinity in his brain, heart, and solar plexus center.

The brain belongs to all parts of the body; in the brain is summed up the finality of every part of the body. The heart center (which includes the pneuma, the lungs) belongs to the many, grouped in organs expressing various qualities and functions. Yet, heart and brain are intimately related and interrelated, as are soul and spirit.

The body is represented by the solar plexus center, for it is here that personal form is created and personal, kamic desires and qualities have their origin. This solar plexus center belongs to the personality and stands apart from the heart and brain, yet is dependent upon both. However, its tendency is to pull away from everything that heart

and brain, or soul and spirit, represent, for the solar plexus self is the lower unredeemed self, the vehicle or chariot in which the inner self rides, drawn into experience by the steepest forces of the lower nature, which must be controlled by the higher lest the lines of forces become tangled and inverted, and progress be stayed.

The brain is the realm where reside the elemental regents who rule the body and its forces. It is the plane of heaven from a physical standpoint. Here matter is refined and sublimed, and the body, which belongs to the personality, is more responsive and alive than in any outer region.

The solar plexus/abdominal region is where gross matter is being regenerated. Here are the hells of the body also, the plane of putrefaction, the region where matter is disintegrated and, when made fit, raised to a higher status — even sent into the higher realms, the upper heavens of the brain for higher use.

The brain is made up of two main parts, the right and left hemispheres. The right side of the brain governs the left side of the body; the left side of the brain governs the right side of the body. If the left side of the body should be paralyzed, it indicates that the right side of the brain is affected and vice versa. This is because the fibers from both sides cross near the base of the brain.

### **The Crucified Ego**

The ego has its seat of power back of the brain in the astral world, but it is connected with and works through the brain — is in fact incarnated in the brain — during a life period. The ego is held to matter by the iron nails of desire, and we have in the brain a symbol of Calvary — the place of a skull — where the lines of life (nerve fibers) form the cross. There the incarnating ego is crucified in matter between two thieves: the lower self that would drag the ego down, and the Higher Self that would draw it up. When the ego triumphs, the lower self is drawn into higher realms by process of transmutation, and both lower and higher are one in Paradise.

The next lesson will deal particularly with the occult functions of the pineal gland and the pituitary body.

## CHAPTER 8

### *The Pituitary Body*

The pituitary body is a small reddish-gray mass occupying the *sella turcica*, a saddle-shaped depression of the *sphenoid* bone of the skull. The sphenoid bone is a wedge-shaped bone placed across the base of the skull near the middle, and it enters into the formation of the cavity of the cranium, as well as the bony structure of the eye sockets and the nasal regions. So much for the location of this important body — and the location has its significance. It is about one-half inch broad, one-quarter inch long, and one-quarter inch high. It is formed of two distinct lobes, which are united. The anterior lobe is bean-shaped, and the posterior more rounded. The pituitary body or gland is so called from its being erroneously thought to discharge *pituita* (slime) into the nostrils.

#### **The Ductless Glands**

Physiologically, the pituitary body is classed with the vascular or ductless glands of the body. In *Kirkes' Physiology* [c.1902], vascular glands are defined as follows:

“The materials separated from the blood by the ordinary process of secretion in glands, are always discharged from the organ in which they formed, and are either straightway expelled from the body (as in the case of the kidneys), or, if they are again received into the blood, it is only after they have been altered from the original condition, as in the case of the saliva and bile. There appears, however, to be a modification of the process of secretion, in which certain materials are abstracted from the blood, undergo some change, and are added to the lymph or restored to the blood without being previously discharged from the secreting organ or made use of for any secondary purpose. The bodies in which this modified form of secretion takes place are usually described as vascular glands or glands without ducts, and include the spleen; the thymus; and thyroid glands, the suprarenal capsules of the kidneys, the pineal gland and pituitary body, and the tonsils.” Kirkes further adds: “The opinion that the vascular glands serve for the higher organization of the blood is supported by their being especially active in the discharge of their functions during fetal life and childhood, when for the development and growth of the body, the most abundant supply of highly organized blood is necessary.”

### **Ductless Glands: Doorways of Life**

Let us remember that the blood is a stream of life force — Prana — on the physical plane, the spiritual root of which is Atma. If this be so, then the vascular organs such as the spleen, pituitary body, pineal gland, etc., would be intermediaries — doorways, so to speak — between physical life differentiated as Prana coursing in the bloodstream, and spiritual life, the highest synthetical expression of which is Atma. The pituitary body and pineal gland therefore, being placed in the brain, would under certain conditions of development serve as points of contact between the brain consciousness of the outer man, and the higher consciousness of the spiritual self. And as the spiritual self is one with all spiritual selves, such conscious contact between the two planes would illumine and unveil the mysteries of God and man on all the planes of being, both finite and infinite.

### **Seat of the Mental Principle in Man**

Occultly, the pituitary body is the seat of Manas, the mental principle. Manas, however, has its higher and lower aspect or division, and we find this represented in the two lobes of the pituitary body: the anterior and larger lobe functions the lower mentality, and the posterior smaller lobe the higher principle of intellection. Through the pituitary body, as the seat of Manas, the will is energized — both higher and lower will, according to the status of evolution the individual is in. Manas energizing will is the great principle of selection and discrimination operating everywhere in the universe. It is the *cause* of all changes in nature, organic and inorganic, from birth, growth, and dissolution. Cosmically, it is Fohat, the great universal will, the drawing and driving power of the universe, the cause of all motion in worlds or atoms.

### **Functions of the Pituitary Body**

This Manasic principle of selection, having its seat in the pituitary body, is active in every part, organ, and cell of our bodies. Certain reported discoveries by Dr. C. E. de M. Sajours, of Philadelphia, editor of the *Monthly Cyclopaedia of Practical Medicine* [1887-1908], bear out this selective function of the pituitary body. He found that its removal stops all organic function; also that it governs every blood-making organ that produces secretion. The front lobe, he discovered, contains an organ that detects impurities in the blood by the sense of smell. The rear lobe governs glands such as the kidneys, lungs, etc. In fact, the whole array of disease-resisting forces in the body depends upon the pituitary body. When disease in any form occurs, the pituitary body



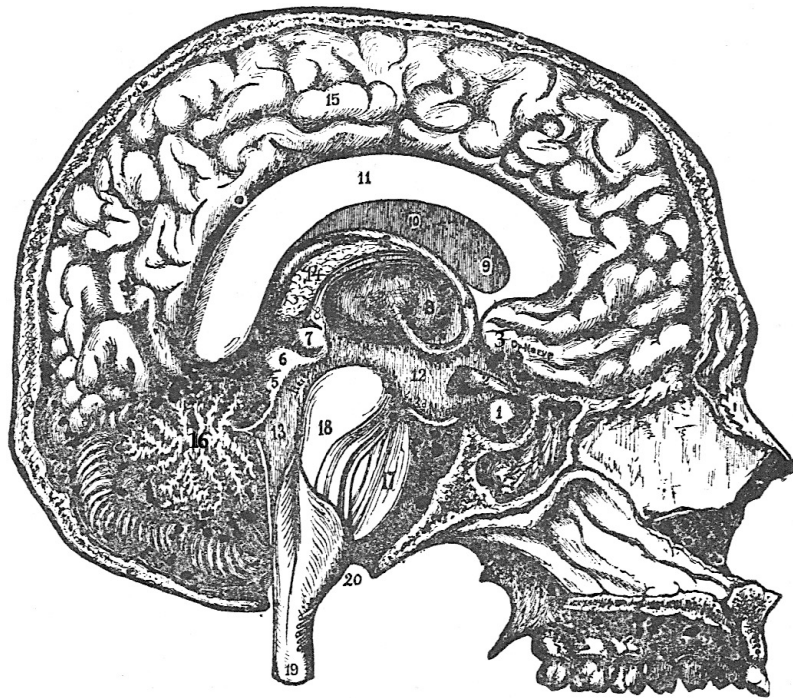
regulates the secretions and causes the proper organ to increase or decrease its work, to throw out into the bloodstream the proper chemical elements for overcoming the disease and so restoring the balance of health in all parts.

It is also thought that premature old age is the result of some disease of the pituitary body. Acromegaly is a disorder characterized by enormous enlargements of the joints producing giants and giantesses. Most of the giants of modern times have had this disease, the result of a definite disease of the pituitary body. The query naturally arises: were the normal giants of olden times produced as a result of certain evolutionary changes in the pituitary body?

Physiologically then, the pituitary body is the mentality of the organic functions.

Psychologically, when its forces interact with those of the pineal gland, the highest power of spiritual vision and cognition is awakened and the relations of all things and creatures to the Creator made manifest on any or all planes of being.

In the next lesson the pituitary body will be considered in connection more particularly with the pineal gland.



1. Pituitary Body
2. Infundibulum
3. Optic Thalamus
4. Fornix
5. Testes { Corpora Quadrigemina
6. Nates
7. Pineal Gland
8. Peduncles of Pineal Gland
9. Position of Corpus Striatum  
(behind 10, Septum Lucidum)
10. Corpus Striatum
11. Corpus Callosum
12. Third Ventricle
13. Fourth Ventricle
14. Celum Interpositum
15. Cerebrum
16. Cerebellum
17. Pons Varolii
18. Medulla Oblongata
19. Spinal Cord
20. Foramen Magnum of skull

Plate III.  
THE BRAIN

Showing location of pineal and pituitary glands and the anatomical relation of these to the other important brain centers referred to in the lessons.

## CHAPTER 9

### *Pituitary Body and Pineal Gland*

The pituitary body is an organ through which the pure Manasic (mental) essence functions. Let us now inquire as to its relations with the pineal gland.

#### **Vacuoles and Ventricles**

In Chapter 3 certain vacuoles or clear spaces as found in a cell were referred to, and the statement made that the etheric or magnetic-desire life of the cell acts through these spaces driving the cell to act through the *desire energy* transmitted. These spaces in the cell correspond to the ventricles of the brain and the central canal of the spinal cord through which the etheric astral man receives and transmits impulses. These spaces or ventricles have to do with the mystery of the Inner Breath.

There are a number of spaces in the brain called *ventricles*, and one of these is known as the *third ventricle*. This third ventricle is directly connected with the pituitary body in front, and with the pineal gland behind.

Plate III shows the relative positions of the pituitary body, the pineal gland, and the third ventricle. In this plate it will be noted that the pituitary body is attached to the front extremity of the *infundibulum* which projects into the third ventricle. The word “infundibulum” means a funnel, which is exactly what this organ is: a hollow conical process, as defined by anatomy. The plate also shows how the broad end of the funnel projects into the third ventricle, all of which is significant. A canal passes through the pituitary body and connects it with the infundibulum.

#### **Anatomy of the Pineal Gland**

The pineal body or gland is a reddish body about the size of a small cherry stone, and is named from its supposed resemblance to a fir-cone.

It also has a central cavity. It is connected with the posterior part of the third ventricle projecting backwards and downwards between the superior pair of *corpora quadrigemina*, the centers of sight. This close contact of the pineal gland to these centers has great significance. The *corpora quadrigemina* is the center of outer sight, and the pineal gland is the great center of inner sight for the Thinker dwelling in this marvelous City of Seven Gates — that is, the seven orifices in the head through which that thinker contacts the outer world.

### **Influence of Pineal Gland on Sex Function**

Physiologically, the latest scientific data on the pineal gland is corroborative of the creative function of this mysterious organ. From most careful investigation and experimentation, science finds as follows:

1. The pineal gland undergoes a normal physiologic atrophy (wasting) at the time of puberty. When physiologically active, therefore, sexual functioning is inhibited. When the gland is not functioning so actively as after puberty, sexual function asserts itself.

2. In cases where tumors of this gland occur before puberty, which would inhibit the action of the gland, it has been noted that in the child so affected, there was marked mental precocity, increase of weight with overgrowth of body, and earlier sexual ripening.

3. This has been confirmed by experiments on animals. Removal of the pineal gland in animals like guinea pigs, etc., shows a hastened development of sexual organs and earlier breeding than is normal with such animals.

The above purely scientific deductions based on observed facts are intensely interesting. With the decline of the sexual function with old age, there is likely to be a resumption of the activity of this gland. However, the facts shown above would point to one basic conclusion, namely, that with the atrophy of this gland at puberty, creative energy functioning in the pineal gland shifts to the sex organs hitherto dormant; in other words, from the upper pole to the lower. The higher pole is regained through the awakening of the higher activity of the pituitary body which indraws the lower creative energy into itself, and under right condition correlates those forces with the pineal gland, arousing it again to active functioning, either temporarily or indefinitely, as the case may be. This means real spiritual development.

### **The Brain: Center of Vision**

The correspondence to any organ of seeing in the body would be the *power to see* resident in some part of the brain, and the same with all organs in the gamut of the senses. Thus the corpora quadrigemina is the center of the power of seeing; in other words, the power of the personal ego working through that center to visualize color vibrations, or rates of vibration in terms of color. The visualization of color vibrations is the *power of vision*, for vision is the sensing of color or shades of color no matter how subtle or fine, or coarse or intermixed. Any substance that is perfectly colorless is invisible.

## **The Optic Thalami**

The pineal gland is attached at its base by two nerve cords which connect it to the *optic thalami*. And what are the optic thalami? According to the most advanced physiologists, they are the organs for the reception and condensation of the most sensitive and sensorial incitations from the periphery of the body (according to occultism, from the periphery of the auric egg or envelope), which is our point of communication with the higher, universal planes. The pineal gland bears the same relationship to the optic thalami in terms of sensation, as it bears to the corpora quadrigemina in terms of sight. In other words, the optic thalami are the center for outer feeling or sensation, while the pineal gland is the organ for inner spiritual feeling or sensation.

## **Spiritual Functions of Pituitary and Pineal Glands**

As the pituitary body corresponds to the Manasic or mental principle, so the pineal gland corresponds to the intuitive principle.

It may be fitting here to quote the teachings of H.P. Blavatsky on the interaction between the pituitary body and the pineal glands:

“When a man is in his normal condition, an adept can see the golden aura pulsating in both centers, like the pulsations of the heart which never cease throughout life. This motion, however, under the abnormal condition of effort to develop clairvoyant faculties, becomes intensified, and the aura takes on a stronger vibratory or swinging action. The arc of the pulsations of the pituitary body mounts upward, more and more, until just as when the electric current strikes some solid object, the current finally strikes the pineal gland, and the dormant organ is awakened and set all glowing with the pure Akashic Fire. This is the psycho-physiological illustration of two organs on the physical plane, which are respectively the concrete symbols of the metaphysical concepts called Manas and Buddhi. The latter, in order to become conscious on this plane, needs the more differentiated fire of Manas; but once the sixth sense has awakened the seventh, the light which radiates from this seventh sense illumines the fields of infinitude. For a brief space of time, man becomes omniscient; the Past and Future, Space and Time, disappear and become for him, the Present. If an Adept, he will store the knowledge he thus gains in his physical memory and nothing, save the crime of indulging in Black Magic, can obliterate the remembrance of it. If only a Chela, portions alone of the whole truth will impress themselves on his memory, and he will have to repeat the process for years, never allowing a speck of impurity to stain him mentally or physically, before he becomes a fully initiated Adept.”

The next lesson will deal more particularly with the *creative* aspect of the pineal gland and the pituitary body.

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## CHAPTER 10

### *The Brain, a Synthetic Center*

In a preceding lesson it was pointed out that in the brain is summed up the finality of every part of the body. In other words, the brain is the synthesis of the body; or to put it another way, every organ and tissue of the physical *outside* of the brain is both an extension and a correspondence of some center *inside* the brain.

The ego seated on his throne of reason and intuition sends out rays of consciousness through nerves ramifying in every part of the organism. These nerves on an inner plane are conscious currents of life force. On this plane they have materialized into lines of sensitive matter, capable of receiving and conveying all degrees of vibrations concerned with the bodily senses. These nerves and nerve centers, being currents of conscious energy projected by the ego or inner self, have by processes of nutrition, growth, and transformation, built up other tissues such as bone, muscles, arteries, etc., giving the inner self greater power of expression and experience in matter.

The body is thus a differentiation of the brain, part for part, and tissue for tissue. In consummating this differentiation into an outer body in this age and on this plane, the brain sacrifices a part of itself — its other self in fact — for the brain is androgynous — male-female — and we know, so far as the physical body is concerned, that we are born either male or female.

#### **The Brain and the Third Root Race**

*The Secret Doctrine* refers to the astral Third Root Race as a race of globular beings — male-female created by a process of will and ideation called Kriyashakti. The brain of man is the correspondence of this Third Root Race indrawn within the cranium, which is a sphere filled not only with brain matter but also with Akashic and magnetic energy corresponding to the atmosphere, so to speak, of the Third Root Race. The brain still

creates by the power of will or Kriyashakti. From the magnetic astral matter within its reach, it creates all mental forms, ideas, and thoughts — all of which are the creations — offspring on the astral, mental plane of this brain entity living within the Akashic sphere of the skull chamber — the Cave of the Mind.

The power to create mental images and thought forms on the inner plane is analogous to the power of creating physical forms on the material plane of sex, and involves the same corresponding *modus operandi*. In the brain sphere, however, we have an organism undifferentiated as to sex functions — or the male-female in one — and so its ideation progeny are self-born within its own organism without outside contact, as must be the case on the lower differentiated plane of the body outside of this Akashic brain sphere.

### A Third Sex

That part of the organism outside of the skull cavity is differentiated mental or brain substance, and in the process of extension and differentiation into these bodily organs and tissues, the male-female, positive-negative brain entity sacrifices and loses one of its poles or corresponding sex parts outside of its native sphere; that is, such sex part is not represented in that outer body or is represented so latently as to be overwhelmed by the other active sex part. So we have the two sexes in manifestation in the outer bodies of the Race in this age. If we could imagine these bodies themselves again differentiating on a still more outer plane, a lower or third or fourth sex would come into existence — and so on as the differentiation proceeded *outward*. As we go *in*, the sexes are indrawn and all differentiation disappears more and more, until the two in one disappear as such and there obtains a third spiritual sex, so utterly different from all our ideas of sex that is designated by the term *sexless*.

The spiritual, mental, and psychic creations of musicians, artists, poets, scientists, and inventors show the high creative functions of the brain, and the higher and more spiritual these creations, the more perfect are the action and interaction between the pineal gland and pituitary body and coordinating parts. The reason is that the pineal gland, the pituitary body, and their appendages correspond to the lower sex pole, the male and female generative organs of the physical body. The highest spiritual ideation is male-female, positive-negative in quality whether it be music, art, poetry, aspiration, prayer, or desire. Take away one pole and there remains a one-winged imperfect something.

## The Divine Marriage

Organs such as the liver, spleen, kidneys, etc. receive gross matter and substances from the bloodstream and transform and transmute the same according to the function of said organ, whereas psychic organs such as the pituitary body and pineal gland receive only the fiery emanation or aura of the blood and make spiritual use of the same in its functioning.

Molecular motions in the pituitary body cause psychic vision, but such motion may be caused by many things, even by outer irritation, i.e., pressing the eyeballs causes flashes of light because the pituitary body is connected with the optic center. Fevers and disease, drunkenness, etc., may also cause disorderly motions in the pituitary body, giving rise to hallucinations.

Molecular motions in the pineal gland cause spiritual clairvoyance, but to make this clairvoyance illumine the fields of the universal, the fires of the pituitary body must unite with the fires of the pineal gland. This union means that the sixth and seventh senses have become as one; in other words, the individual consciousness is so indrawn that the magnetic sphere of Manas, the highest mentality, and Buddhi, the highest spiritual sense, are conjoined. This is the highest Yoga, the divine marriage of matter and spirit, or of love and wisdom. Hermes, or wisdom, is now united with love — Venus or Aphrodite — and on the psycho-physical plane, there results an entity of perfect balance: the divine hermaphrodite, or the androgyne.

In studying these lessons, the essential unity of all life should ever be borne in mind. The correspondences made should be applied everywhere and to everything, for any process operating in the human body also operates in the cosmos, in a world, as well as in a cell or atom. The birth of a human being or a thought is analogous to the birth of a world or a universe. All forces operate from within outward, whether they be creative forces or otherwise. Hidden causes should be searched for in the heart or center of all things.

## CHAPTER 11

### *Reincarnation*

In these lessons the occultism of the brain will not be overshadowed by the occultism of the heart and the inner spiritual centers. But as the brain differentiates and materializes the inner forces and fires in more understandable terms, the effort is to give the student a practical basis to better understand the functions and correspondences of the inner or auric centers. In other words, by passing through the brain, spiritual forces are materialized and become intellectual forces or thought, but the seat of the process is in the spiritual nature, however inverted or perverted the thought may have become by evil or abnormal desires and will.

Pure natural thought is heaven born, being the regenerated essence of the universal finer forces working through the bodily organs and cells and finally reaching through the fiery emanation of the blood, the brain centers, and reflected and cognized there as thought creations. In other words, through the *microcosm* — Man — *cosmical* forces play and interplay. Universal impersonal forces correlate with the personal cells and organs and are given color, quality, and character by the personal or microcosmic will of man as a whole or by the collective minute cellular beings of which he is made up. Just as man has actually or potentially represented within all the forces of the cosmos, so each cell has in it all the forces of the man in its degree, from the physical to the highest mental and spiritual.

#### **Reincarnation of Cells in the Body Cosmos**

In the physical body are millions of cells dying constantly with each movement of the body, each beat of the heart, each voluntary or involuntary act of the organism. When a cell entity so dies, the corresponding process must happen to its various principles, as happens in the case of the man as a whole dying. The various principles are separated, the lower physical part yielding up its forces for giving energy to the body. The higher principles, as the mental and spiritual, rise to their proper planes. The mental aspect or force of the cell passes in the aura of the bloodstream to the mental centers, thereby furnishing material for mental operations. The spiritual aspects or forces of the dead cell pass into the higher or lower creative centers or heavens of the body, and are there used for the highest purposes and economy of the microcosm, Man. The lower unregenerated elements of the cell enter the bloodstream but are withdrawn



from the same by the proper excreting organs and sent into the hells of the body for regeneration or elimination in the lower intestinal and urinary tracts of the organism.

Millions of cells are also being born constantly in the organisms. These are *ensouled* by the streams of spiritual egos sent forth from the higher plane of the brain, which has in the meantime received force and power from the spiritual and mental cells ascending to it, and has imparted to the same a tremendous dynamic mental and spiritual power until, surcharged, they are eager to rush forth again, seeking experience in lower material embodiment. They thereby give up the surcharged life they have received from contact with the higher planes of consciousness, transmitting in this way some of the energy of the higher planes to the lower, and so helping to raise the vibrations of the lower by ceaselessly incarnating and reincarnating until the whole body has received the greatest possible development for that cycle of manifestation.

So much for the reincarnation of the cell. As above, so below; as with the cell, so with man. What happens after death and the function of death — or that change man calls death — is made apparent by this explanation and correspondence.

### **Humanity: A State of Consciousness**

Bear in mind, however, that as with the spiritual principles or soul of the cell, so with the soul of Man; its heaven is not a place, but a state of consciousness. That state or plane of consciousness in the case of the cell would be within the cosmos, so to speak, of the man, just as the heavenly plane of consciousness of man is within the Cosmos of humanity in its higher states; and, as in the case of the cell when it dies, its powers, energy, and usefulness are not lost, but its principles separate and go to their corresponding *lokas* or centers. Likewise, when a human being dies, he or she does not go outside of the aura or Cosmos of humanity, but since humanity as a whole is a state of consciousness in reality, the various forces and principles of a human being pass into appropriate spheres at death, and add power to that sphere. In due time, owing to the fixed laws of action and reaction, of centripetal or centrifugal forces which govern spirit as well as matter, those discarnated forces of the mind, soul, and spirit are again reassembled on the lower planes of manifestation. Therefore, when a man dies — if he be a genius, a master of art, of music, poetry, of science or invention, or a great soul from a Saviour down — he does not die out of the aura of humanity. His powers are still alive and vitalize that humanity as much and even more than before, though those powers may not be so concentrated as before; any other unit of the race on this plane may draw upon those powers, mental or spiritual, according to their ability to so draw. Thus, nothing is lost by the death of anyone or anything because there is no place for it to be lost in.

As the cells of the body on dying add power and glory to the higher realms whence their spiritual forces ascend, so on dying we also help to make the Heaven of Humanity greater and more glorious by adding our spiritual essence to it in jewels of light, truth, and beauty, to the extent that we have fashioned such in our incarnation. In other words, our divine birthright is to work with God building the heavens as well as the earth.

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## CHAPTER 12

### *The Seven Harmonies*

In the last lesson it was stated that the heaven of the cell, as in the case of man, was a state of consciousness and not a place. Just as there are seven heavens or higher states of consciousness which it is possible for the soul of man to enter, so are there seven heavens or states of consciousness into which, or rather *with* which, the spiritual consciousness of the cell may be identified. These heavens in the case of the cell entity are the seven cavities of the brain connecting with the central cavity running all the length of the spinal cord. These cavities are termed in Occultism the Seven Harmonies. These chambers may be graded from above down as follows:

1. The cavity of the pineal gland
2. The cavity of the pituitary body
3. The third ventricle
4. The fourth ventricle
5. and 6. The two lateral ventricles
7. The cavity of the skull itself — the total of all the other cavities

All the cavities and ventricles of the brain are connected by intercommunicating channels or canals, one with the other, and with the central canal of the spinal cord, which runs the entire length of the cord to the base of the spine. Here then, we have in the physical body, enclosed within it, an ethereal magnetic realm in which the astral self contacts the brain and spinal centers, and in which etheric realm the finer forces play and interplay.

### **Thoughts, Desires, Health and Disease**

Every desire, thought, and feeling arouses a vibration in the brain cavity or sphere which corresponds to that desire or thought in terms of quality and kind. The highest spiritual desires and aspirations of which man is capable, and which is beyond mere self, arouse into activity the high force and essence in the pineal gland.

The lower desires and impulses in man arouse corresponding forces in the cavities situated nearer the base of the brain where the merely vital and more animal centers are located. If gross desires and thoughts are the rule, gross forces are energized in these lower spheres. These forces pass downward into the central canal and circulate by absorption in all parts of the body, materializing the body all the more and rendering it grosser and more animal, finally causing — by direct impact and reflection — diseases which, in their essential nature, correspond with the desire or thought forces which are the real inner cause of such diseases. In other words, the natural harmony of one or more of the spheres of harmony has been disturbed, and may even cause physical disease if it has gone far enough in order to restore the harmony by pain and sacrifice. This is due to the fixed inexorable law that the outer must in time adjust itself to the inner, the material to the spiritual, no matter what the cost or suffering may be — as infinite Good must ever be greater than finite evil.

### **The Inner Building Light**

In terms of sight, the pure natural color of the etheric substance in any one of these inner chambers of harmony glows brighter and clearer, as the desires, thoughts, and actions of the individual become more unselfish and universal. On the other hand, if selfishness and animality dominate, the pure natural color of the inner etheric substance becomes gradually filled with dark or black centers, each center marking some individual selfish desire, thought, or act of the lower self. Truly important is the eternal fact that all life is one life, that men and angels, God and devils are bound together in the One Supreme Life, and that, as gods and angels can brighten the earth, so can men and devils dim the splendor of the heavens in some degree by evil done or desired.

The universal Deity is being perfected by the perfection of its individual and minute parts called atoms, molecules, cells, men, angels, and worlds. So man is being perfected by the perfection of his minute parts, and each thought, desire, and act has a constructive or destructive power on his inner immortal body, either building in accordance with the divine plan or tearing down what has been built up in proportion to the amount of downward energy exerted. God is still building the heavens and the earth, and we were

with Him and of Him in the beginning as we are now, no matter what embodiment we may have had or on what plane of action we may have functioned.

### **The Link Between the Self of Matter and Spirit**

The etheric substance or the Seven Harmonies is the real link between the spiritual and material selves of man. On this sensitive substance, the Higher Self reflects its messages, visions, and impressions, which are then received by the brain cells and centers. Correspondingly, this sensitive substance receives impressions and vibrations from the lower self, which in this way may invoke (pray) the help of the higher forces or may, if the desires are of evil nature, pollute and darken the pure sensitive ether of these inner chambers of consciousness.

The interdependence of all substance, force, and consciousness must ever be kept in mind by the student of life.

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## *CHAPTER 13*

### *Ten Basic Truths*

While much has been pointed out that shows the occult, psychic, and spiritual correspondences of the brain and its centers, volumes more could be written if the scope of these lessons permitted finer particularizing. The main object is to indicate to the thoughtful student the fact and the working of the laws of correspondence, and the interaction of forces between higher and lower planes, in consequence. Once this fundamental truth is realized, the mind and intuition will make its own deductions and so arrive at truth without any such lessons as these, or books or teachers of any kind. Then every fact of knowledge in nature and in life, in general and in detail, the commonplace as well as the extraordinary, are seen and estimated from another standpoint, from interior angles of spiritual vision, and the value of every truth measured truly in all its relations and interrelations.

We will now leave the brain and take up another field of study. We have seen that man is an epitome of the cosmos. Every part, organ, and tissue in him has its celestial correspondences in the heavenly man — God — man being thus literally an image of

God, the collective creative forces of the universe entitized as the All-Being. The drop of water from the ocean contains all the elements that are in that ocean, even to the germ of life itself.

Before proceeding to the occultism of the heart, the other pole of the brain, a few basic general truths should be pointed out and kept in mind.

1. God is the highest spiritual essence of Light, Life, and Love.
2. This Light, Life, and Love — all one thing — is primordial substance itself, out of which the universe, worlds, men, and all things have been created.
3. This primordial substance does not possess intelligence or wisdom or knowledge or power, but *is* intelligence, wisdom, knowledge, and power as well as all the spiritual qualities such as faith, justice, compassion, etc.
4. Being these qualities themselves, in whatever form this primordial substance manifests, it knows how to act, what to do, whether manifesting in a planet, an insect, a blade of grass, or a man. According to the keynote of its form, it will be moved to appropriate action, for knowledge, light, intelligence — God-Light, Life, and Love — is at the root of its being.
5. This primordial substance manifests in an infinitude of forms, the sum total making up the whole universe. These forms, whether of worlds or of men, are merely materialized aspects of some ray or quality inherent in this primordial substance or God, and thus each form manifested is, for the time being, a materialized spiritual force or quality. That this spiritual force may become *inverted* and so be evil in its action does not contradict the above statement.
6. While each form has its dominant note and quality, yet it has all the notes or qualities of life latent or expressed, so that it has the possibility of calling as much of God out as any other form, as it gains the power to utter the light within itself. This applies to men, angels, worlds, animals, trees, or blades of grass.
7. Man is thus an epitome of God. In time, when all his qualities are perfectly expressed, he will perfectly express God and thus *be* God — one with God — all life, light, and love.
8. Every thing in nature expresses some quality or character of God: trees, flowers, stars, insects, men, and animals.
9. Being made in the image of God, each part and organ of man expresses or represents some character or quality of God — or primordial Light, Life, and Love.

10. As each part and organ of man draws in purity upon and assimilates the forces and qualities flowing naturally into it from the inner source, it becomes clearer, purer, more beautiful and noble in appearance and function, whether this be the body as a whole or some part such as the eye, ears, nose, mouth, hands, feet, etc. — for by this assimilation, these parts have drawn upon the source of its real life — its higher, diviner self, which is all purity, beauty, health, truth, and light. But if these forces be drawn upon selfishly and with motives of impurity, the corresponding organs and parts become distorted, ugly, and unhealthy as selfishness and impurity invert divine and natural forces.

From this standpoint we will take up the occultism of the heart in the next lesson.

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## CHAPTER 14

### *The Mystery of the Heart*

The mystery of the heart on the lower planes is the mystery of the Kama Rupa, the forces of desire which brings the body into manifestation. The mystery of the heart on the higher planes is the mystery of the sixth or Buddhic principle, the spiritual heart, which transcends all form but brings the spiritual bodies or principles into manifestation from out the synthetic Atmic plane.

The student is referred to Chapter 3 of this series, on the correspondences of the cell. It is there stated that the spaces in the protoplasm of the cell correspond to Kama Rupa, the body of lower desires. It is necessary to bear this point in mind in order to understand the origin of the heart from its beginning on the physical plane, thus also showing its connection with the inner spheres.

It was also stated that these spaces or vacuoles have to do with the mystery of the Inner Breath.

The embryological origin of the heart and the blood vessels are practically the same. The blood vessels of the body are in fact extensions of the heart as an organ, so that the heart in that sense is all over the body, having its ramifications in every part of its organic world.

The science of histology is the study of the microscopic anatomy and development of cells and tissues of the body. Authorities on this science thus describe the origin and development of the blood vessels and the heart: "Vacuoles — Spaces — are formed within the cell, and as they increase they run together, and a cavity filled with fluid is thus produced in the interior of the cell, while blood cells are formed within this cavity." Many cells so modified are joined together and thus blood vessels are wrought in the ovum, the creative cell, almost at once on impregnation. Again, in regard to the origin of the heart, histology says the origin of the heart itself is in some respects similar to that of the vessels, insofar that it is by the vacuolated formation (the blending of the spaces in the cells) that the cavity of the heart originates. We also learn that in mammals, which includes man, in fish having body structure, and some birds, the heart "has at first the remarkable form of two tubes separated to some distance from each other, and the formation of the single cavity of the heart is due to the gradual approximation of these tubes and their coalescence into one by the union and subsequent disappearance of their adjacent primitive walls." This first formation of two tubular elemental heart centers indicates a polarity and differentiation in the development of this organ, which polarity is overcome by the blending of the two poles later on. As the history of the development of the embryo is the history of the development of the cosmos and of man, this would indicate that in the past, in perhaps the earlier kingdoms or races of life in its elemental forms on some astral plane, the heart centers were differentiated into two opposite forces, positive and negative, that are now blended into one force with correspondingly greater power of unity and life.

### **The Inner Breath**

The Kama Rupa center is a congeries of elemental desire forces whose function is to throw matter into form. The spaces in the cell before-mentioned may be regarded as Kama Rupa centers, openings between the physical and astral world into which the inner Pranic Breath of life is breathed, creating a vortex of life forces in that cell and throwing its protoplasm and matter into a form consistent with, and corresponding to, the desire elements seeking outward embodiment. Thus worlds and creatures come into existence from within. The same process applies to suns, worlds, and systems of worlds. The hollow spaces or spheres within the earth transmit the corresponding desire or Kama-Pranic forces which, with irresistible might, throw terrestrial substance into order and form, and transmit to all parts of the earth organism the creative and regenerating currents from within, urging the earth and everything on and in it to evolve accordingly.

## **Blood — the Vehicle of Breath and Desire**

The blood itself — with iron its base, red of color, and being so intimately a part of this Kama Rupa center which brings the heart and blood vessels into form — becomes naturally the vehicle to receive the inner Pranic Breath. It is literally the vehicle of the vital essence. As it absorbs the forces of the Kama Rupic center in which are stored all the desires and tendencies of the entity seeking embodiment, it can be seen how naturally the blood transmits hereditary traits and tendencies stored up in the Kamic spaces of the creative cell. It is now acknowledged by the highest authorities that hereditary tendencies, including health and disease tendencies, are stored up in the bloodstream, and that the structural deficiency of body or organ is secondary. In hereditary mental diseases, the brain structure may be perfect, but the blood has been modified in some way by Kama Pranic forces operating in the blood; therefore, the source of the disease is on the physical plane in the blood.

The next lesson will take up the more spiritual correspondences of the heart.

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## *CHAPTER 15*

### *Spiritual Correspondences of the Heart*

The human heart beats in the average person about 72 times per minute. The sun, which is the heart of our solar system, beats once in eleven years. Back of every physical form there must be a spiritual center corresponding in force, power, and function to that outer form, organ, or tissue. Therefore, the spiritual heart of man is his auric heart, which sends currents of spiritual blood — forces — throughout his entire auric being. This includes the physical, which might be considered as the lowest part — the dregs, so to speak, or the material precipitation chemically speaking — of the incompatible or unspiritual elements in the auric body that as yet remain insoluble, and will not be blended and unified with the spiritual body. The regeneration and spiritualizing of these lower elements is the work of experience in material incarnations, and makes such incarnations a necessity.



## The Kingdom Within

Bone, muscle, and nerves are the crystallized aspect of spiritual forces and qualities in the aura, just as the crystallized cube of gold thrown down in a chemical solution is the materialized aspect of a perfected and very high spiritual quality of life on higher planes — existing not in form but as a quality in Deity itself. For every material sun in the universe, there must be a connecting and corresponding spiritual or central sun. For every material heart, there must be the corresponding spiritual center or heart. For every line of force or matter in the cosmos, there must be the corresponding inner force that is the real basis of the outer line. Everything has its real basis within, and the source of energy — the motive power, the power that makes the universe, the macrocosm or the microcosm go, that makes the great wheel of life forever revolve — is *within*. And *within that* is another *within*, and so on until the Deific essence itself is reached as the source of all. In studying the mystery of the heart, therefore, we must bear all this in mind.

## The Sanctuary

The heart is the center of spiritual consciousness; the head is the center of psycho-intellectual consciousness; and the navel or solar plexus is the center of Kamic consciousness. The consciousness of the body is the collective consciousness of all the cells of the body except the heart, because the heart is a center of spiritual consciousness. It is the sanctuary of the divine spark — the God within. Blavatsky wrote, “In the heart is a spot which is the last to die, a spot marked by a tiny violet light; that is the seat of life, the center of all, Brahma; the first spot that lives in the fetus, and the last that dies.” The organs and tissues are nourished from the heart, but the heart itself is self-nourishing. It also has its own independent brain (nerve ganglia) and under proper condition will continue to beat even after being removed from the body.

All great deep spiritual emotional feelings arise and are felt in the heart, but this great spiritual consciousness residing in the heart, the divine within, cannot be guided by a person, nor its energy be directed by him until he is completely united with Buddhi-Manas. Until then, this heart consciousness guides the person — if it can. Blavatsky has said on this point: “Anyone who can reach up to, and receive at will, the promptings of this spiritual consciousness must be at one with Manas — that is, must have attained adeptship. But the higher Manas cannot directly guide the ordinary man; it must act through the lower Manas, and reach the lower consciousness. The effort however should be continually made to center the consciousness in the heart, and to

listen for the promptings of the spiritual consciousness, for though success be far off a beginning must be made, and the path opened up."

### **The Heart: A Central Sun**

The heart is the symbol and the truth of Centralization. It is the analog of the Central Sun. It is paradise guarded by the flaming sword, the spiritual will and consciousness from which flow its four rivers of life (blood), to be distributed to every part of the organism.

The heart is the real center of Life, Light, and Love — God. The brain has power to take these divine forces and weave them into patterns of beauty or distort them into images of darkness and evil. Thus, man can build in accord with a divine plan or otherwise, but the force wherewith he must build is primarily pure from the heart — a doorway through which the forces of Infinite Love and Compassion may flow if invoked with the power of unselfish love and motive.

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This lesson will end the first series on *Occultism for Beginners*. The main purpose has been to show that:

- Starting from known material ground, man is made in the image of God, and that there is exact correspondence between the Heavenly and the terrestrial man and forces;
- If we can really understand any material point or fact or truth in the outer universe, it is possible to find the corresponding spiritual truth and fact;
- Every spiritual quality and force has naturally its material aspect, form or embodiment;
- Once these fundamentals are comprehended, the Cosmos and all nature becomes a book of knowledge and wisdom in which is written in letters of Light, the history and the romance of the Inseparableness of all creatures, forces and worlds.

# *Occultism for Beginners*

by

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