

sons of Fohat, or Force. These personified forces are the positive aspects of the *Tattvas*, the negative phases being the *Shaktis* of the Hindu *Sacred Books*.

Now, the Logoi must be recognized also as "the Seven Great Rays" from the Holy Spirit, or Primal Light. It is these seven Forces, symbolized as the "Elohim or Seven Spirits of God"—the lower Sephiroth of the Kabala—which define the limits to the links in the chain of causation, establishing seven planes of manifestation, corresponding each with its primal Ray and its vowel sound, and differentiated the one from the others by the character of its vibrations; that is, their form and rate, or number per unit of time—their velocity.

The Western mind has little idea of the latent power in sound and consequently in words, numbers, and musical tones. But number underlies all form and guides sound. All life is manifested in numerical proportions and rhythmical motion. Motion, ceaseless motion is a condition of all existence, and form determines its effect; but sound with its rhythm and accent, of which number is the expression, moulds the form. Thus, the Voice of God—sound—shaped the vibrations of the First Logos which contained in itself the germs of the succeeding seven Logoi.

It is, perhaps, fortunate that we are forced to

employ the Sanskrit nomenclature for the *Tattvas*; because Sanskrit being a pure, primitive tongue, is rich in onomatopoeic words like our cool, fiery, rustling, brilliant, scurry. There is great probability that the names of the *Tattvas* bear a metrical relation to their signification, quality, and action on the gross plane of matter. Hence it is very important that they be correctly pronounced. To facilitate this, the accepted phonetic spelling (that adopted by the Sanskrit scholars who appreciate the need) has been strictly followed; and to give further aid a glossary of all the Sanskrit words it has been necessary to use is appended to this book.

The marvellous building and formative power in sound has always been recognized in Hindu religion and philosophy, and it has led the East Indian people to have an unshakable faith in the potency of their most sacred Word. They believe the manifesting Word of God is *Om* (*Aum*), and, being "double in its pronunciation and triple in its essence," that it expresses every power of generation, preservation, and destruction; that is, correspondence with their Trimurti (Trinity) — Brahma, the creator; Vishnu, the preserver; and Shiva, the destroyer; "all one in different aspects."

Although there are hundreds of words in different languages signifying God, there must be some root thought, generalization, or common ground from which all the symbols spring; and that root

important

thought, "the primitive idea," reasons the Hindu, "should be the common symbol." He, therefore, seeks his fundamental in a root sound, asking himself first, how sounds are uttered by the human voice, and then, "What must have been the first sound?"

What organs are called into action? The larynx, and the palate as a sounding board. Now, is there any word which contains in itself the basis of all sounds? Yes, *Aum* (*Om* — pronounced like *o* in *on*, *not* like *o* in *home*, prolonging the consonant and holding the voice to one key) is such a word, and the *only one*. Analyzing its "triple essence," the first letter, *A*, is the root sound, or key. In all tongues, it is the natural exclamation of emotion, whether of pain or joy (*ah!*), and the first word the infant utters; and it is pronounced without touching any part of the tongue or palate. *U* rolls from the very root of the tongue to the end of the mouth's sounding-board; and *M* brings teeth and lips together and closes mouth and sound. The three letters also symbolize the three worlds, physical, astral (or luminous), and heavenly; the latter embracing the other two (see Glossary).

Thus, *Om* is a fundamental word covering the whole phenomena of vocal utterance. As such, Swâmi Vivekânanda pronounces it "the natural symbol, the matrix of all the various sounds," be-

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believing that "It denotes the whole range and possibility of all the words that can be made." All the religious ideas of India have been and are centered around this sacred Word; so hallowed in many cults that its public utterance has been condemned when not forbidden. And this ban you will now understand arises from no mere superstition but is based upon Occult knowledge of the tremendous power invested in certain rhythmic sounds. I would caution you never to utter the word or discuss its profound significance in hostile or flippant company; "because," says Annie Besant, "the sound that, working in the harmonious builds, working in the inharmonious destroys; and every thing that is evil is tumultuous, while everything which is pure is harmonious" (*Building of the Kosmos*, p. 23).

most important

A Sanskrit *Mantra* embodies in its words an essential virtue attributed to the rhythmic force of sound; and Mrs. Besant, addressing the Theosophical Society, in India, explained that she used the "teaching" of the Upanishad (*Mundako*) but not the "Sanskrit tongue in the definite order of its syllables which gives them the force of *Mantrams*." She would not assume the responsibility "of repeating the *Mantram*-form" of Vedic *Shlokas* in a mixed assembly where conflicting magnetisms were gathered.

note

I have dwelt thus upon the importance of the

spoken word as a caution to those thoughtless persons who frequently hold up to ridicule sacred words and subjects concerning the significance of which they are profoundly ignorant; and doing which they make for themselves very unhappy Karma,—that unerring law which adjusts effect to cause on every plane,—which *their companions* and all those whom they influence share to a lesser degree. It is impossible to speak with too great emphasis here, for idle talk does more harm than the average mind can conceive; and hasty speech, the word that hurts, has ever to be atoned for. Forces that are uncontrolled, control you; and out of this mystery emanates all the suffering and unhappiness in the world. Choose ye harmonious forces.

Pythagorean philosophy taught that the substances of all things were represented by abstract numbers, which in a certain sense were the elements of the Universe and explained it. Every number, therefore, had its specific value and influence; and the Pythagoreans considered seven, or the *heptagon*, a religious and perfect number. It is called *Telesphorus* “because by it all in the Universe and mankind is led to its end”; and also, “because within the decade it has neither factors nor product.” Plutarch says that Pythagoras maintained “the earth was the product of the cube; fire, of the pyramid (triangle?); air, of the octa-

hedron; and the sphere of the Universe, of the dodecahedron." When you recognize the agreement between this theory and the *Tattvic* Law (in the form of elemental vibrations) you will, perhaps, think with me that the moderns would better cease to scoff at the "fantastic metaphysics" of Pythagoras, and with humble spirit and open minds study his tenets.

The number system of Pythagoras was based on the theory of opposites (by which alone Creation and the activities of the Kosmos can be explained). Numbers were divided into odd and even, and from their combination other numbers (and therefore all things) resulted. He believed number was the basis of order and harmony in the Kosmos, identified it with form; and endowed different numbers with their special virtues and powers.

The Pythagorean categories, or fundamental opposites are:

1. Limited and unlimited.
2. Odd and even.
3. One and many.
4. Right and left.
5. Masculine and feminine.
6. Rest and motion.
7. Straight and crooked.
8. Light and darkness.
9. Good and evil.
10. Square and oblong.

The first four numbers corresponded respectively with a point, a line, a surface, and a cube. The point (1) signified unity and harmony, or order, having position, and being analogous to the *monad* (Spirit, or Ego), was positive and bi-sexual, the number of origin and of reason; the line (2) was analogous to the *duad*, an even number, unlimited, because it could be perpetually halved, negative and feminine; and represented matter — therefore the possibility of evil — and brute force; a surface (3) was analogous to the *triad*, or triangle, positive and masculine; and a cube (4) to the *tetrad*, or Tetraktys; considered the symbol of the Kosmos, because containing within itself the point, the line, the superficies, and the solid — all essentials of form. Its mystical representation is the point within the triangle. Four was also significant as the first square number, and as being the potential decade ($1+2+3+4=10$), or perfect number. Pythagoras compared four to “a world that is self-moving; it contains in itself, and is, the quaternary.” It was the number of justice, as was three of mediation.

Great honor was shown to three by all ancient peoples, as, corresponding with the triangle, it was the first absolutely perfect figure; endowed with sacred significance as symbolizing the Eternal, the first Perfection, and the three kingdoms. Although the science of good and evil began with two,

which expresses all the contrasts in Nature — day and night, health and sickness, heat and cold, light and darkness, etc.— it yet was recognized as intimately connected with harmonic sound, “because by doubling the number of string vibrations in a given unit of time another tone is produced which *sounds* like the first, but differs in pitch — the octave higher.”

Five was called “the nourisher,”— the generating and fostering sound; for it was believed that a fifth was the first of all intervals which could be sounded; and also it contained the first feminine or even number (2), and the first masculine or odd (3). Pythagoras discovered that the fifth and the octave of a tone could be produced on the same string by stopping at two-thirds and one-half of its length respectively. This gave the law that harmony depends upon numerical proportion, and the discovery is believed to have led to his whole philosophy of number.

The *Ogdoad* or eight symbolizes the eternal and spiral motion of all things from the atom to cycles, and is symbolized in its turn by the caduceus. It manifests the regular in-and-out-breathing of the Kosmos under the direction of the “eight great gods”—that is, the seven Builders or Kosmic Dhyan Chohans (identified with the “Seven Spirits,” the “Voices,” and the “Seven Angels of the Stars”), and the Holy Spirit, whence

they emanated. Nine is the triple ternary, a number reproducing itself incessantly under all shapes and figures in multiplication. It is the sign of every circumference. It leads to a new dispensation and to revelation and symbolizes the point of union with the Higher Self. Under certain conditions, by the law of opposites, it may be very unlucky.

Ten, or the Decade, brings the digits back to unity and completes the Pythagorean table. Hence the figure 1. enclosed in a cipher — unity within zero — was a symbol of Deity, of the visible Universe and of infinite vastness, and of man, the only creature who stood erect; as also of the primal activity of the positive and negative forces. In the *Books of Hermes*, which Mme. Blavatsky quotes (*Secret Doctrine*, Vol. III.), *ten* is “the Mother of the Soul, Life and Light being therein united,” for *one*, man, is born of the Spirit, and *ten*, of matter, and from their unity — again the Trinity — comes forth the Soul.

There is a famous Chinese arithmetical diagram called the *Loh-Shu*, or the scroll of the river *Loh*; the invention of which is attributed to Fuh-Hi who lived 2858-2738 B. C. It is a mathematical square from 1-9, so written that all the odd numbers are expressed in *yang* symbols, — white dots, emblems of heaven; while the even numbers are expressed in *yin* symbols, — black dots,

the emblems of earth. Confucius, who was a contemporary of Pythagoras, used these same *yang* and *yin* symbols, with the already age-honored signification above given; and he taught that the transmutations and comminglings of these odd and even numbers — corresponding, of course, with forces — kept “the spirit-like agencies” of the Kosmic world in movement.

Thus the theory of opposites and of the fundamental relations of odd and even numbers was not confined to a brotherhood of “fantastic metaphysicians” in Greece, and is perhaps worthy of the serious consideration of modern scientists. The twentieth century has not improved upon the Confucian Code of Ethics, and ancient wisdom is a vast storehouse of treasures for us.

The seven-fold permutations of the *Tattvas* was explained early in these lessons (Chapter VI), but you are now to understand that everything in Nature responds to this number seven,— a compound of three and four, and the factor element in every ancient religion, *because it is the factor element in Nature.* The most tremendous and baffling force in Nature is the mysterious synthesizing power of the triad, the “three in one.” It is the Unity which in all the apparent confusion maintains harmony and order. This synthetic power is shared in only lesser degree by five and seven, and these three are most significant numbers for humanity.

m. 13.

Seven is "the master of the moon" for she is constrained to change her phase every seven days. Thus she herself is *without the seven*, being acted upon by them.

Mme. Blavatsky says: "The seven planets are not limited to this number because the ancients knew no others, but simply because they were the primordial or primitive *houses* of the seven *Logoi*. There may be nine and ninety-nine other planets discovered — this does not alter the fact of these seven alone being sacred." What you know of planetary influences will enable you to recognize the "houses" as centers respectively of the separate creative forces, or *Logoi*.

Though invisible and inaudible to us in detail, the creative forces, in the form of rates of vibration which compound and dissociate the atoms and molecules, become in the synthesis of the whole audible to us on the material plane. The Chinese call it the "Great Tone," or *Kung*. It is the actual tonic of Nature, recognized by musicians as middle *Fa* on the piano.

Among the moderns, the great French genius, Balzac (recently classed with Napoleon and other history-makers of the nineteenth century among the *demi-fous*, or half-insane) was gifted with a Pythagorean insight into the mysteries of the Kosmos. He wrote: "There is a Number beyond

which the impure cannot pass; the Number which is the limit of creation.

“The Unit was [is?] the starting-point of every product. . . . The Universe is the Unit in variety. Motion is the means; Number is the result. The end is the return of all things to the Unit, which is God.”

CHAPTER XXII

THE SEVEN-FOLD CONSTITUTION OF HUMANITY

WE have seen that proceeding from Unity through its first uttered thought,— the Voice of God striking upon the waters of Life,— Kosmic vibrations varied by sound, motion, and number, and restrained by unison and harmony, are the base and order of the Universe.

Never lose sight of the basic law that Unity in action is dual,— that in this fact lies the axial point of creation, as also the endurance of the Universe; that right here, the ultimate of manifestation that man's intelligence can reach or comprehend, is the Fohat feeding the Great Dynamo which maintains the absolute rhythm of the Great Breath of all Life. On every hand we have proof of these two opposed but complementary forces in Nature.

The attraction and repulsion of these two phases of one substance — that is, the reciprocal activities of the positive and the negative, or the active and the passive — are the source of perpetual motion. While each phase is in its purest state, sympathy draws them together; when they are completely blended, *antipathy* results and they fly apart.

Thus satiety follows rapture and prepares the way for further rapture; the two phases ever building and disintegrating, mingling and separating.

This duality exists in every differentiability from the First Cause, and therefore in every atom. This is the first bond of union and sympathy, the *phase* of motion; it is this that maintains the conservation of energy; and the next is the form, like seeking like, fire feeding fire, water blending with water, oil with oil; and from every duad is derived a third, which is the synthesis of the triad.

As the seven sounds, the tones, or voices of the Logoi — emanations from the Holy Spirit of the Primal Trinity — define through their differentiations, the limits of causation and, therefore, the links in the chain; through their activities, they established corresponding planes of existence, or manifestation, which are called the sheaths of Brahman. It is Brahman,—the Creator who is undefinable,—“The one Breath of the whole Universe,” who set these limits to creation; without whom there could be no life; and not till the souls of men realize this can they attain immortality.

Now, wherever God is — and He is everywhere — the possibility, the germ of development, of evolution, is present; and it is in this sense that it can be truly said, from the *Truti* to man, every atom is an epitome of the Universe, having its correspondence with the sheaths or planes. Con-

sciousness is inherent in substance, therefore embodied in the atom which is the soul of the molecule, so that "every molecule in the Universe is able to feel and to obey after its kind,—the inorganic as well as the organic" (*Perfect Way*, p. 122).

Sir William Crooke's "protyle," the withinness of his dual atom, is a *Prithivic Vâyu* sheath of this synthesizing spiritual ray—the soul of every atom, of every created thing. It is for this reason that to sensitive souls, the souls awakened to the presence of the Spirit, the immanence of the God-presence becomes in all the secret haunts of nature an abiding fact ever present to their consciousness. Therefore, these enlightened ones see more, hear more, feel more, and receive more from intimate association with nature than those average folk whose chief characteristics are their gregariousness, their obtuseness to blatant noise, and their love of excitement—often indeed, their acute horror of being alone. They are afraid of the mystery of life which in silence knocks on the door of consciousness,—afraid because it has been clothed in terror when it should be radiant with beauty.

Western science is to-day ably corroborating all that the ancient religions and wisdom have affirmed concerning this septenary chain of creation, of involution and evolution. The telescope has revealed that the great globe of Jupiter is divided

into a series of concentric shells showing variations of motion and character. The eye is able to look through these varying planes, or spheres within spheres; and an ideal picture of the spectacle, drawn by Garrett Serviss, curiously enough shows exactly six concentric rings surrounding the luminous central sphere. Now this central sphere is the "home" of the ruling Logoi,—the soul of the planet, which rules its function and emanations and sounds its key. Our own earth has its enveloping sheaths in like manner, and its radiant center, the Higher Ego (this is "The Glory clothing the Hidden Spirit"), which is positive to *all its sheaths* but negative to its Creator, Life Eternal! Our sun holds in synthesis all the planetary rays sending to every one its own.

The astronomical symbol of the earth is a disc with a cross stretched from center to circumference. Has the deep significance of this ever occurred to you? It symbolizes the earth-life of humanity; the soul crucified upon and within the four elements of the physical plane; earth, water, fire, and air,—the stimulators of the senses and, through them, of desire. The ancient Hindu symbol called the Svastika (really a world symbol, as it has been found everywhere) is a modification of the earth sign; and, explained exoterically, signifies manifested life coming out of the unmanifested; that is, the arms of the Greek cross bent

at right angles symbolize the human soul on the wheel of life, held to its orbit by the circle (understood) of the Spirit,—the one and only source of all life. There is, however, a profounder symbolism: The bent arms mark the soul's recognition of its oneness with spirit, and its determination to evolve out of the physical sheaths into synchronous vibration with the spiritual plane; hence into the state of spiritual consciousness. That is, to transform its cross into a crown! In all the oldest records, the cross was always within the circle, which symbolizes Divine Unity, time unending, and the omnipresence of the unrecognizable.

You are familiar already with the fact that there are seven descriptions of life-currents corresponding with the planets, and it will not be difficult for you to understand that these seven fundamental forces in Nature are also seven planes of being, which, as Mme. Blavatsky explains very clearly, "are seven states of consciousness in which man can live, think, remember, and have his being."

These different Principles, sheaths, or bodies have received many names in the different religions and philosophies of both the ancient world and the modern; and have been variously classified as to order. Any attempt to enumerate all these and to reconcile them would make a book in itself. The significant fact is that these different states have been recognized in all religions and every philoso-

phy worthy of the name. The Christian Triad of body, soul, and spirit includes the whole septenary chain; but it has given currency to the common belief that man is only a triadic creature; so we speak of physical, mental, and spiritual selves.

The analysis here given does not change the familiar classification, but goes further — closer to the heart and truth of things, distinguishing other divisions; and showing how every Principle or sheath influences and interpenetrates the others. The septenary constitution of humanity is symbolized by a triangle surmounting a cube or square. In the cube, we have the ultimate of manifestation, containing as it does the possibilities of all variety, of every form, of all expression; all the elements in one, being the actual form of *Prithivi*, the earth vibration.

The cube represents the four different sheaths which make up the “natural body” of earth life. The two outer are the *Sthula-Sharira*, or gross body; and the *Súkshma-Sharira*, or subtle body — the Etheric-double, which is the prototype and shadow of the *Sthula*, being the form round which the physical body is built; and in some of its appearances it is called the astral body. The *Súkshma-Sharira* is the vehicle of *Prâna*, which is transmuted through the astral spleen, and thus the life-current unites the two bodies. The *nâuds-vital* in the throat and “the pit of the stomach,”

so-called (the great vagus nerve and the solar plexus), are the points of closest connection between these *Shariras*, which explains the sensitiveness of these physical centers. The restoration of those who have been shocked by electricity or smothered by drowning is effected through such stimulation of these centers as restores connection between these bodies and thus recalls the Ego to consciousness. This is the secret of the wonder-working *Kat-zu* (resuscitation from apparent death) of the Japanese. The remaining sheaths of the quarternary are the desire-body, or *Kâmarupa*, the principle which uncontrolled gives physical man the most trouble; and the animal soul, or mind, Lower *Manas*. Mme. Blavatsky describes the latter as "The reflection or shadow of the *Buddhi-Manas* [Higher *Manas*], but often conquered by *Kâmic* elements." She states farther: "There are enormous mysteries connected with Lower *Manas*. With regard to some intellectual giants, they are in somewhat the same condition as smaller men, for their Higher Ego is paralyzed; that is to say, their spiritual nature is atrophied" (*Secret Doctrine*, Vol. III, p. 592).

These sheaths of the quarternary, correspond as enumerated with the *Tattvas* from *Prithivi* to *Vâyu*.

The upper triad ascends through Higher *Manas*, Higher Ego, Causal Body, or *Kârana-Sharira* —

various names for one sheath or principle; to Bud-dhi, the soul, or spiritual sheath; and terminates with the Auric Egg, or Âtma,—the Divine Spirit. The seventh holds all the other sheaths in synthesis; but the lower member of the triad, as in all trinities, holds the two highest Principles in synthesis and also, as the fifth from the lowest *Sharira*, holds the lower quaternary in synthesis, and unites them to the higher. You have doubtless recognized this as the all-pervading *Âkâsha*.

The two higher Principles, the duad of the upper triad (6-7), pervade everything in nature from the mineral upwards, but only in man is the fifth Principle found in an active state. It is the Causal Body, the beginning of individuality and consciousness, and marks the passage of the life from the beast to the human.

The four lower Principles are those in which, during earth life, the Spirit is involved; and the three higher, those through which by ascent the soul accomplishes its evolution — earns its immortality. Do not think of these sheaths or planes as one above another, either in the Universe or in man. All seven may be said to permeate all space. Their difference is a variation in form of manifestation of one and the same substance — Eternal Spirit; and this change in form is a change of velocity as well as change in combination of the primary simple *Tattvas*. The change is best and

most simply described as increasing density and decrease of velocity from the highest to the lowest, which must be understood also as from inner to outer; or counting upwards from the lower and outer — that is, the physical body — the sheaths grow more subtle and the vibrations increase tremendously in velocity as they proceed from lowest to highest, from without to the radiant center of life. All these bodies change, deteriorate or improve, according to the materials we draw into them through our thoughts and emotions.

The rays of the Spirit radiate in every direction from the center to circumference, but the atoms of the separate sheaths are conditioned to the plane of their manifestation by the rates of their vibrations. These definite planes, or spheres, reflect one another as in a mirror; reflection proceeding downward and outward, every sheath being receptive to the next higher, and attracted to the next lower; but the Spirit radiates outward throughout the sheaths. Thus the Spirit is never in bondage to nature, even when working in and manipulating it; and the soul, the vehicle of the Spirit, has but to recognize its power in order to utilize it and manifest its freedom. *The light is always within;* but whether we reveal or obscure it depends upon the density of our outer spheres,— upon the character we are building for ourselves through our activities, tastes, and aims.

Thus man must master these forces or be mastered by them; and his whole task in life is the transmutation of lower forces into higher, whereby he may develop the spiritual forces within and come into conscious recognition of his soul,—his Higher Ego.

What chiefly concerns us, then, is to gain consciousness on the spiritual plane. It is only a question of seeking the highest, and compelling obedience from the horde of trivialities on the lower plane which commonly occupy our entire field of consciousness, holding us there with their insistent demands.

CHAPTER XXIII

COLOR IN THE VISIBLE AND INVISIBLE WORLD

PART I.

ALL that exists, the whole visible Universe, is a manifestation of Force, of vibratory energy differentiated not by velocity alone but by form; and every form has its color, as also its tone, or sound.

Thus certain colors are inseparably associated with certain forms of vibration, and, consequently, with conditions of substance. The *color is in the substance*, whether there be light by which to see it or all is darkness. For example: The potency of a drug or herb may be recognized by its color, and it will have exactly the same effect if administered in the dark as if taken in broadest daylight. Moreover, the form in which it is prepared may entirely conceal its normal color, for the great solvent *Âpas* (water) has the power to hold the color latently, but therein lies its power. In therapeutic color-treatment — chromopathy — the patient continues through the darkness of the night to receive the restorative harmonizing vibrations of the

color by which he is surrounded; and the effect of that color is from its explicit action upon the human sheaths.

In chemical research, the hints which color gives are but half-understood, and throughout the scientific world its power and mystery are greatly depreciated. In the chemical changes of atoms, all variations of colors indicate fundamental differences in either their constitution or their phase,—whether positive or negative. Dr. Babbitt's investigations led him to conclude that the positive, or active, color was always within the atom, and the negative, or passive, without. But to my understanding this is only a half-truth, describing one atomic phase; and it is not corroborated by Occult study (clairvoyant), which distinguishes "ultimate physical atoms" by their direction of motion, the ever-spiral force moving from right to left in the positive, and from left to right in the negative; the former pouring out force and the latter receiving it (see Bibliography).

There are as many grades, shades, and hues, of color as of musical tones and combinations of geometrical forms; so the further we go from the so-called primaries of red, yellow, and blue, the more intricate, baffling and mysterious are these color relations.

Blue has been called the *negative* in nature which holds all things. Now, replacing "blue"

with *indigo* we have an Occult truth. From the earliest ages Eastern philosophers have associated indigo with the spiritual, or higher mind of man (the Causal Body); but the curious properties of indigo have always been as well known to the practical dyer as to the Occultist. It is lighter than any known liquid and as long as it retains its color and nature it is insoluble even in ether. Therefore, the dyer must extract the blue by means of deoxidation.

In this process, called "setting the blue-vat," indigo gives us a perfect object lesson of the transformation in a substance according to its negative or positive conditions. When being made soluble indigo loses its *apparent* color in proportion as the oxygen departs, becoming perfectly white in solution. Goods dipped in the white liquid are then hung in the air, when they swiftly turn blue as the indigo in them is oxidized. Repeated immersion in the blue-vat gives every shade of blue from "sky" to "navy." As long as dyeing remained an art (until commercialized by the introduction of aniline dyes), indigo was considered the only real blue dye (the woad of Gaul and Britain was a northern indigo and acted similarly); and with red, yellow, and brown, furnished the dyer with the natural substances from which he could make all the shades, tints, and hues his art required.

As you know that the earth vibration, *Prithivi*,

is yellow, it is of interest in this study of the *Tattvas* to add one bit more of dyer's lore. Herbs which yield yellow dyes are the commonest ones in forest and field. They were called by our forefathers, "greening weeds," because green was obtained by dyeing the stuff first in the indigo-vat, and then greening it to the desired shade in yellow dye. Now, just as *Ākāsha* is the omnipresent *Tattva*, synthesizing all others, so indigo corresponds with *Ākāsha* not merely symbolically, but because it is *Ākāshic* — a *Prithivic* form of *Ākāsha* — and holds other colors in synthesis.

You understand that the seven colors of the solar spectrum — so-called prismatic colors — distinguish the seven Logoi one from another; hence they are emanations from and manifest the characteristics of the Seven Hierarchies of Being, "each of which," says Mme. Blavatsky, "has a direct bearing upon and relation to one of the human Principles, since each of these Hierarchies is, in fact, the creator and source of the corresponding Principle." This statement confirms all the planetary correspondences and influences explained in earlier chapters.

As every Hierarchy is itself septenary, containing the seven colors of the spectrum, the permutations in colors are myriad, but the ruling or distinguishing color of a Hierarchy gives the hue to that septenary, for its influence is paramount. This is

the primary source of all the *Tattvic* permutations and comminglings. To this infinite gamut of color in the realm of Nature the solar spectrum itself bears witness, for long ago, Sir David Brewster succeeded in counting not seven only but 2,000 Fraunhofer lines which registered as many distinct tints and hues of color. Only the *Tattvic* Law can explain these as visualizing the varied geometrical forms of etheric vibrations. The seven prismatic colors correspond to simple, or primary forms; and their infinite variations to permutations of these.

As of everything throughout the Kosmos, there is septenary division and progression of races; and, as is quite generally understood, we are the Fifth Sub-race of the Fifth Root-race. We are in the Fourth round of this evolutionary cycle; that is, our globe is at the lowest arc of the planetary chain, the deepest involution of spirit in matter, and the period of the fullest development of pure intellect; a combination that has produced the gross materialist,—the intellectual giant *sans* soul. But it is of profound significance that we are far past the *middle* of the round. Thus all is preparing for the Fifth round in which matter will lose its density. Why? Because faculties will be developed that enable man to perceive the withinness of all things. In Occultism, "There is no 'above' as no 'below,' but an eternal 'within,'

within two other withins, or planes of subjectivity merging gradually into that of terrestrial objectivity,—this being for man the last one, his own plane.”

Just as every thought has form and consequently color, so sounds which, you know, are differentiated one from another by *form*, have their distinguishing colors, hues, and tints. Speech, which is sound in this physical world, *echoes as color* in the astral sphere around us and has its influence. All the wonderful harmony of color that delights our eyes has its correspondence with an inaudible harmony of sounds. The entrancing colors of nature,—the blue dome of the sky, the violet and purple of distant mountain heights, the green cadences of forest and meadow, the gold of the sunlit fields of ripening grain, the red of the igneous rocks and the fresh-turned earth,—all these are the visible tones of the “Harmony of the Sphere.”

“The totality of the Seven Rays,” says Mme. Blavatsky, “spread through the Solar system, constitute, so to say, the physical *Upâdhi* [basis] of the *Ether of Science.*” To the seventh sense these inaudible sounds will be as perceptible as are the colors of musical tones to the clairvoyant now. The rudiments of the sense of sound exist in the minutest fragments of the Universe. The subtle space-granules — *Sûkshma-Âkâsha* — are everywhere, sound is inherent in them, not to be disso-

ciated from them; but the sound varies, as you know, according to the form of the vibrations moving through this all-pervading space. It envelops and penetrates even the minutest conceivable atom in the proportion of being greatly in excess of that atom; and color attends and irradiates this marvellous world of activity.

The perfected man who has evolved these higher senses — and woe to him if he misuse them; his fall will be abysmal — comes into possession of seven soul-senses, so to speak, corresponding with the physical senses but as much finer and more subtle in their vibratory force as the soul is higher than the body. It is these spiritual senses that will carry us beyond gross matter. The soul-senses corresponding with the sixth and seventh are the ability to recognize true inspiration, and the capacity to know the truth of being; that is, to communicate with spiritual intelligences in the wordless spaces of *Chit-Âkâsha*, or spirit-space, which is the “knowledge-space” of Swâmi Vivekânanda.

Not words but color and thoughts communicate ideas on this plane, and their vibrations are of varying degrees of subtilty; for every plane follows the fundamental law of septenary unfoldment. It is a region of marvellous color; etherealized, luminous colors of exquisite rainbow hues, ripple and flow with inconceivable velocity, not to be com-

pared to anything upon the physical plane. Here is the light that never was on sea or land. The invisible world is radiant with it.

Dr. Babbitt calls it: "Psychic light, the direct messenger and servant of the spirit in its relations to the outward world." He further affirms that these psychic colors "reveal the primary laws of force"; and it was upon these that he based his wonderful and successful system of color therapeutics (*Principles of Light and Color*). There are from eight to ten octaves of color in sunlight of which not quite *one* is visible to ordinary human eyes. But culture improves the range of even physical vision, as artistic training constantly gives proof.

Realize now, that man is compounded of all these forces, being an aggregation of atoms through varied combinations and permutations, forming a center of the highest activity, through and upon which these myriad forces play continually. These forces are therein further transformed and pass out as evil or beneficent influences, *according to the use man has made of them*, to find their affinity in other centers. Up to this point, though you have studied only the five-fold nature of the *Tattvas*, every opportunity has been seized to impress upon you that they are vehicles for a higher, directing and overruling force,—that they are differentiated forms of that one dual

force. We have found correspondence of the *Tattvas* from *Prithivi* to *Ākāsha* with five of the human sheaths, but there are seven sheaths. The logical mind at once demands: Are there not then seven *Tattvas*?

Yes, or no, according to the definition we give the word. If we restrict it to "an elemental condition of matter," there are but five; if we adhere to our higher signification, "a form of motion," that is, force within substance, there are seven. In the Upanishads, emphasis is everywhere given to the "five elements," and when a sixth principle is mentioned, it is consciousness or understanding. If seven are enumerated, both of these faculties are included. Thus power of choosing and directing is always implied. In the *Dharma Shastra* this explicit statement is made: "With the minute particles of the five perishable elements, every existing thing has been formed in its sequence and order." Who or what is the Former? The highest Principle. This is a very clear distinction which should be kept in mind.

Intuitively we know there must be seven forces corresponding with the seven sheaths; so we seek to identify the two upper sheaths with what the fine inner sense has foreseen,—the Omnipresent Spirit, *Ātma*, and its individualized ray, the human soul,—the forces behind all force, and penetrating all. Thus, the sixth and seventh *Tattvas* cor-

respond to Buddhi and Âtma — soul and Spirit. The latter is described by Mme. Blavatsky as “the Auric Envelope impregnated with the light of Âtma.”

Naturally, these two higher *Tattvas* are as concealed from the average mortal as are the sixth and seventh senses from the materialistic mind; for just as *Âkâsha* — the all-pervading ether of space — has become cognizable only to comparatively recent science, and is yet but half-understood, a baffling paradox, so men generally cannot yet grasp the power and significance of the higher Principles and the planes of consciousness to which they will lead.

Until shortly before she was taken from her work here, Mme. Blavatsky was not permitted to reveal any information concerning the *Tattvas*. The embargo was, however, removed in time for her to state some facts in the appendix to the third volume of the *Secret Doctrine*, where she gives the names and powers of the higher *Tattvas*. She explains: “The doctrine of the seven *Tattvas* (the principles of the Universe and also of man) was held in great sacredness and, therefore, secrecy in days of old, by the Brahmans, who have now almost forgotten the teachings. Yet it is taught to this day in the schools beyond the Himalayan Range.”

The sixth *Tattva* is *Anupâdaka*, described as

“The first differentiation on the plane of being, or that which is born by transformation from something higher than itself.” It is the first garment, or sheath, of the spirit, and the color is said to be yellow. This I believe is its positive phase, and that negatively it is violet, which identifies it with Mercury whose phases correspond. The seventh *Tattva* is *Âdi*, the primordial universal Force. It is the vehicle containing potentially all things — Spirit-substance, Force and Matter.

“In Esoteric Cosmogony,” says Mme. Blavatsky, “it is the Force which we refer to as proceeding from the First or Unmanifested Logos — Spiritual substance.” The Sanskrit meaning of the word is “first,” and in the Upanishads, *Âdi* is described as “The first, *i. e.*, *Om.*”

As nearly as we can comprehend in our present stage of evolution, this highest Principle is a ray, a spark from God's self, which permeates the entire being, radiating from center to circumference. This makes perfectly clear and realizable St. Paul's affirmation that “He be not far from every one of us: For in Him, we live and move and have our being.”

This one out-going energy is differentiated in the sheath but *not in Itself*. It is the Will of God; and man's will, when controlled by wisdom and understanding, shares in this spiritual power. This is the conquest of the Argus of fate.

If you comprehend what this implies, you will be convinced beyond the possibility of forgetting, that Higher Manas — well named the Causal Body — has power to mould every cell, molecule, and atom in the lower sheaths to whatever measure of purity and harmony the soul may dictate. *Manas* is spiritual self-consciousness in itself, and Divine consciousness when united with *Buddhi*. But only through a spirit of aspiration and self-consecration to the highest can this union of *Âtma-Buddhi-Manas* be attained, and realize for us the full activity of the spirit.

You already realize that the physical self which you know best is a sensitive harp played upon by myriads of vibrating waves. The Principles, or sheaths, are the tones in the human octave; and the individual keynote is the tone and has the color of the Principle most highly developed. The self clearly proclaims itself, its stage of progress or evolution through the colors which permeate it through and through, and radiate in its enveloping aura.

CHAPTER XXIV

COLOR IN THE VISIBLE AND INVISIBLE WORLD

PART II

IT is important to understand very clearly what is the personal responsibility for the key to which the Self responds. When this is comprehended and kept in mind, the frequent objections to the public teaching of these Truths of Being — which hastens the evolution of the Soul as nothing else can — and the periodical alarm cries concerning the dangers attending the practice of Yoga breathing exercises will entirely cease, for they will be recognized as baseless, the utterance either of ignorance or misdirected caution; both of which retard the advancement of the race.

In a very learned work, *Phenomena in Spiritual Being*, translated from the Tamil by Sri Râmanâthan, it is stated: "Not until 'the day of the flesh' — the days during which love of sensuous enjoyment prevails — has completely passed will *Tirodhâna Shakti* [veiling power] manifest Itself as *Parâ Shakti*" [all-illuminating power]. But it depends upon ourselves — upon our desires and the

thoughts we permit to cherish and nourish these — how long “the day of the flesh” shall endure!

Further, 'tis said: “The Giver of all knowledge, the great Teacher of the Universe, therefore withholds knowledge till the time of maturity arrives” — Yes; but *we hasten or retard that time by every thought* and act! To know the responsibility is to know the penalty for disregarding it. Evasion is utterly impossible. Here is the safeguard against misuse of power.

In the Upanishads we read that the human body made by the gods (Sephiroth) is the divine lute; that made by man himself is an imitation of it. The fingers of the divine lute correspond with the strings of the man-made; and we tighten or loosen them, we tune them to harmony or leave them to jangle ourselves. Discords are self-made.

Remember that the individual key and color depend upon the predominant sheaths, or Principles. While the strongest influence upon this is the composition of the *Prânic* currents at the hour of birth (that is, the exact hue or tint of the Hierarchy ruling the moment; the *Tattvic state* of the currents in the Hierarchy and flowing thence determining this), you have learned that the dominant thoughts of the mind and the consequent activities of the life have an overwhelming influence in modifying and changing these. There is no evil which has not its opposite good, and every key can be trans-

mutated into good. Misuse and ignorance create all evil.

Irritability in the temperament makes a scarlet cloud in the *Kâma rupa* (frequently alluded to as the astral body) which is the plane of vivid emotions and passions; and every outburst of temper suffuses the whole sheath. When the tempest of passion dies away, the color fades out, but ever leaves a little more, a larger cloud of the passion-taint; and all the atoms of that Principle are more susceptible to greater heat and excitement upon the next occasion of loss of self-control. All actions, both good and bad, are thus received by the various vehicles and reflected in them, changing the hue of the color from moment to moment; and thus man forms his habits and from them builds his character; live, sentient atoms, pulsing with his thought, being the bricks and mortar of his structure.

Very fortunately the Causal body rejects all evil, which stamps itself only upon the lower and less permanent sheaths, the matter of which has greater affinity for evil. All good and uplifting influences are steadily stored up in the Causal body, making it stronger and more powerful to overcome, and thus the evolution of the soul goes on in spite of man's waywardness.

So the tones and consequently the colors of the human lute are irrefutable manifestations of what

the Self is making and moulding out of the opportunities of this life, for they indicate his varied states, physical, mental, and spiritual. Thus the tone- and color-body of man reflects the man himself as in a mirror. This is the unvarying law of color, which ever and always betrays the media through which it flows, and the substance whence it emanates. And according to the prevalent color of the individual is that individual played upon and affected by the color in the external world; for color produces sound and sound produces color, the interaction of the two being invariable.*

The quality of a Principle is, of course, conditioned by the elements which compose it, and these give it a distinguishing color. But the shade or hue — and character and disposition depend much upon this — is determined by the number of its atoms, not considered in multiple or quantity, but in grade from one to seven,—degrees of subtlety or density; for every Principle has its septenary divisions of *Tattvic* permutations, and this varies the order of the colors. The physiological effect of the excess or deficiency of the normal color of a Principle is profound, and every disturbance of a *Tattva* causes exactly such disorder.

The difference in the effect of such disturbance upon different persons brings out in strong relief

* For interesting physical experiments proving this law, see Mrs. Besant's *Building of the Kosmos*.

the planetary influences which determine temperament and characteristics; for every Principle, simply reflecting the power of its ruling Hierarchy and *Tattva*, which works always in the matter of that sheath, has its special seat of influence in the human body, and exactly according to the so-called "accidents of birth" (there is no "chance," all is the effect of a given cause), primarily is a man prone to disorders of the head or feet, the heart or lungs, the stomach or liver, etc. But all these so-called "hereditary" weaknesses can be overcome by healthful living and more healthful thinking; thought being preeminently the moulding power of evolution, as it was in the beginning of involution. Voltaire said, as the sum of forty years' searching for truth: "*Chance is a word void of sense.* The world is arranged according to mathematical laws."

Every organ in the body is the center of a certain power, and it is upon the perfection of its function and the harmonious co-operation of all these powers, that the well-being and usefulness of the individual, his growth and development to high purpose, depends. We are held "Under the Law" (Karma) by evil, not by good. In the life of the spirit we are freed and make laws for ourselves. The purity of soul-vibrations — soul-power applied to the regeneration of the body — has power to expel many seemingly malignant disorders.

Two facts must ever be kept in mind: The duality in all existence,—manifested and unmanifested,—it is the coexistence of spirit-matter; and that all development proceeds primarily by the triadic process. According to the stage of the process, from the creation of a universe to the birth of a human being and the thoughts of his mind (upon which *his* evolution depends), the color corresponds with and indicates the period, in varying grades marking the “critical” state,—or merging together of positive and negative phases which produce secondary colors,—from red through yellow to blue. But, never forget, above these and penetrating and modifying all is a spiritual force, without which they could not exist, which emanates as violet and indigo, for these are its garments. This spirit-force, the lowest form of spirit, manifests on the material plane as electricity and magnetism, and is to be identified as a ray from “The Light of the Logos.” *Ākāsha*, limiting its form, “introducing the principle of division into the one,” says Mrs. Besant, “veils the *Light*, and by limiting the ray, makes separation, where, essentially, separation there is none.”

It is these varying phases and *Tattvic* combinations in every Hierarchy, planet, element, and corresponding human principle, that account for the discrepancies in the many schemes of correspondences between planets, *Tattvas*, elements, and

Principles. The so-called "secondary" colors, which are "critical" states and triadic, are sometimes called "neutral points" in progression, but they also have their dual phases; thus violet which comes forth from the mingling of positive red with negative blue, is the negative "neutral," and yellow, which occupies the middle ground between red and blue, is the positive "neutral." These two colors represent the corresponding phases of Mercury, and they are preeminent in the aura of an Adept during the state of *Samâdhi* when the *Kundalini* has risen in the *Sushumnâ*. Violet really veils the heat and light of the spiritual flame, and derives its potency and delicacy from the exquisitely subtle refinement of this electric fire, which is beyond the comprehension of our finite senses.

It is ultra-violet, of course, to which this refers; but all violet is intrinsically the same in nature and in influence, though lowered in degree of power as it is coarsened in descent through lower octaves to visibility.

Mme. Blavatsky declares numbers in connection with Principles "are purely arbitrary, changing with every school. Some count three, some four, some six, and some seven." She further explains that they do not follow in regular sequence, and that every student is left by his Guru "to work out for himself the number appropriate to each of his Principles." In a certain sense this is true; yet

there are correspondences of tone, color, and Principle which, however they may vary individually, are best comprehended by assuming a normal order.

If we hold in mind the fact that all evolution, all progression, is cyclic, or spiral, it will help to a clearer comprehension of some puzzling statements; for degree and number must depend upon the grade — the height on the spiral — of the color and key.

CHAPTER XXV

COLOR IN THE VISIBLE AND INVISIBLE WORLD

CONCLUSION

AS we have found order, law, and system throughout the Kosmos, there must be order, underlying Mme. Blavatsky's seeming denial of it, in the numbering of the human principles. Her statement is true in the sense that the vehicle most highly developed is the most prominent one in the individual, and its color overshadows all other.

Now, if we think of the predominant sheaths as representing the tonics of a scale, the septenary beginning with the Tonic, the C-scale man would number from his Tonic, C, and the F sharp man from F sharp, and color and Principle would vary correspondingly.

Among the repeated references to this variability of type changing the order of Principles, Mme. Blavatsky says: "The human principles elude enumeration because each man differs from every other, just as no two blades of grass on the earth

are alike." She also says: "Every man being born under a certain planet, there will always be a predominance of that planet's color in him, because that principle will rule in him which has its origin in the Hierarchy in question."

The speech of man preserves the record of time-honored recognition of this fact. We say: "He has a martial bearing." "His is a fiery temperament." "She was always a little lunny"—meaning not crazy at all, but fanciful, imaginative. The very word *lunatic*, however, expresses the baleful effects of the moon's excessive and malign influence. "Even as a child he had a lordly way." That is, Jupiterian, commanding. "A Saturnine disposition" has its happy contrast in a "sunny" one. And thus, "A man of iron," "She is as good as gold," "He has no sand,"—these all are significant of elemental constitution. Pages could be filled with examples of this graphic symbology which has enriched all languages; and remember that all symbology is the expression of facts and truths. In losing sight of this, the moderns have suffered much.

At first the mind refuses to accept this mere pre-eminence of a sheath as changing its relations in kind or quality to the other Principles; but it becomes possible when we realize, to use Mrs. Besant's words, that "the sheaths are not divisible one from another," and that "there are but three

Upâdhis in which these different principles work;” that is, considered as planes of consciousness correlating man with the astral and physical, the psychic and mental, and the upper triadic or spiritual realms. Thus the physical body and its Etheric double are connected with the right eye, the positive center of vision dominating the senses. The *Kâma-rupa* and Lower *Manas*, with the brain; and the higher triad, with the heart. The Occult signification of this is, that the Spirit — *Âtma* — establishes centers of union for these closely allied sheaths in these organs, and the development of consciousness in the various sheaths proceeds from these centers. But this must not be considered as contradicting the fact that there are seven states of consciousness. There is neither sameness nor monotony, but varying degrees everywhere.

Lack of order exists also in the sense that none of the sheaths are *above* or *below* one another, for they interpenetrate and intermingle. Thus there is really no higher nor lower, but an eternal withinness. An example from physics will explain this most clearly. A cubic-inch of water expands into a cubic-foot of steam. In a glass globe of a cubic-foot’s capacity *filled with steam*, not only can boiling water be added but also alcohol which will expand into just as much vapor as if no steam were present. After this, as much ether may be poured into the globe as if the space were not already oc-

cupied by steam and alcohol-vapor. A familiar experiment with solids is to fill a bowl with peas, scatter over it mustard-seed or other fine grain to fill the vacant spaces, then add salt and sugar. Just in this manner the atoms of the various human sheaths, varied by conditions of vibrating form and color, mingle together.

Annie Besant says: "*Every sphere is around us, the astral, the mental, the buddhic, the nirvanic, and worlds higher yet, the life of the supreme God; we need not stir to find them for they are here; but our dull unreceptivity shuts them out more effectively than millions of miles of mere space*" (*Ancient Wisdom*). But granted all these irregularities and blendings one with another, there yet must be a standard correspondence of Principles with *Tattvas*, colors, tones, and numbers. To ignore it, is to lose sight of the profound influence and significance of number,—to forget that it was and is — through the rhythm of vibrations — an unchangeable factor, with unchanging relations to the Hierarchies and the Principles emanating therefrom, because numerical relation is inherent in form.

In the sense of progression from the coarse vibrations of the physical plane to the inconceivably subtle ones of the spiritual plane, we have a mental concept in which the numbers of the sheaths must be unvarying. When we deal with involu-

tion, we may begin with *Ātma* as one and count down to seven. But our immediate concern is with the evolution of the soul in its conquest of the realm of matter. We are seeking to develop its freedom and power, seeking to free our real selves from the tyranny of uncontrolled sheaths of matter, and necessarily we must begin with the lower or coarsest vehicles. Therefore, we should logically count from one upward to seven, and the lowest sheath should be the most completely dominant or perfected of the physical principles.

The "Path" now is a spiral progression upward and outward; involution was a descent downward and inward. Our task is to release this inward power, not *from*, but *through* its gross material vehicles, *that it may be active in all*; and we must seek it within. To do this we must understand the sheaths in which the power is involved. Therefore the important point is to know them by association with their corresponding centers of physical activity, which are invariable, and with their normal colors and their tones or sounds. We must learn the separate tones first before we can combine them into harmonious chords and evolve melodies.

Remember that the sounds are seen, not heard on the physical plane. Mme. Blavatsky cites *Exodus*, xx. 18., in support of this, and says, when correctly translated the passage would read: "And the people saw the Voices, and these Voices,

or Sounds, are the Sephiroth." Spiritual man corresponds with the higher circles, "the Divine Prism which emanates from the One Infinite White Circle; the ultra-octaves of color and tone; while physical man, "emanating from the Sephiroth," corresponds with the lower octave of visible color, with "the objective sounds that are seen, not heard."

Want of agreement exists wherever many minds have attempted to formulate a *part* of this law of correspondences without bringing all into harmony. But this very failure is evidence of the infinite variety in the permutations of the *Tattvas* and their alternating phases — omnipresent duality — and of the varying hues that every thought imparts to the atoms transmitting that thought or created by it; as also of different stages of development of the clairvoyant who describes the colors of these thought-and-sound forms. A clairvoyant may be able to see lower sheaths in an aura and not the higher ones. The lesson to us is to ignore unimportant differences — differences which are yet mere matters of intellectual guessing — and confine our attention to the facts which affect life and happiness.

The scheme of correspondences I have prepared is offered tentatively, because no authority can be quoted for it as a whole, but after much study and thought and comparing all authorities, it is the only

one evolved from the tangle of discrepancies which appeals to me as logical and rational. The fundamental correspondence must be that of vibrations, and upon the coarseness or fineness of these all associations must be based.

When we speak of coarseness in this connection, and especially in reference to color, it must be understood in a comparative sense. Thus, red vibrations, the largest waves of visible light, are so small that 39,000 of them grouped side by side cover only one inch of space. The agreement of red with the fundamental tone in music was early recognized, each being the coarsest vibration of its kind; and in the procession of octaves of both color and sound, it was found that the closest ratio of like progression existed between the Tonic chord, or first, third, and fifth, and the triad of colors, red, yellow, and blue. The earnest student of the *Tattvas* must already have perceived that this triad, predominating in the solar plexus, exercises a pre-eminent influence upon the functions of life.

Now, Nature has taken such care to prove the agreement between tone and color that she has not left us to depend solely upon the psychic vision of the clairvoyant who sees the colors of tones and voices, but through remarkable cases of sense abnormalities has furnished us with indisputable corroboration of these relations.

In Berlin an operation was performed upon a

man's brain which required the severing of both the auditory and the visual nerves. When the nerves were reunited they were mismated, the upper portions of the optic nerves being joined to the under sections of the auditory nerves, and *vice versa*. The result of this distressing blunder is that the man *sees* sounds and *hears* colors. Looking at a red object he heard a deep base tone, and when blue was shown, the *sound* was like the tinkle of electric bells. But the ringing of an electric call-bell produced the sensation of blue light, and listening to Beethoven's "Pastoral Symphony" caused a vision of green meadows and waving corn.

The celebrated Italian scientist, Professor Lombroso, had an "hysterical" patient who lost her eyesight completely, but was able to read with the *tip of her ear*. As a test, the rays of the sun were focused upon her ear through a lens, and they dazzled her as if turned upon normal eyes, causing a sensation of being blinded by unbearable light.

Still more puzzling to Professor Lombroso was the fact that her sense of taste was transferred to her knees, and that of smell to her toes. This abnormality is very simple to the knower of the *Tattvas*, who recognizes these locations as centers of great activity for the *Tattvas* corresponding with these senses; that is, *Āpas* in the knees, and *Prithivi* in the feet.

Corresponding with the above-mentioned triads

of color and of tone, there is a triad of form, the triangle, cube, and sphere, or circle; and the chemical elements recognized as most closely related to these triads are respectively hydrogen, carbon, and oxygen. But they are none of them simple *Tattvic* forms; that is, hydrogen, recognized by Babbitt as "the *champion heat atom* of the world," is a *Prithivic* form of *Tejas*; carbon, a *Prithivic-Prithivi*; and oxygen, a *Prithivic-Vâyu*. Mrs. Besant says the scientist has as yet discovered no atoms that are not of this physical or terrestrial form,—all are *Prithivic* states of matter. He has as yet no conception of the six "higher atoms that stretch beyond." But the scientific view of the atom is rapidly changing as we have before this had occasion to notice. Already it is recognized that the atom is a complex not simple unit. A single atom of radium contains 160,000 electrons or corpuscles!

Science is fast taking down the walls between the visible and invisible, and ere another decade is marked off on the spiral of Time the materialist will be recognized as the true degenerate. All atoms of recognized chemical elements — so-called — admit of *four* dissociations, or separations, to simpler, more subtle states before the "ultimate atom" is reached. Students, who are interested to pursue the subject farther are advised to study Annie Besant's *Occult Chemistry*; and the work of Dr. Babbitt, previously mentioned.

With regard to the ether (*Ākāsha*) which pervades all space, science has at last come to this very rational conclusion, as Robert Kennedy Duncan puts it: "How much we ourselves are matter and how much ether is, in these days, a very moot question" (*The New Knowledge*). Science has discovered also that absolute immobility — rest — is non-existent; that every particle, every atom of the most solid-seeming matter is in an incessant quiver, and *that the velocity of the motion is constantly changing*. Is not this corroboration of the *Tattvic* Law, which alone can explain the phenomenon?

Think not that these details are a digression from our subject. They are, on the contrary, intimately connected therewith; for it is most important as a preparation for understanding the subtle sheaths of the body that the reader's imagination be wonted to faring forth into this marvellous world of the infinitesimally small, a clear conception of which is so much more difficult to form than of the vastness of the Universe.

CHAPTER XXVI

THE NORMAL COLORS OF MAN'S PRINCIPLES

PART I

NO problem of Occult knowledge has excited more controversy than the one we must now consider,— the correspondence of the Principles with color and tone, and therefore with number. For myself, I think it not merely unwise but impossible to surround it with hard and fast lines. To suggest the reasonable scheme — the one that imagination can accept, and in things Occult it is of paramount importance to see with the imagination — is the utmost I shall attempt.

There is deep insight as well as truth in the statement that “those who receive the wisdom of the past or the impressions of the present as something to have and to hold, gain absolutely nothing.” That is, one must form *original* mental concepts of everything; receive all light, all suggestions, with open mind, but think, ever *think, oneself*, till more light is thrown upon the subject. The *very* nomenclature employed in this subject, the multiplicity of names for a single sheath, betrays the

difficulty experienced in defining and accurately limiting the activities and influences of the separate Principles.

To guard against the possible misunderstanding that these correspondences can be defined with narrow dogmatism, I shall try to ensure a broad outlook, inviting individual thought and opinion, by giving the student first a glimpse through the mental eyes of Mrs. Besant and of Râma Prasâd.

The former says, "It is written in the *Mundâkôpanishad* that from Brahman the One . . . comes Life — *Prâna* is the word used. I shall show you presently that *Prâna* is *Atma* in outgoing activity; the mind, *Manas*, that is the second; then the five elements as we know them — ether, air, fire, water, and earth; seven in all. These are the seven regions of the Universe, the seven sheaths of Brahman, as the SELF of the All" (*The Self and its Sheaths*).

As you already know, man's sheaths correspond with these and put him in touch with the entire Universe. Mrs. Besant's is a very simple classification, and clearly indicates the specific *Tattvic* action in the five lower sheaths, but she follows them in descent from three to seven, instead of ascent.

Râma Prasâd looks at the subject differently but is equally clear. He gives the human Principles as First, *Sthula Sharira* (gross body); second, un-

happy *Prâna*; third, unhappy mind; fourth, happy *Prâna*; fifth, happy mind; sixth, the Soul; seventh, the Spirit (*Nature's Finer Forces*).

Thus he places *Kâma* — unhappy *Prâna* — and Lower *Manas* next the visible body over which their uncontrolled desires have so unhappy influence. These sheaths are those builders of Karma that have so potent influence in retarding evolution. Happy *Prâna* comes next Higher *Manas*, or the Causal body, these being the sheaths through the development of which the soul is released from bondage to the lower Principles and attains the power to bring them into sympathetic unison with her own higher vibrations. Remember that the Causal body is the chief agent in evolution, and is so called because in it are gathered the effects of experiences, which “act as *causes*, moulding future lives.” But all the sheaths have their use in the economy of nature. Only their misuse renders them “unhappy.”

Notice here that the fundamental five-fold division of body, life (the subtle-sheath), mind, soul, and spirit, corresponding with the five lower *Tattvas* which you know best, is expanded into the septenary by including the two phases of life — as vitality exhibited in actions — and of mind, — the thoughts prompting the actions and determining whether they shall be evil or good.

The scheme is somewhat misleading, however,

for *Prâna*, *per se*, cannot be restricted to number and sheath since it is the *Life in every sheath*. Mme. Blavatsky gave emphasis to this fact, and though she gave *Prâna* a number in some diagrams, she omitted it in others. In many classifications it is included, generally as the third Principle; but the lowest plane of *Prâna* is compounded of the microbes of science. "Fiery lives" direct the constructive work of the building microbes. The co-ordinating power of all these sheaths lies in *Prâna*. It is through *Prâna*, by means of the nervous system that the "I," the personality of the body, acts upon and through them all; and is responsible for the development of individuality as Desire yields to the direction of Will, and soul-force becomes an active and determining principle in the life.

In all schemes of correspondence there is one unvarying agreement,—the relation of Mars to the fire-element *Tejas*, and to red and the *Kâmic* sheath, or desire body; but in number it is variously considered as first, third, and even fourth. As the body of living fire within, the *Tejas* sheath seems essentially the first, for without it life would be impossible. The lowering of normal temperature is the first cause of most disease. The preponderating influence of desires in moulding the physical form, emotions changing the expression of the face even from moment to moment, and the

thoughts that prompt them building character hour by hour, is sufficient reason for assigning to this sheath the lowest place in the evolutionary spiral. Of this sheath Mme. Blavatsky says, "It is the grossest [that is the coarsest] of all our Principles." The expansive character of *Tejas* vibrations and their vapor-like nature, give them this marvellous permeating and moulding power which enables them to enwrap the solid, cohesive atoms of *Prithivi* and become visible as red, and audible as Do, or Middle C, the Tonic of the first major scale.

The lower the race, the more visible is the color of this sheath, but more of this when we study the aura. *Kâmic* atoms are diffused throughout the blood, but are specially active in pelvis, liver, heart, and lungs. The whole trunk of the body, including the shoulders and arms, is greatly influenced by *Tejas*, and there are also subtle connections of this sheath with the left ear and the little finger of the right hand. The liver is the general and the spleen is the *aide-de-camp*. All the work which the liver shirks falls upon the spleen. This accounts for the fact that when a man's liver misbehaves, he is very apt to be "spleeny"; a most trying condition due to the fact that his spleen (that supposedly *superfluous* organ!) is overworked.

During the life of the physical body, *Kâma* is pronounced "a shapeless thing," but after death

its astral atoms form a separate and distinct entity, which strives to attach itself to the Higher Ego. Mrs. Besant, (*The Seven Principles of Man*, p. 20), makes the nice distinction of confining the use of the term *rupa* (Sanskrit for "form") to this after-death "vesture of animal nature," which exists in the astral sphere for a length of time proportioned to the tenacity of the physical desires which created it.* Being devoid of ethical sense, possessing only the lower animal consciousness, its rapid disintegration is the greatest blessing. Thus *Kâma* is the most material Principle in the human septenary group, hence the sheath whose composite links of desires for material pleasures and experiences bind us fastest to the physical plane and retard the Soul's progress.

The second Principle is the *Sthula-sharira* (gross body), corresponding to *Prithivi* (earth) through its state of matter, solid; but in color and tone, because so permeated by *Tejas*, with orange and Re. It influences the nose, lower posterior lobes of cerebrum, the liver, and the lower limbs from knees downward. Orange has always been recognized as synonymous with physical force; and it is, perhaps, for this reason and also as

* It is possible that Mrs. Besant does not hold this opinion now; for in a later work, *Ancient Wisdom*, she distinctly says that as the astral body [*Kâmic* sheath] develops, "it assumes the likeness of its owner * * * a body fit and ready to function and able to maintain itself apart from the physical." (Pp. 98-9.)

being the color of the gross body, that Occultists assign this color to vital-force, or *Prâna*. This, however, is not the teaching of the *Shivâgama*. Râma Prasâd, who follows the Sanskrit work, describes the positive current of *Prâna* as "reddish-white," and the negative, as "pure white; both being modified and tinged by the flow of the *Tattva* at the time prevailing. This teaching is corroborated by known physiological distinctions between the sensory and motor nerves; the former — the receptive and negative — being bluish-white; and the latter — the outgoing, positive agents — reddish gray. The Tantrists always refer to the negative, or *Rayi* as "the cooler state of life-matter, which is only a shade of *Prâna*, the original state." *Rayi* receives the impressions from "the motion-imparting phase of life-matter," — that is, the positive phase of *Prâna*.

Yellow is the color of the purest state of *Prithivi*, the spiritual element in the earth, its ensouled force, and predominating in the solar-terrestrial currents flowing round it; therefore, it is uncommon in the crust of the earth, which is composed of the grossest of its manifold permutations, but shines forth in its perfected things — the most precious metal, the citron fruits, ripened grains, and flowers. The fragrance of flowers is a spiritual essence stimulating to the nerves and conveying direct nutriment to the soul. Yellow is a very precious

color, deemed the culmination of light. I think it could be proved that the foods most valuable to mankind are yellow. The liver is most favorably affected by oranges and by herbs of a yellow or orange hue, which are also cerebral and nerve stimulants; vitalizing, therefore, to the whole system, and laxative. The more harmonious the human body becomes and the purer and higher the aims of its indwelling Soul, the stronger, more electric and magnetic is the flow of the *Prithivic* currents through the *Nâdis*.

The *Sûkshma-sharira*, or Etheric-double, third Principle, is under the rule of Venus; for it corresponds with *Âpas* (water), and in color and tone with yellow and Mi. But, being composed of four grades of subtle ethers, the red and the blue Principles are present to form its negative violet. The absorbent, solvent, and reflecting powers (as in a mirror!) of this *Tattva*, and therefore of the sheath, whose substance has like qualities, make it inadvisable to attempt to establish hard and fast color-rules in their connection. Holding the septenary of colors latent, receiving colors from every source, and reflecting everything above and below, who can say positively that *Âpas* is this or that? In its primary state we know it as *white* and colorless. But we *can* venture to assign it an orderly place in the scale of progression as the normal state after permutations

fitting it for physical activities. The moon is sometimes designated as the ruling planet of this sheath; but are not *all negative* conditions influenced by the moon? I believe it will eventually be proved that they are. Violet is the color sometimes attributed to the moon — a marvellously translucent silvery violet, the hue that silver assumes in certain conditions — and her mysterious power over water has always baffled the scientist. There are no doubt very subtle and strong relations between the moon and Venus.

The spleens are the vital links between the gross and etheric bodies, for through them *Prâna* is brought forth upon the physical plane. The subtle spleen absorbs the vital currents and transmutes and changes them into the coarser particles that become in the gross body its “elemental lives,” animating the molecules and cells. The positive connection of these *shariras*, through motor nerves, is within the *medulla oblongata*; and the negative union, through the nerves of sensation, is in the solar plexus. Brown-Séquard says, “When a violent sudden emotion causes death, it is by the action on the *medulla oblongata*.” The explanation is that the shock ruptures the union of the physical body with its double and thereby severs connection with the vital force (see Chapter XXII). The thoughtful reader will recall in this connection the

prevalence of *Āpas* — stimulator of taste — in the throat.

Besides these profoundly important centers, the little finger of the left hand is influenced by the Etheric-double (through the spleen, as is the right through the liver; the little fingers corresponding with these organs), and it is this sheath which transmits all sense perceptions to the *Kāma-rupa*, the sheath of feeling and sensation; hence, in the Etheric-double lies the mysterious power to receive them in abnormal ways, as seeing through the ears and smelling with the toes. By so much as one sense is weakened or dulled is the connection between the Etheric body and its counterpart impaired.

ms.

One immediate benefit derived from practicing the breathing exercise for *Prânâyâma*, or control of *Prâna* — the exercise distinguished as the “Held Breath” — is that it invigorates and harmonizes all these immensely important connections, restoring them when disordered to their normal balance and union, and by so much as they are strengthened, strengthens the hold upon life itself.

The psychic breath is the breath of the spirit, and we cannot limit it to the thought-power setting into vibration the molecules of the nerve-cells. It is also the subtle breath of the Etheric body through the pores of the skin and it is something

altogether finer than oxygen and nitrogen that it inhales in this psychic breath. The purity and healthful activity of the skin thus yields in importance to no other function of life.

CHAPTER XXVII

THE NORMAL COLORS OF MAN'S PRINCIPLES

CONCLUSION

SINCE *Prâna* is the unifying and vitalizing force between all the Principles, its special vehicle, the Etheric body, is subtly related to all, though most closely permeating, in the form of vapor, visible to psychic sight as a perfect shadow, the physical body of which it is both prototype and counterpart; for not only does it foreshadow coming disorders, but also it preserves in its etherealized copy the mark of every wound or blemish even after they are effaced from the physical body. No surgeon's knife can sever the limbs of the Etheric body, and it is this sheath that preserves the sensations of an amputated leg or arm. Iamblichas defined this Principle as "an unchangeable body of light which does not need anything for its sustenance." It is the *evestrum* of Paracelsus. Every life has such a body.

The healthful, normal activity of this Principle is of immense importance, for it is the medium through which the higher Principles of the human

constitution penetrate the lower ones, and are ever trying to elevate them. This effort, arising in *Buddhi*, is man's conscience.

All anaesthetics, narcotics, and nerve tonics disturb the connections and the flow of the *Prânic* currents between these two *shariras*, affecting first the brain connections which become partially paralyzed. The resulting low vitality of the visible body is due to this separation from its prototype; the double, half-withdrawing from the left side, where psychic vision *sees it* as a violet-gray shadow.

Lower *Manas* is the fourth Principle and *Vâyu* sheath, under the rule of Jupiter; and it corresponds with two colors and tones according to the influence to which it yields. It is so prone to be ruled by desires that it is often called *Kâma-Manas*, and in this positive state it takes the complementary color of *Kâma*, green, with the tone Fa. When aspiring, and therefore receptive to vibrations from Higher *Manas*, it reflects blue with the tone Sol. This Principle is the thinking power of the physical man (the objective mind), functioning in the brain and nervous system. Through opportunity or ambition, a man may acquire marked intellectual ability without possessing even a dawning sense of the powers of Higher *Manas*. This is the condition of materialists, who may be strong personalities without gaining individuality,

being complacently satisfied with the tremendous development of the lower self.

This sheath influences the *corpora-quadrigena*, another mark of its pronounced duality, the right ear, and "throat or navel," says Mme. Blavatsky; that is, blue vibrations above and green below.

Manas Antakarana — which corresponds with the pituitary body — is the imaginary line of communication between Higher and Lower *Manas*, — between personality and individuality; that is, it is the base of the triangle or the upper line of the square forming the lower quaternary according as we view it. The battlefield of life is in this Lower *Manasic* sheath, where desires wrestle with Thought for empire over the Self. You know how the elevation of this thought power develops Will, and uniting with it wins the victory for good. No fact is truer or of more vital significance than that "everywhere man is what he *thinks*."

Higher *Manas*, the fifth Principle, is the *Ākāsha* sheath, ruled by Saturn; and corresponds with indigo and the tone La. Its physical seats of influence are the pituitary body, pineal gland, and the head as a whole. Activity in the pineal gland leads to the union of *Buddhi-Manas*. Psychic vision is stimulated in the pituitary body, which is the organ of the psychic plane. By the exercise of free will, and all development of *Will* is a

development of Higher *Manas*, it has a spiritual influence in the heart. When Lower *Manas* is completely under the sway of *Kâma*, or is absorbed in materialism, Higher *Manas* has little opportunity to betray the fact that it is the vehicle of immortal Truth and Wisdom. It is this Higher Ego whose development Yoga practices encourage. All flashes of intuition, all inspirational conceptions which father inventions, manifestations of pure genius,—these come from Higher *Manas*, which as “part of the Essence of Universal Mind,” has access to all planes of knowledge and power, and *knows* independently of the brain’s reasoning.

Buddhi, the Soul, vehicle of Spirit, is the sixth Principle. Its *Tattva* is *Anupâdaki*; planet, Mercury; tone Si; colors, violet in positive phase and yellow in negative. Its physical seats of influence are the pineal gland, right eye, a plexus between the shoulders, and the heart; and its spiritual influence is in the *Sushumnâ*. The spiritual earth-force is closely related to Buddhi, and its connection with the subtle body is recognized by the colors of the latter which are a lower octave and reversed in activities as are all things reflected upon the physical plane of illusion.

You know the seventh Principle as *Âtma*, or Spirit, and also as the Auric Envelope, or Egg. Its subtle *Tattva*, *Âdi*, forming the Auric En-

velope, not merely envelopes but *penetrates the whole body*, and its source is a "Spiritual Sun" of which our sun is a physical reflection, or more probably the vehicle. It manifests as white, or blue of such transcendent delicacy and illumination as only those who have seen the play of inner colors can conceive. Of course this Principle synthesizes all colors as it does all tones, and therefore all the other sheaths.

The rationality of this classification will be best understood, if the student draw a square beneath a triangle and place the sheaths on the lines in the following order: At the base of the square, *Kâma, Tejas* (write color and tone also); left side, *Sthula-sharira, Prithivi*; right side *Sûkshma-sharira, Âpas*; upper line (and base of triangle), Lower *Manas, Vâyu*, with green below line and blue above; left side of triangle, Higher *Manas, Âkâsha*; opposite side, *Buddhi, Anupâdaki*; apex, *Âtma, Âdi*.

Notice particularly that this succession preserves perfectly the interrelations and paramount influence of sheath upon sheath as reflections, shadows, or rays one from another; and therefore does no violence to our previous conceptions of *Tattvic* activities, being reconciled to them.

With the yellow sheath above moulding its permanent form, and the red below thrilling it with its incitements to activity and emotion, it is most

clearly demonstrable that the gross body corresponds with orange. The "states of matter" of these seven Principles from one upward correspond closely with fluid or vapor, solid, liquid, gas, ether, Psychic Force, or magnetism; and Spirit, or electricity.

Bear in mind that a fundamental difference in these sheaths is the character of the vibrations which, proceeding from the lowest to the highest are increasingly subtle and ethereal in the nature of their atomic particles. The highest cannot act directly upon the lowest. The medium of gradually increasing density is indispensable; and only as we purify and refine the lower physical sheaths do we fit them, through making them responsive, for manifestation of the real individuality — the Higher Ego and the spiritually alive soul.

The objective form is the only thing that is perishable; the ideal form lives forever. May we not draw the right and hopeful lesson from this fact? We have it in our power to work constantly for betterment to improve our ideal forms; and, by so much as we succeed, to externalize that betterment in our objective physical forms, which are the models of future ideal forms. This is the law of evolution, the law by which the atom is evolved to purer states and to higher power, developing the latent and potential energies, the wis-

dom and understanding to which our race is marching onward.

Every thought vibrates on the subtle mental plane first, then passes through the astral to the etheric before it rouses vibrations upon the physical plane, in the gray matter of the brain. Thoughts are things, entities, because the fivefold powers of the mind as already developed in our race, are all *Tattvic* powers of exactly the potency represented by the senses they respectively stimulate; and thus they unitedly impart sound, feeling, form, color, taste, and odor to the thoughts born of their activity (form and color are properties of vision, hence *Tejas* activities).

It is psychic force working through the mental plane which acts in all overcoming of physical disorder or weakness. It has power when properly directed to build up and invigorate the lower sheaths, restoring all to harmonious co-operation in the complicated functions of the perfect human being. Keep this in mind, too: In this so wonderful structure, when we speak of superiority or subordination — of one sheath to another — the statement is merely relative. *Every sheath is so important* in the perfection of its office that it yields nothing to another. They are all mediums of activity *putting the Soul in touch* with the experiences through which it evolves to the consciousness of its vast inheritance. Trials and sorrows

are often necessary experiences to rouse the Soul from inertia, selfishness, weakness, or other wrong doing. *None of the sheaths are independent. All are different.* Harmony is incomplete without every note in the scale.

The Soul atom is mingled with other lower atoms but *never combined*. To understand this clearly, fixing upon your mind a clear picture of the law, let me explain a fact the chemist knows well: Oxygen in pure air is *mixed, not combined* with nitrogen. When these two gases are combined, according to the proportions used, the result is one of five deadly poisons. Now, this is exactly the internal process; that is, within the human entity. When the atoms of the various sheaths are mingled harmoniously, the result is physical well-being; when discord ruptures the rhythm of their vibrations and their harmonious (that is, *normal*) balance, disintegration sets in; the molecules are broken up, the atoms are variously combined, and disease results. It is the use or abuse of everything which makes for good or evil.

The substance of all Souls is the negative phase of Spirit; very literally, indeed, the garment which clothes it. Faith and aspiration are needed for the growth of the Soul, and we must bring the mind up to unison with the Soul. By the regular practice of meditation and concentration, that con-

trol of the mind is gained which inclines it habitually to those Kosmic influences which are antagonistic to all evil tendencies in the lower sheaths that check our evolutionary progress. "Faith," says Râma Prasâd, "is nothing more than a mental lucidity in which the yet unknown truths of Nature begin to throw their shadows forward. The mind begins, as it were, to *feel* truth in any and every place; and, drawn by the taste of bliss (*Ânanda*), proceeds with greater zeal to work out the process of its evolution."

The macrocosmic psychic center which is the prototype of man's sixth Principle — Buddhi — "is the great reservoir of every actual force in the Universe." Therefore, "by contemplation of the sixth Principle of the Universe, a sympathy is naturally established between it and the human soul. Only that sympathy is necessary for the universal *Tattvic* law to work with greater effect. The human soul begins to be cleansed of the dust of the world, and in its turn affects the mind in a similar way; and therein the Yogi becomes conscious of this influence by the slackening of the fetters forged by *Prakriti* [matter], and a daily, hourly strengthening of heavenward aspirations.

"The human soul then begins to become a center of power for its own little universe, just as *Ishvara* [the macrocosmic Soul] is the center of power in His Universe. . . . When perfec-

tion is attained, all the mental and physiological *Tattvas* of the microcosm, and to a certain extent of the surrounding world, become the slaves of the soul " (*Nature's Finer Forces*).

Thus it is that when we cease to fear her, Nature becomes even more than our friend and ally.

CHAPTER XXVIII

THE AURIC ENVELOPE. ITS CONSTITUTION

WHEN we talk about the Auric Envelope, which encloses the physical body in "a luminous ovoid mist," within and upon which the colors of the aura play, we are not describing something which is conjectured as possible or probable, but something which has been seen by many eyes. Although to the large majority of people it is invisible, except under extraordinary and exceptional circumstances, all persons of refined and sensitive perceptions are conscious of a distinction in the atmosphere surrounding different persons. The presence of one is always calming; of another, often exciting when not irritating; the cheerful person radiates happiness and courage upon all; while others are more chilling than a wet blanket, and the impressions received are as varying as the persons receiving them.

This marked something which differentiates our fellows one from another is their personal atmosphere which forms the Auric Envelope extending from some inches to several feet around every hu-

man being. That the silent invisible world about us is luminous with the refined colors of the subtle ethers whose vibrations are streaming through and surrounding us, playing upon us ceaselessly, is a fact the proofs of which accumulate daily. When our sixth sense is developed, we shall all see these, and the color-sensitives, here and there — psychically developed persons who are phenomenal now and who see these colors — are merely *avant coureurs* of the evolution to which our race is marching onwards. In growing more spiritual — and evolution must lead to this, it is the immutable Law — humanity will see through everything, making clairvoyance normal. The X- and N-rays foreshadow this condition when dense matter will be, so to say, non-existent, because man will perceive the withinness of all things.

It is a familiar fact to many now that the colors vibrating in this invisible human aura betray beyond all question to psychic vision the nature of the life lived; for the aura is formed by subtle emanations from the Principles most active in the body, the vibrations of which radiate from its surface. When clairvoyance is universal, every man will stand unveiled in character before his fellows; for every thought, passion, and emotion is registered in his aura in unmistakable colors, and the seeing eye even now knows the man for what he is. There will then be no need for courts and

judge and jury. Guilt will proclaim itself and stand confessed before those it has wronged.

Science is anticipating this era when Truth shall stand unveiled (and incidentally preparing the minds of men to receive that Truth graciously instead of doubting the testimony of their own eyes) through the invention of instruments of wondrous delicacy that ingeniously enact the role of Grand Inquisitor, but without putting any screws on defying man to conceal the nature of his thoughts, whether he be guilty or innocent, angry or calm, melancholy or gay, studious or idle. And all this, note well, is achieved through registering the vibrating currents of the *unspoken thought* as well as of the speech of the subject.

Moreover, that these thoughts take body and form as they are sent forth, is proved by Dr. Baraduc's clever use of the camera. He has seized upon the photographic plate the exact form of these invisible emanations radiating from the human being. Dr. Baraduc calls his photographs, "Portraits of the Soul"; but it were better to recognize them as indisputable, permanent pictures of *all the activities* of the human subject, whether they be on the lowest physical plane or aspirations of the soul. It is a most important service that these photographs fully establish by material proof the fact that every thought has its distinctive form.

That the rays from the human being are further

endowed with the mysterious power of radio-activity was proved nearly five years ago when Professor Goodspeed, of Philadelphia, made photographs in an absolutely dark room by rays from his own hands. You will remember that the discovery of radio-activity is the factor which within a decade has swept from under the scientist's feet most of the firm ground, the "fixed facts," of nineteenth-century science.

So, little by little, science is penetrating this invisible world of force; and every discovery but corroborates the Occultist's statements concerning these varying planes of consciousness whence every force emanates. The scientist is coming nearer and nearer to the *Tattvic* Law which underlies all phenomena. But it is most difficult for him to recognize that the external forces which act upon man — as the "waves" of light and of sound which stimulate sense perceptions — are themselves in turn acted upon,— that the thoughts, emotions, and passions of man are so many vibratory "waves" of physical or mental force going out *from him to affect something somewhere!* For every thought arranges astral matter in definite forms, the *soul* of the form being the thought.

It is inevitable that we all are limited in what we see by the media (our own auras) through which we must ever look out. Our judgment, our opinions, must ever be tinged by these media,

transparent films of vari-colored vibrations, oscillating with inconceivable velocity; thus the vision of many people is very literally a "seeing through the glass darkly." Let us have confidence always in happy eyes, since their vision must ever be the clearest, looking out as they do through pure, harmonious, and refined emanations.

A very delicate, trained psychic sight is required in order to distinguish accurately — hence with authority — the various emanations in the human aura; but it is no uncommon thing now to be able to see the coarser vibrations of the lower sheaths and the five ribbon-like bands of Tattvic colors (from *Ākāsha* to *Prithivi*) forming a layer next the skin, in which the geometrical forms of the vibrations flowing at the moment can be distinguished. These are beautifully and clearly described by Dr. Marques in his *Human Aura*.

Only as the clairvoyant develops personally the Lower *Manasic* and Causal principles, is the psychic power gained to see the auras of these higher sheaths, for they are increasingly subtle and are alone visible to like refinement of consciousness. As psychic vision penetrates plane after plane, it is as if veil after veil were removed.

It is the desire aura, or emanations from the *Kâmic* sheath, which extends from ten to twelve inches outside the physical body, with which the lowest grade of psychic sight is most familiar.

This is referred to as the "Astral Body" by Mr. Leadbeater (*Man Visible and Invisible*), and as it is composed of astral matter it is an astral body. But the intangible self that travels far from the body during life is the *Mâyâvi-rûpa*, or "illusion form."

According to Mme. Blavatsky, "The *Mâyâvi Rûpa* is composed of the astral body as *Upâdhi* [base], the guiding intelligence of the heart, and the attributes and qualities from the Auric Envelope" (*Secret Doctrine*, Vol. III, p. 560). It is created by the intense thought of the person, and on occasions has been done unconsciously. Only Adepts have the power to project this form at will, and they can endow it with strength and impart to it every appearance of tangibility.

Unfortunately, the term astral body has been used very loosely. But instead of any disagreement or controversy as to *which*, the Etheric double or the *Kâmic* sheath should be thus named, it were better far to understand that there are *different* astral bodies,—that the term is not specific. Mrs. Besant says: "Any body formed of astral matter is an astral body, but its properties will vary with the principles with which it is informed." The astral body is said to be molecular, however etherialized it may be.

The astral world is the next one in refinement of matter to the physical world which normal sight

cognizes. The separation, like the different sheaths of our bodies, is one of condition not of place.

The septenary law holds good on every plane, and astral matter is of varying grades of density. There are, so to speak, astral solids, liquids, gases, and ethers as on the physical plane we know best, but all are finer. There is practically no limit to the subdivisions of matter by ever-increasing refinement of its atoms; and life is more highly vitalized, and form is ever more and more *plastic* as decreasing density presents less resistance to the thought-forces which continually change and remould it.

Ethereal matter is astral, and the latter name was given because of the luminous or starlike brilliancy of its most refined states. The matter of the lowest subdivision of the astral world, corresponding to our physical, scarce deserves the name, but wanting a better distinction we must use it. To astral sight the astral world is visible; but to denizens of that plane there exist the same limits of condition as here, self-created through the mental activities which in selecting the materials used erect the wall of separation.

The fineness or coarseness of the *Kâmic* astral body depends upon the emotions and thoughts that play through it during this physical life. In low states of development, desire, stimulated from

without,—living entirely in external things,—rules both body and mind. Such persons are weak-willed, and are at the beck and call of every suggestion and impulse. They build strong *Kâmic* sheaths which furnish the plasma for enduring *Kâma-rûpas* of the grossest astral matter,—the most permanent astral body.

As the person increases in intelligence, if the *ethical keeps pace with the mental* development, self-control is gained and the activities of the life are prompted from within; thus finer materials are attracted, and the *Kâmic* sheath increases in size, becoming purer and more distinct and stable. The vibrations of all Principles gain in refinement and purity when the mind governs desires instead of responding to the outward stimuli of the senses, and only then can evolution proceed apace. It is the difference in the state of matter which raises all bars of incomprehension and misunderstanding. As we refine the vibrations of our different Principles we refine their constituent matter, and open to ourselves plane after plane of consciousness.

Remember, always, that the separation between these worlds, or planes of consciousness, is one of constitution, not of place. Encircling spheres are constantly alluded to, but they are “concentric, interpenetrating spheres.” There is really no separation except of condition,—a fact constantly proved in concentration, when consciousness passes

successively through these sheaths, withdrawing, as the state of *Samâdhi* approaches, more and more remotely from the purely physical to the highest spiritual.

The Psychic, or Lower *Manasic*, sheath grows exactly in proportion as the mind develops. With the growth of the higher capacities of the mind, the aura becomes a very beautiful, irradiating one, penetrating and extending beyond the *Kâmic* sheath. The all-pervading *Âkâsha* is the medium, or atmosphere, in which the emanations of the several sheaths flow and intermingle; while *Âtma* is both within and without, the force behind force in every vibration. Enveloping all, though limited by the self-development of the individual, even *Âtma* is constrained by the medium, its density or rarity, through which it manifests.

Thus the aura is an absolute revelation of the divinity within. When it emanates from a radiant center nourished by a spiritually alive soul, it proclaims the purity and light within by the greater size of the separate auras, and by the transcendent radiance of the colors.

CHAPTER XXIX

THE AURIC ENVELOPE: HOW AFFECTED

ALTHOUGH personal character determines certain prevalent and more or less permanent colors, the human aura expands and varies in colors and hues according to the nature and the intensity of man's thoughts and emotions, every thought having its effect. Thus the aura reflects absolutely what is transpiring within. Indeed, Occultists say, "The astral man, whose color is determined by his evolutionary progress, is the real man." The clearness of the thought-form depends upon the thinking; if one is vivid, so will the other be; and the purity and beauty of the colors depends upon the purity and virtue of the thought. Indefinite thoughts make forms as cloudy and vague as the forces whence they emanate. In such cases, the colors blend indistinctly. The dreamer to "dream true" must picture clearly. No effect is greater than its cause.

Of all psychic conditions no other is so infectious as depression, which grays all colors till indigo absorbs them. Worry, anxiety, and irrita-

tion also degrade the colors; vicious passions and vices pollute them. All degradation of colors by graying and browning changes and lowers their signification and coarsens their atomic structure. In every color this change is the seal of intense egoism, and usually of absorption in things material, in sordid and selfish interests.

Remember that Nature works the same on all her planes. God placed in her hands the implement of vibratory Force, and through the varied character of these vibrations she chisels all forms, making fine forces visible through their color which proclaims their character and effect. We have the reflection of all the "Forty-nine Fires" within us. It is a comforting thought that the possibility of every color, every hue, every tone — *therefore of all perfection — is within*. Verily a bewilderingly complex creature is man.

It is this variety of color which makes possible such a range of vocal power — especially influenced by *Āpas*, the water vibration — for every modulation of tone is the effect of a distinctive modification of form through *Tattvic* permutations; and hence has its special shade, tint, or hue of color. Different *tints* are produced by mingling a color with white; *shades*, by darkening or deepening with indigo or black; and *hues*, by the blending of color with color, which gives us green-blues, yellow-greens, and reddish-blues. Râma

Prasâd says, "Various diseases may be cured, and good and bad tendencies imprinted on the *Prâna* by the power of sound;" because sound imparts to the vital force its own colors, modified only in degree by the individual *Prâna* upon which susceptibility depends. Do you realize when listening to music that every tone has its distinguishing color and throws the ether and the air into vibrations of exquisite form, and thereby affects for good or ill the hearer?

Thus, a *Tejas*-colored song rouses heat and excitement (as witness the effect of all patriotic songs), and may provoke intense emotion. The *Âkâsha*-colored song deepens melancholy and may cause fear and forgetfulness; and as every emotion of the human heart has its color, the sound of that color tends to rouse its corresponding emotion. The important science of color therapeutics, or chromopathy is based upon this fact, as also all musical therapeutics, or "medical music" as the cult was called when *first revived* a hundred years ago.

The part that sound plays in our lives is so depreciated, so profoundly misunderstood, that too great emphasis cannot be given to these particulars; and repetition must be pardoned, for some minds can be reached only by such reiteration.

Here is a good maxim to be given a prominent place in the home:

Sound is ever creating something. Shall it be evil or good?

A few years ago, when the National Society of Musical Therapeutics was formed in New York, the newspapers took the usual lively interest in developing a "sensation," and interviewed many prominent physicians to obtain "views" on the subject. The ignorance developed was amazing. One of the most noted nerve-specialists (?) in town said: "I have found music attractive to idiots, degenerates, and persons of abnormal temperaments; but I do not regard it as a therapeutic agent. . . . A sonata of Beethoven's may benefit a lunatic, but in that case so would the rattle of elevated railroad trains." Thus this so learned specialist is unable to distinguish between building and disintegrating sounds — between harmony and disrupting discord — and is absolutely deaf and blind to their corresponding effects upon the nerves,— man's sound-register!

Every tone of the human voice, whether in speech or song, shares with the thought it expresses in the effect upon the vital currents and their emanations in the auras. It affects instantly the aura of the speaker, then influences those of his hearers. Therefore is the training of the speaking voice of highest importance in the perfecting of the individual. "If the words we utter bear the color of the *Agni Tattva* [*Tejas*] — anger, love, lust —

our *Prâna* is colored red, and this redness turns upon ourselves. It may burn up our substance, we may look lean and lank, we may have ten thousand other diseases. Terrible retribution of angry words! If our words are full of divine love and adoration, kindness and morality, words which give pleasure and satisfaction to whosoever hears them — the colors of the *Prithivi* and the *Âpas* — we become loving and beloved, adoring and adored, kind and moral, pleasing and pleased, satisfying and ever satisfied" (*Nature's Finer Forces*).

As I quote the above, there is brought to my attention a most interesting result from experiments in chick-breeding in a great hennery which is conducted strictly upon psychological principles. From the hour the eggs (over 400) are placed in the incubator, the same attendant cares for them, turning and cooling them; and as he handles the eggs, he *talks to them*, telling them the germ of life is there, they must be good little chicks, and will come out of their shells in so many days, whatever it be. Like clock-work, on the twenty-first day, every chick peeps forth from its shell; and here is the point that bears upon our study: If the attendant be changed and a strange voice greet these just-hatched babies, they are panic-stricken and flee about wildly for refuge; but the *voice that has talked to them through the shell* for twenty-

one days, *has power to reassure them* and restore confidence. Hearing it, every baby-chick turns toward the voice, begins to "cheep" happily, and to pick up food.

The hens in this model hennery are played to — violin music — on wet and gloomy days to keep up their spirits; and the record of egg-laying proves that it is an effective stimulant. It is well-known that hens are greatly frightened by disturbing noises, the barking of dogs, thunder, fireworks, and other explosives. Is not want of care in this respect a fruitful source of the many failures in chicken-raising?

When told that the color of a tone affects the nerves, hold in mind the fact that color and sound are the visible and audible effects of particular energies. It is the vibration which produces the given effect, whether it be our eyes or our ears which receive it and transmit it over our nerves; and the varied effects produced upon human beings by the same color or music are due to the modifications of individual idiosyncrasies,— the peculiar colors active within and hence pulsating throughout every person's aura. Nature's seal, determining the key, modifies the response to external stimulants.

While the ability to distinguish the varied colors in the auras of our fellows is still an exceptional gift, it is at the option of all to test the power of

visible color to affect, favorably or unfavorably, the whole complex human being; that is, to act upon him physically as a stimulant or sedative of organic functions; and to affect him mentally and spiritually as well.

The benefit derived from surrounding yourself with a certain color or wearing it is, that the objective presence of the color aids greatly in visualizing it internally, and by thinking the color till it is vividly present to your mental consciousness, you connect yourself with the *Tattvic* currents of that color and draw them to you to furnish the right substance for subconscious activity, which you by this means consciously direct. Thus you actively accelerate the beneficent work of the needed *Tattvas*; and in this way, rightly applied, color becomes a powerful aid in mental therapeutics.

The colors most commonly seen in the so-called *Tattvic* aura (really a misnomer, because *all* is *Tattvic*) are, from the skin outward, luminous pearl-white, blue, violet, yellow, red; or in reversed order from the luminous band. But there are many variations, as, orange-yellow, bright line, blue, orange-yellow, and red; or dark line (indigo?), red, yellow, blue, and lavender-violet, and these changes in order and in colors are of course indicative of characteristic activities. With every change of *Tattvic* and *Prânic* currents the

intensity of the colors varies; the physical condition of vitality or fatigue is also plainly marked, and this whole chromatic band pulsates in rhythm with the breathing; broadening with expiration, and decreasing with inspiration. I think myself, though I have neither seen nor heard the fact conjectured, that this one phenomenon proves the "*Tattvic aura*" to be the psychic breath between the dense and subtle bodies (the *Sthula*-and *Sûkshma-shariras*).

The *Tattvic* currents split at the *pulse* and run up the fingers separately in the regular order, from thumb to little finger, of *Âkâsha*, *Vâyu*, *Tejas*, *Âpas* and *Prithivi*. The air (*Vâyu*) *Tattva* dominates the whole hand as the index-finger does its mates, and gives to it its remarkable tactile delicacy, its suppleness and dexterity. By examination of the pulse-vibrations and the finger auras, the Hindu physican discovers which *Tattva* is disordered and diagnoses the consequent disease accordingly. His index-finger is sensitive to any preponderance of "wind" in the body; his middle-finger (*Tejas*), to an excess of bile, and his ring-finger, to the condition of the phlegm.

Musical sounds affect the *Tattvic* aura, intensifying not so much the existing colors as their lines of conjunction,—the neutral point—and especially, the luminous band lying next the skin, which is mainly *Âkâshic*. This effect is not emotional,

but indicates the inevitable mechanical, rhythmic connection of sound vibrations. I believe all crashing, tumultuous, warring noise causes a similar but greater disturbance, and that the irritating effect upon the nerves begins right here, the shock tangling the vibrations and even loosening the connection between the gross and subtle bodies. Emotional influences from music are much more powerful than these mere rhythmic disturbances in the color-changes induced throughout the aura.

The lower auras, *Tattvic*, Etheric double, and *Kâmic*, extend farther out in the order named, and follow in shape all the outlines of the dense body. The three highest auras have the ovoid outlines of the Auric Envelope; and the aura of Lower *Manas*—"intermediate in form as in Nature"—while ovoid follows the sinuosities of the visible body, especially the movements of the head and shoulders. The Etheric double has its own *Tattvic* aura reflecting faintly the colors and geometrical figures of that playing upon the surface of the dense body. Any physical disturbance which is immanent can be seen in this form-body, which is literally a shadow of the future. Thus, a lady, having a fair complexion, sat for her photograph and was amazed to see that her face in the negative was covered with specks. The next day she fell ill with small-pox! The camera had caught the Etheric-body.

It is in the *Kâmic* and the two *Manasic* auras that color plays most vividly and proclaims unmistakably the man within; for these are the desire and thought vehicles wherein the influences dominating and swaying the man set their seal of energy. The color is the outward indication of the force either used within, drawn by desire, or generated in *that mightiest engine for good or ill — a man's brain!*

Dr. Marques says: "Through the two *Manasic* auras expert observers can clearly see the fleeting impressions produced by the general thought-currents [universal prevalent opinions]; impressions which vary according to the receptivity of man's corresponding Principle." It is in the Lower *Manasic* aura that the psychic reads the past events in the life of the subject, for the negatives are all imprinted here.

I think it is a mistake to speak of these auras as emanations from the different sheaths; for I believe they are *the sheaths themselves*, all together making up *the aura*, and filling the Auric Envelope. Thus instead of many auras, we have simply the sheaths of the Principles composing the septenary man, showing in the aura exactly how they interblend; which Principle is most active, and how through increasing refinement of the component elements, the sheaths extend farther out, manifesting the same increasing subtlety of struc-

ture from within outward that we see in the physical body from *Prithivi*, in the bones, to *Vâyu* in the skin. If we hold this picture in mind, we have an exact correspondence in form and activities between man within his Auric Egg and the minutest atom. The earth, from its core to its outer atmosphere, furnishes a like correspondence.

The *Kâmic* sheath of the undeveloped man is a cloudy mass of dense coarse atoms, "fit to respond to all the stimuli connected with passions and appetites." Brickish-browns, hot inflaming reds, and murky greens are the predominant hues, with a trace of dingy yellow about the head. Mrs. Besant says (*Ancient Wisdom*): "There is no play of light or quickly changing flashes of colors through this astral body; but the various passions show themselves as heavy surges, or, when violent as flashes; thus sexual passion will send a wave of muddy crimson, rage a flash of lurid red. . . . The centers of the organs of sense are definitely marked, and are active when worked on from without, but in quiescence the life-streams are sluggish." At this stage, growth must come from outward stimuli, and often suffering, either physical or mental, is needed to rouse from a life of stupid inertia.

All good and unselfish emotions are steps in ethical and mental progress that improve this sheath by refining its constituent particles. Its outlines

grow clearer and finer; characteristic colors begin to assert themselves as fixed factors; though changing, ebbing and rippling, under the impulse of consciously directed thoughts and activities. Sudden ecstasies of pure exalted affection fill the whole *Kâmic* sheath with whirling thought-forms of purest, luminous crimson, while a flush of translucent rose-color veils all the throbbing, pulsating hues beneath.

CHAPTER XXX

THE AURIC ENVELOPE: ITS COLORS

OF all the colors radiating throughout the aura, red and green have the most widely varying significations according to their purity or degradation. When these forces are uncontrolled they become "the red and green monsters within us."

Red being the lowest material vesture of the involved spirit was visible in the skin of the first of the seven races on our planet (we are the fifth). Though evolution has paled the ruddy tint from the exterior, it remains the color of pure flesh and blood; its vibrations furnish the heat which maintains the normal temperature of life; and it is the happy sign of health when it flushes cheeks and lips.

Under the present conditions of life — the average of racial development — exposure to sunlight is believed to be the principal factor affecting the complexion of people; black, brown, olive, and copper-hued races originating in tropic zones; and Occultists do not consider the color of the skin any criterion of the mental or spiritual state of the man

within. Though he were white-skinned, the aura of a very vicious man will be a brown-red, or a hot black; the extreme antithesis of the dazzlingly luminous one surrounding an Adept, which "shines with a sun-like splendor far beyond all imagination in its glorious loveliness."

The Adept's Causal body is not only much larger than that of the less developed but its colors are differently arranged. Mr. Leadbeater says, "These no longer move in whirling clouds, but are in great concentric shells, yet penetrated everywhere by radiations of living light always pouring forth from him as a center. The order of the colors differs according to the type to which the Adept belongs, so that there are several well-marked varieties amid their glory."

Throughout the Auric Envelope of the perfected man, playing upon its luminous mist, can be seen "millions of tiny living geometrical figures of every conceivable shape, throbbing in incessant pulsations; and in the center of it can be distinguished in glowing ethereal colors the mysterious five-pointed double star, characteristic of Adeptship" (*Human Aura*, Marques). These geometrical figures, circles, crescents, stars, spheres, and triangles, are, of course, the *Tattvic* vibrations, and are a part of every aura, playing through every sheath; but are not so distinct in the aura of an ordinary person, becoming more and more visible

as intelligence and especially spirituality develop.

All the gamut from the basest passion of supremely gross and selfish love to the most exalted affection can be traced in red. Absolutely unselfish love expresses itself in a lovely rose-color, and when it is exceptionally brilliant and tinged with violet, it indicates spiritual love of humanity and exalted maternal affection. Pure crimson denotes less elevated love; jealousy tinges it with brown, and selfishness mingles clouds of dull grayed green which sink below, while pride degrades it with orange. All heat and passion flush the aura with outbursts of red from the brilliant scarlet of righteous indignation to the lurid flame-color which cuts acutest triangular flashes through black hate-forms. Dark, dull red is passionate and earthy when not malevolent. After outbursts of intense anger, Mr. Leadbeater says, "Terrible thought-forms of hate may be seen floating like coils of heavy poisonous snakes in a man's aura."

The variety of green in the visible world is exactly typical of the versatile human characteristics which this color manifests. Its prevalence in the aura indicates strong personality, adaptability, and too often selfishness. But these traits may be high or low according to the shade and hue. Grayed and browned hues signify that shifting indecision which is all things to all men; really a selfish cowardice ever seeking its own ends, hav-

ing evolved no principles beyond desiring the obvious advantage of the moment. This green abounds in the auras of those who permit others to do their thinking for them. Selfishness varies from brown-gray to bottle-green, and is, alas! very common in the desire sheath.

Green is preeminently a material color, and "greenbacks" are aptly tinted and named, for the financial currents of the earth are deep, bright grass green. Purely material phases of intellectuality, the brains that are absorbed in things external, cram with book-knowledge of the day, with statistics and crude facts, send forth vibrations of bright green.

Strong self-consciousness, the sense of personality, is vivid, clear green; and according to the striving for growth, the hope and aspiration felt, may shade from apple to emerald. Where soul-consciousness and *individuality* — as distinct from *personality* — develop, the green changes through peacock-blue to deep, luminous sapphire. Higher mental qualities which bring distinction in the arts and are nourished from springs of intuition vibrate in this exquisite azure.

All the music of the spheres vibrates in the indigo-blue of *Âkâsha*, in which are all colors and out of which they flow. With respect to music and other arts, Mme. Blavatsky says they are the children of either the Higher *Manasic* or *Kâma-*

Manasic principle proportionately as Soul or technicality predominates. Thus there will be more red and green in the aura of the technique devotee than blue. She further says: "Metaphysics are the domain of the Higher *Manas*; whereas Physics are that of *Kâma-Manas*, which does the thinking in Physical Science and on material things. . . . The Mathematician without spirituality, however great he may be, will not reach Metaphysics; but the Metaphysician will master the highest conceptions of Mathematics, and will apply them, without learning the latter."

Pure deep blue indicates devotion; pale sapphire, spiritual perception; and the light hues, as turquoise, cobalt, and robin's egg, exalted ideals and emotions. Yet blue, too, may be degraded. If grayed or muddied, the religious devotion is mere bigotry or selfish fear. Sudden fright casts a ghastly livid-gray veil over all.

It is almost superfluous to remind the student of the lofty character of yellow, or of its beneficial effects when prevalent in the aura. It spreads the joyous contagion of its own vitality, calming and stimulating at one and the same time as effectually as the gloomy, pernicious gray of depression exhausts and disturbs. So if you would benefit your fellows, see to it first of all that you radiate health-giving colors from your aura, which, you know, you cannot do unless you encourage the thoughts

that create them. Not until the Causal body is developed sufficiently to control Lower *Manas* and *Kâma*, does this beneficent and forceful current find a favorable medium through which to act. The prevalence of clear, deep yellow and good pure green in the aura indicate a happy, generous, sympathetic, and hopeful character evolving to higher states.

Yellow manifests the highest and noblest intellectual effort, true wisdom and aspiration, freed from objective, material striving; and therefore represents the highest power and loftiest aspect of spirituality which our race is capable of grasping and understanding. The positive power of this Principle is proved by its dominance over all other colors with which it is blended. Pride vibrates as orange, but in the degree that the red is shaken out of it, is it raised to pure aspiration. Because of its penetrating power, yellow is the color most easily perceived by normal sight; and it has been visible as a veritable halo round the heads of speakers engaged in some supreme effort of enthusiasm which freed the soul to its fullest expression. In such cases the vigor of the astral vibrations rouses "a sympathetic vibration even in the coarse and heavy matter of the physical plane." Exalted spiritual vibrations cause a violet cloud to rise from the crown of the head in the midst of surrounding yellow of a luminous tint, and the violet

sparkles through and through with golden specks.

It is in the aura of the pineal gland that perception is located. "This aura answers in vibrations to any impressions, but it can only be sensed, not perceived, in the living man. During the process of thought manifesting in consciousness, a constant vibration occurs in the light of this aura, and a clairvoyant looking at the brain of a living man may almost count, see with the spiritual eye, the seven scales, the seven shades of light, passing from the dullest to the brightest. You touch your hand; before you touch it the vibration is already in the aura of the pineal gland, and has its own shade of color. It is this aura which causes the wear and tear of the organ by the vibrations it sets up. . . .

"There are seven cavities in the brain which are quite empty during life. . . . These centers are, in Occultism, called the seven harmonies, the scale of the divine harmonies. They are filled with *Âkâsha*, each with its own color, according to the state of consciousness in which you are. The fourth is the pituitary body; the fifth is the third ventricle; the sixth is the pineal gland, which is hollow and empty during life; and the seventh is the whole. When *Manas* is united to *Âtma-Buddhi*, or when *Âtma-Buddhi* is centered in *Manas*, it acts in the three higher cavities, radiating, sending forth a halo of light, and this is visi-

ble in the case of a very holy person" (*Secret Doctrine*, Vol. III, pp. 577 and 583).

The front brain has a higher grade of colors than the back brain. The countless magnetic and electric curves which radiate from the head and surround it with a play of exquisite colors correspond vividly with the "Thousand-petalled Lotus" of the Yogi. The colors thus seen by psychic vision to emanate from different parts of the brain corroborate all that phrenology claims as to special seats of "faculties," or emotions and activities, and all that Occultists teach; and this statement holds also with regard to the whole body.

The heart is the center of spiritual consciousness as is the brain of intellectual; and all the play of light in the aura of the pineal gland is reflected in the heart's aura, "which vibrates and illumines the seven brains of the heart, just as does the aura round the pineal gland." Corroboratory of these statements is that of Dr. Babbitt that "The brain has been seen to have five great leading poles, or centers of luminous radiation, the greater of which is in the center, besides which it has minor poles in all the organs which connect with the center pole." Clairvoyants can see explosive flashes of light from all nerve ganglia, and wanting Occult training might fail to distinguish the septenary.

Although the colors of all these auras are as constantly shifting and changing as the waters in

the seething whirlpool at Niagara, the particles pulsating with inconceivable velocity, yet yellow, rose, blue, and violet if present, are always found in the upper part of the aura about the head and shoulders; while red, from pure crimson to its hot, lurid hues, radiates midway, from shoulders to thighs; and the debased colors of debasing qualities are below. The purer the color the higher; thus most greens and deep orange are about the feet and lower limbs; but the pure green of versatility and sympathy is seen above the shoulders.

The all-penetrating, all-permeating force, binding all together, the aural light, is the manifestation of the Spirit within, which forms the "Envelope" or "Egg," and appears as a faintly luminous silver-blue-violet shadow, irradiated with the hue which gives the key to the individual. The more highly developed the person, the more distinct is this hue, the unmistakable mark of the ruling Hierarchy, and the evidence of the presence of the Special Ray connecting every individual soul with its Hierarchy.

Even a slight understanding of the nature of the influences with which men people the contiguous astral realm, influences which are constantly affecting man for good or ill, according to the nature of the thoughts and desires which he permits to dwell in his consciousness, would inevitably increase the sense of responsibility as to the purity

and elevation of his habitual thoughts and aims.

Ignoble thoughts, selfish, jealous, or passionate thoughts, or the stings of deadly hatred, enter only the centers where like thoughts hold sway. So he who indulges such polluting, discordant thoughts draws added incentive to his own evil thinking, while heaping on fuel to that of his fellows. It is through the medium of astral matter that all our thoughts vibrate. They take form there instantly and change with the utmost rapidity, seeking always their affinity or pursuing the direction in which they are consciously sent. Every unselfish emotion purifies all the vibrations as pure air clears a smoky atmosphere. Loving thoughts help all the region through which they pass.

You see there are thought-forms just as there are tone- and voice-forms. Mrs. Besant puts this very strongly, and says thoughts may be angels or devils, and man is held responsible [not by a vengeful God but by Law] for their creation. And she gives this comforting thought: "Many a mother's loving prayers go to hover round her son as angel-forms, turning aside from him evil influences that perchance his own thoughts are attracting" (*Ancient Wisdom*, pp. 77-81).

Not only does all our real and lasting happiness here depend upon the use we make of our thought-power; but exactly in the proportion that we de-

velop and gain control of the "mind-stuff" will be the perfection of that Heaven we all hope to attain after this earth-life. For Devachan, the heaven-plane, or world, is in substance *mind-stuff*, and it yields to us exactly what we have power to mould, to think into a reality; because every mental act takes immediate form there. Hence Heaven is as beautiful and perfect as we have the ability to make it.

The outflow of spiritual or psychic energy from the auras of those who through ceaseless aspiration are advancing rapidly on the Path is of marvellous potency. There is scarce a limit to be placed upon the beneficence of such characters, of the effect of their work and influence; their mere presence is felt as an inspiration, as a healing blessing. Aspiration is the exercise of the Soul, through which it grows to heights invisible. Who can doubt that the present awakening of the public conscience, the great moral wave sweeping round the world, is due to the pure vibrations emanating from the ever-increasing army of those who have come under the great Light through the widespread teaching of the Power of Thought to manipulate Life's Forces? It is the real "Life Science," explaining God's purpose and his Laws.

CHAPTER XXXI

HOW TO ACQUIRE RHYTHMIC BREATHING

THE whole Law of the Rhythmic Breath is now unfolded to you; you know its importance; you know that the vibrations surrounding every human being (as also *all living things* from plants upward) are exactly symptomatic of internal conditions, being outward manifestations of those conditions; and you must realize the importance of the character and purity of the invisible color-forces which compose the human aura. Therefore, there remains but to consider some details of the constant effect of the Law.

If we would hold ourselves receptive to the finer, purer *Tattvic* currents flowing about us, it is imperative that the irregular fleeting waves of color which commonly sweep rapidly as before gusts of wind through the aura, be reduced to regular rhythmic vibrations, otherwise they present a repellant wall. Given an earnest desire to improve, with control of those emotions generally recognized as evil, nothing else so degrades and lowers the colors as the all-too-common habit of depression; nothing else so purifies and refines them, and en-

larges the aura, as the regular habit of deep, rhythmic breathing.

We must give a glance at some of the reasons for our having to learn carefully and slowly, what should be perfectly natural to every human being. The first function of life which is aborted and perverted is that of correct breathing, and no other function is so little understood or so ignored and abused. It is this perversion and abuse that sow the first seeds of weakness and disorder in the human frame, because preventing any possibility of the harmonically balanced rhythmic flow of vital-force.

The babe, before he has submitted to discipline's unnatural methods of development, breathes deeply, moving his abdomen more than his chest; because the diaphragm is superintending the normal function, and, when lowered, thrusts the viscera downward which distends the elastic muscles of the abdominal walls, and leaves the thorax above much enlarged for the full expansion of the lungs. Only thus can the lower lung-cells be filled or have their stagnant residue of air changed and renewed. Everything stagnant is impure and *invites germs of disease*.

The moment discipline treats the child as something that must be *bent* to civilization's standards instead of growing up naturally like a flower, constraint and fear begin their deadly work of tension

and cramping, and nerves and muscles respond instantly to the iniquitous maldirection. Discord has set in and there is no more normal freedom. Fear clamps the lungs in a vice more harmful even than the external strictures of senseless clothing.

The long-suffering body, restored to its rights, and relegated to its true position in the septenary chain of human principles, becomes a totally different thing from the incubus which generations of men have dragged through life in the belief that ills of the flesh were the natural and unavoidable evils of living. Only the gross ignorance of the primest necessities of healthful living has created and fostered most of these ills,—an ignorance which in spite of a decade and a half of the most active propaganda to spread the cult of health and *prevention of disease through healthful living*, still blinds the majority of mankind; and to the neglect of no one prime need is so much suffering due as to deprivation of *fresh pure air!* The purer the air the purer are the *Tattvic* vibrations and the higher their potencies.

As life exists only from breath to breath, he who but half-breaths only half-lives; and reduces his tenure upon life to but a slender thread. The vital forces which are the source of all life and which maintain and renew it, enter our bodies with every breath; are rhythmic in the degree of its regularity, and their harmony and normal balance depend

first upon the freshness and purity of the air inhaled. Every exhalation expels from the body noxious principles, wastes generated in the physiological chemistry of combustion processes, which are virulent poisons to *all living creatures*. Domestic animals and pet birds are even more susceptible to their deadly influence than is man himself, in whom unfortunately, the effects are slower and more subtle; else would mankind have awakened long ago to the loathsomeness of re-breathing these foul exhalations.

The cult of deep-breathing broke the first link in these self-forged shackles that mankind has dragged for so many weary centuries. But, unhappily, the cult was no sooner launched than it was split by theorists into many "schools"; and according to the teacher the student was drilled in diaphragmatic, intercostal, or clavicular breathing; systems which divide the thorax into lower, middle, and upper registers respectively, and inhibit more than slight, imperfect movements of air through the practically unemployed cells of the lungs. It seems never to have occurred to these experimenters to ask (much less could they answer the query!) why so much space was taken up in the chest by masses of spongy substance that was of no use in the human economy, yet was so alarmingly susceptible to painful disorders!

It was never intended that only a part of the

lungs should be used, but men and women have each adopted their special method of defeating Nature; the former, from neglect of clavicular (upper chest) breathing, furnishing the more victims of tuberculosis; and the latter, from their constriction of the waist-line, inhibiting all the lower muscles from activity, thus often causing atrophy of the lower lobes of the lungs, and rendering practically immovable the vital organs just beneath the diaphragm; which encourages a long train of suffering. Semi-invalidism and early decay are inevitable under such conditions. Yet a New York authority upon voice-culture says that with correct deep-breathing, "no voice need lose its beauty till one, two, or even three, decades after the fortieth birthday is passed."

Now, deep, rhythmic breathing uses *no one* of these restricted "registers," but does employ *all three in one*. Habitual inhalations should be prolonged till every respiratory muscle has been called into action and every lung cell is distended. This cannot be accomplished without a *perfectly free* and strong elastic diaphragm. It is profoundly important that one learn not only how to make it so — faithful practice will do it — but also its exact office in this *life* function.

The diaphragm is nearly the shape of an inverted basin,—an irregular arch or crescent in every dimension. Acting like a bellows, when

thrust *out* and *downward*, it expands the thorax, creating a vacuum into which the air is drawn, and it presses downward and outward all that is beneath it. Normal, deep breathing, which is rhythmic and harmonious, is thus an internal *massage* of all the vital organs. Every breath moves them gently in position, and consequently increases the circulation of the blood, and stimulates their secretions and excretions. The movements in both directions are partly contraction and partly expansion.

If you are not certain that your habitual breathing thus lowers and raises the diaphragm so the whole lungs are alternately filled and *emptied*, practice deep breathing while lying prone upon your back upon an unyielding surface. You will thus both *see* and *feel* the downward and outward stretching movement of the diaphragm as it flattens out when you *inhale*; for the abdomen is distended by the lowering of the viscera; and you will distinctly feel the pressure upon the small of the back where the diaphragm is connected with the spine just below the lowest rib. Its great anchoring muscles, there contracting, pull it down forcibly. This part should be distended as much as the abdomen, but at the beginning of practice is apt to be found inactive.

It is in the filling of these lower lung-cells that the favorable *Tattvas*, *Prithivi* and *Āpas*, put in

their finest work of upbuilding and renewing. With every inhalation the abdomen should rise gently, falling with the exhalation, when the diaphragm is arched upward pressing upon and emptying the lower lung-cells.

When you have mastered the method, resume a sitting or standing posture for practice. In habitual breathing, the exhalations should be in rhythm with the inhalations, counting from six to eight during a movement according to lung-power, which will increase amazingly as the chest-walls and all muscles gain elasticity through regular practice.

The pulse — heart-beat — should be the unit of count, for the two functions are most closely associated. Thus: inhale during six pulse-throbs; hold breath during three; exhale during six counts; hold lungs empty during three counts. Repeat a dozen times or more; lengthen the breath as power is gained; and practice according to convenience several times a day. In normal, rhythmic breathing, the solar current flows *in* and *out* through the right nostril, and the lunar current through the left. When it is desired to make one or the other current flow, close the nostril or press the fifth rib on the side you wish to make inactive, and *inhale* and *exhale* through the other nostril. Inhale slowly and always through the nostrils, in which passages there is provision to

arrest impurities which, if carried to the lungs, would irritate their delicate structure. Contagious diseases can be contracted by the unlovely as well as unclean habit of mouth-breathing.

Do nothing automatically. In all your practice, make your thoughts follow and direct the vital currents. For example: *Think* as well as feel the pressure and distention in the small of the back. You will thus greatly facilitate the forming of the habit of doing involuntarily what you must now practice. Moreover, indulgence in automatism is dangerously apt to encourage absent-mindedness, a fault which leads to grave mistakes, the results of which are seldom confined to the immediate offenders. All the accidents due to the "Didn't-think" folk can be traced to the encouragement of automatism.

The habit should be acquired of holding the breath perceptibly before the exhalation, for only thus do we take from the inhaled air all its vital elements. It is possible through faithful practice to wot ourselves to deep, rhythmic breathing as the rule; and with the help of the corrective exercises — Alternate Breathing and Held Breath — to develop a dynamic energy which we can divert at need to any organ or nerve of the body and hold there long enough to stimulate a revitalizing process.

When we gain control of *Prâna* — for which

purpose the Held-Breath exercises are practiced — we are able to feel its subtle activity all over the body, and can concentrate it wherever an exhausted nerve needs renewing energy. It is only in these corrective exercises, or when the need is felt to change the currents, that the nostrils are closed and the breath arbitrarily directed to left or right. When the balance of the alternating current is restored, we leave Nature to take care of their regular alternation.

Human beings are electric batteries; and when either current of vital force — the negative or positive — flows too long, the vehicle of life becomes the engine of destruction. That is all; it is just a simple problem of electro-chemical action; and the *Tattvic* Law is the only thing that explains the mystery by which human life hangs on so slight a thread, and indicates to you the remedy for time of need. The knowledge thus put in your hands is a treasure beyond price.

In all practice, the promptness of the body's response to the revivifying influence will be exactly according to the clearness with which you realize the thought and the fixity with which you can hold it. Directed consciously with your soul-force vitalizing your mental vibrations, the current of *Prâna* increases in strength and electrical power, so that all the atoms are drawn into synchronous action, which means enormously increased power and activity.

CHAPTER XXXII

(THE PRACTICAL APPLICATION OF THESE LAWS

THE first application of the *Tattvic* Law is to realize that you are yourself responsible for the character of the forces active within. There is not an act of life nor a thought to which the Law does not apply; it expresses itself in the form of like vibrations everywhere and in everything. The forces of the Universe are playing upon and around you, and what you think and feel determines what sort shall find affinity within. But knowledge alone of the Law does not enable us to apply it,— does not give us the power to *use* the master key. That is gained only by steadfast determination and faithful practice of all means to the end. If one thing has been emphasized more than another in these lessons upon the Evolution of the Self through Health to Freedom and Power, it is the need of harmony from the foundation upward.

The perfect life — which can be made the common life *not* the exceptional one — permitting the unfolding of undreamed of powers of mind and soul, requires for its foundation a strong body

whose equilibrium is maintained by the rhythmic functioning of all its complex organs, under the control of a sane, wholesome mind. Rid yourself right here and now of any belief you may have in the body itself being sinful. "Matter is not in itself evil. On the contrary, it comes forth from God, and consists of that whereof God's Self consists, Spirit. It is Spirit by the force of the Divine will subjected to conditions and limitations, and made externally cognizable" (*Perfect Way*, p. 41).

The whole end and aim of humanity's trials and experiences is to educate souls to overcome, to gain the Will-power "to escape the limitations of matter and return to the condition of pure Spirit." Remember the distinction I pointed out to you between the will at the beck and call of desire, and a Will which is the handmaid of Soul-consciousness and holds every thought under control. In the latter case only is the Will strong and really free.

To ignore the body and affirm that "mind is all," is both unscientific and a grave mistake; for while mind is ensheathed in the body all the vehicles through which consciousness manifests are efficient in proportion as their activities work together in rhythmic harmony for the good of all. Each must sound its own perfect note, just as the various organs of the body should; all together

forming a harmonious chord. Only perfect health, with subordination of every organ to its legitimate function — as well-trained soldiers work together — permits the freedom and enjoyment of this condition.

“The aim of all endeavor,” says Anna Kingsford, “should be to bring the body into subjection to, and harmony with the Spirit, by refining and subliming it; and so heightening its powers as to make it sensitive and responsive to all the motions of the Spirit.” *The Law of the Rhythmic Breath* is the only explanation of Kosmic Forces which teaches how to “sublime” the body, and “make it sensitive and responsive” to the Spirit. A sound mind in a perfectly controlled body is indispensable for progress in the refinement and development of all the sheaths which leads to consciousness on all planes and to soul-knowledge.

As Annie Besant says: “All that is needed to be in Heaven [now] is to become conscious of those vibrations” ; — that is, vibrations of soul-consciousness, higher states latent in all; but which require for their forth-coming conditions of peace, confidence, serenity, and poise. These are impossible in a pain-racked body, or in one heavy with the impurities of gross living and discordant thinking.

When the Spirit is deeply involved in matter (lower vibrations), inertia is manifested. We

speak of being "heavy-hearted," "depressed in spirits," "sleepy," yet prolonged sleep brings no rest; *under such influences*, we are literally weighted down by the gross, heavy states of the physical atoms. As the Spirit, through the purification of matter, evolves out of it, the vibrations increase in refinement; and lightness, exhilaration, and elasticity are increasingly apparent. In such states we bring enthusiasm to bear upon all that we do, and every activity is a joy; work ceases to be labor. We have connected ourselves with higher and purer sources of energy.

Epictetus reminds us: "Men are distracted not by the things which happen but by their opinions about things." To consistently apply the *Tattvic* Law and reap the advantage from the knowledge of it which is possible for every earnest and determined soul, there is in most cases an imperative need to change the whole tenor of customary thought,—often, indeed, the order of the life; to purify the mind and body through wholesome thinking and living, with faith, charity, love, and truth, and effacement of all petty self-interests as the basis of daily activities.

The cheerfulness and joy resulting promote a state of harmony, for happiness, confidence, and courage are upbuilding forces; fear, anxiety, petty animosities, intolerance, resentment, and cowardice are *disintegrating* and *discordant*, because they *dis-*

turb the balance of the *Tattvas*, and greatly increase the preponderance of those which in excess are *disastrous*. The physical and mental peril of indulgence in these latter emotions and thoughts, is not half-understood; but here, again, the *Tattvic* Law clearly explains cause and effect, warns of the danger, and places responsibility. We must learn to direct our activities and govern our lives systematically, refusing longer to be the playthings of chance. We must think clearly and plan our days so they shall be filled with the things worth the doing.

As a primary condition of peace, happiness, and health, you must rule your own forces. If you would attract harmonious conditions, your own mood must be harmonious and confident. When we recognize that we live in a world of forces of which *we are a part*, and that the soul-governed-and-directed will can control these forces, we realize our responsibility for the proper exercise of that control, through the right use and direction of the Power of Thought.

It seems the most stupendous blindness that men have gone on for centuries delving into this world of Effects—the earth and the life thereon—and persistently denied that the world of Cause could be anything outside of the unit under examination,—that they could dream of accurate results in studying one Unit of the macrocosm as

an isolated world of Effect revolving upon itself.

Only the all-compelling Sun has forced man to recognize something of its influence; but so little does he comprehend it that he hesitates not to bar out its beneficent rays entirely from his dwelling, nor to build great factories and office-hives where thousands of helpless human workers are immured, delving by artificial light throughout the *Long Day!* Oh, the pity of it!

Since you know that the nature of certain thoughts must inevitably produce unfavorable vibrations, is it not as rank injustice to yourself and those affected by your mental or physical condition to indulge in them as it would be to take poison? As all vibrations can be controlled by thought, you must *think* the vibrations which you desire to be most active in your body. Not denial of pain and weakness, but conscious thought-construction of the conditions you would manifest in your life — just as the artist bodies forth on his canvas the picture his imagination has conceived — is the sure method to hasten the fulfillment of your strongest desires and aims. You *must* control your thoughts for they are always *creating* something. “The imaginative power in man is the reflection of the power that in God created the Universe” (*Evolution of Life and Form*, Annie Besant).

Râma Prasâd says: “As the balance of the

Tattvas brings comfort and enjoyment of life, so the sense of comfort and enjoyment which colors our *Prâna* and mind when we put ourselves in sympathy with the comfortable restores the balance of the *Tattvas*. And when the balance of the *Tattvas* is restored what remains? Disinclination to work, doubt, laziness and other feelings of that kind can no longer stand, and the result is the restoration of the mind to perfect calmness. . . . But, for such a result to be achieved there must be long and powerful application (*Nature's Finer Forces*).

See to it that you contribute no discord to your environment; if so unfortunate as to come in contact with it, be no party to it. By every act of your life set the example of poise, serenity, and happy confidence in ultimate good. Oppose passion and pessimism with *silent* thoughts of their opposites. There is much comfort in the knowledge that through beneficent suggestion we may often influence for good a nature which can hear no arguments nor opposing opinions without being stirred to excited antagonism. A mental atmosphere of love and confidence, protects us from all evil thought-waves.

It is necessary to give final emphasis to the fact that the exercises in Yoga breathing are not methods of regular, still less of rhythmic, breathing, but, as stated in the first chapter, are scientifically de-

signed to restore the balance of the positive and negative currents which in normal breathing flow rhythmically and *alternately*, one *after* the other, at regular periods down the right and left sides of the spine; the right (positive) and left (negative) lungs being correspondingly charged. The excess of one current, or the undue preponderance of a *Tattva* causes *disorder*; then, if order be not restored, *disease*. It is the inception of *all* disease, organic as well as functional.

The normal order of God's vast Universe is based upon rhythmic harmony, and the healthful functioning of all his creatures upon this terrestrial globe is a reflection upon the gross, or visible, plane of activity of that perfect, harmonious rhythm. Mark well that I say *healthful functioning*. We all know that this normal condition is the blessing enjoyed by not more than one person in five hundred, if so many.

The present age not only suffers from many weaknesses resulting from the ignorance and wrong-doing of past generations, but has involved itself deeper and deeper in materialism, separating itself from the beneficent spiritual plane of its being, which has developed hitherto unknown diseases encroaching upon and impairing, more and more with the progress of this thing *mis-called civilization*, the channels of vital force, the nervous system.

The corrective exercises are designed to restore divine order, no function of life having been so misunderstood and neglected during centuries as the vital one of breathing. The difference between the two exercises is very great. They supplement each other. Alternate breathing renews and freshens the human battery, undoing the mischief created through having employed *one current* too long; it is nerve-calming and equalizing; for it restores the atoms to harmonious activity, when before they were all struggling for their individual "breath of life."

The Held-Breath describes itself, for though the breaths are taken alternately as in the other exercises, the *holding* is the important part. It is nerve-energizing to a greater degree — and acts more promptly — than any other remedy for nerve-exhaustion yet devised; because the thought, concentrating *Prâna* in different plexuses, polarizes the electro-chemical action, refines the *Tattvic* vibrations, and raises them to inconceivably higher power. This exercise for *Prânâyâma* (control of *Prâna*) thus electrifies all the nerves of the body and stimulates all the organic functions to their highest activity. I have had many proofs of its wonderfully purifying, renewing, and invigorating power when practiced regularly and faithfully.

Since we are human electric batteries, there is no slightest doubt in my mind that we can accom-

plish more for the regeneration of our bodies in this way — the force being infinitely finer — than can be done by the application of high-power currents from electrical machines. D'Arsonval's new apparatus (designed to destroy the "germs of old age") gives an alternating current of one thousand million vibrations per second. But the mind gains nothing by this treatment beyond having its house put in order *for it*. Without belittling that, I must remind you that the mind still remains the mischief-maker, which, uncontrolled, draws discordant vibrations that will quickly undo the good. Where the will-power is lacking to gain the necessary mental control, by all means try the electric-battery. That is the next best thing, but remember that it is only man's clever device to replace Divine methods, therefore incomplete.

This explanation amply refutes the charge that an "unnatural method of breathing is taught by Yoga exercises." Instead of "reversing the natural circulation of the blood, bringing abnormal pressure upon psychic centers in the brain," as one critic charges, the exercises, *if directions for practice be followed*, have none but the most beneficial and stimulating effect upon both the blood circulation and the circulation of *Prâna* (vital force) in the nerves.

Long experience has proved to me beyond the

shadow of a doubt that these corrective exercises successfully effect a purification and regulation of the Kosmic currents flowing over the nerves which, through restoring the normal balance of the vital-currents, restores harmony and consequently strength where heretofore discord and disease have held high carnival mainly because of the disordered and unnatural breathing which has become the rule among mankind instead of the exception.

Instances of harm resulting from Yoga exercises can always be traced to injudicious practice, because of ignorance of the forces used — the two phases of the vital-current and the *Tattvic* vibrations composing the currents. All wholesale condemnation and denunciation are based also upon ignorance, but are due to observed results of malpractice. Unfortunately, this very practice has been sanctioned and directed sometimes by those who command confidence because supposedly having been trained themselves in the oldest Eastern systems.

But I would caution you that no one who understands the *Science of Breath* would dream of instructing students to practice the Held-Breath exercise for long periods of thirty to forty-five minutes. The conditions thus produced are "unnatural" and destroy all normal activity. They are exactly what is described in the picturesque phraseology of the *Shivâgama* as the state when "the

fires of death burn." The enthusiasts who thus attempt to develop psychic powers by a *tour de force*, to break into heaven, as they perhaps suppose, by scaling its walls, are hopelessly defeating any spiritual aspirations they may have. You cannot *burst* through the sheaths without shattering them; each must be refined in turn.

Again I say: Evolution is the reverse process of involution. We must begin with the body and its directing mind. Soul-consciousness is gained in no other way; and psychic powers are but a source of danger and tribulation, of weakness to the body and mind, until *both mental* sheaths are developed, the higher, sufficiently to recognize its power.

Here, again, Anna Kingsford indicates the *Perfect Way*: "It is vain to seek the inner chamber without first passing through the outer."

Concentration is not a practice to be restricted to the special periods devoted to it; but as facility and power are gained to hold the mind under control, the law of effective thinking and doing should be applied in all the affairs of life. It should become the fixed habit to concentrate the mind upon the affair of the moment no matter how trivial it may be. Only thus can the pernicious trick of mind-wandering be overcome; only thus can the mind be trained to efficient service at all times. And as it — the mind — is making you, hour by hour, what you are, is it not really the most important

task in life to learn to direct its activities in ways beneficent instead of ways pernicious?

It is only when we can attain inward calm, can free ourselves from the tangle of the common daily perplexities and avocations, that we gain a true perspective of the things that so absorb us; realize the pettiness of most of them, separate the wheat from the tares; and cultivate a judgment that will successfully guide us and bring order and peace.

There can be no final word on this vast subject. Its profound importance has been made clear to all who are sufficiently interested to *think*. To such there will be no fruitless moments of thought and endeavor. Ever, as they seek, will the Path become more illuminated; and they and I must continue to learn as long as we strive for "More Light."

ENVOI

May God's blessing bring to every reader of this book enlightenment and ever-increasing understanding of Nature's Laws, which are inseparable from the Truth of Being.

GLOSSARY

The very name Sanskrit — abbreviated from Samskrita — implies the elaboration and subtle nicety of its structure, “the perfectly constructed speech dedicated to literary and religious purposes, but also the spoken language of cultured people”; and thus distinguished from the vernacular of the common people, Prakrita, or Prakrit, of which there are many dialects.

Although the Sanskrit alphabet contains forty-eight letters — thirteen vowels and thirty-five consonants — these are augmented by so many compound letters according as they are grouped in words, and to express shades of meaning and pronunciation, that about five hundred distinct types, or symbols, are necessary for the complete equipment of a Sanskrit font. The reason for this nice distinction is the conviction that number, form, and color are inherent in every sound.

Diacritical marks, corresponding somewhat to the Greek “breathings,” under and over letters, both vowels and consonants, change their sound-value entirely; and as these lack significance to English eyes, having no correspondence with English usage, the best method to convey the pronunciation of Sanskrit words has been to spell them in English as nearly as possible phonetically. For example: the spelling *Sakti* gives no hint of the pronunciation of the word. In Sanskrit the *S* would have a

breathing mark over it by which the letter would be recognized as having very nearly the sound-value of *sh* in *shun*, or *ss* in *session*. Therefore, the spelling for the English reader should be *Shakti*; so also *Sushumnâ*, not *Susumnâ*; *Âkâsha*, not *Akasa*; *Shiva*, not *Siva*.

A is the most important vowel in Sanskrit, and its two sounds, long like *a* in *ah!* and short like *u* in *up*, are distinguished by a slight change in the letters. Short or "medial" *a* is considered inherent in every consonant, unless it is followed by another vowel. A typical word to illustrate pronunciation and common usage is *Pandit*, a learned Brahmin, which has become most familiar to English eyes as well as ears in the spelling *Pundit*, which preserves its pronunciation. In the English Theosophical works of the best-known writers, long *â* in Sanskrit words has the circumflex accent over it, and short *a* is without mark.

E has the sound of *a* in *may*; long *i*, of *i* in *machine*; short *i*, of *i* in *kin*; long *u* is like *oo* in *moon*, and short, like *u* in *push*.

Âdi — ah'dee; primordial universal Force. "The vehicle containing potentially everything."

Agni — ag'nee (*a* almost like *a* in *as*, *g* hard); fire, sacrificial fire, god of fire; name sometimes given to *Tejas Tattva*.

Âkâsha — ah-kah'shuh; subtle ether, fifth *Tattva*, the subtle sound-granules of space, without and within every atom.

Anupâdaka — on-oo-pah'du-ku; the sixth *Tattva*.

Amrita — om-ree'tuh; the nectar of the gods; the water of eternal life.

Apâna — up-ah'nuh; a manifestation of *Prâna*, down-breathing, eliminator of wastes.

Âpas — ah'pus, a *Tattva*, water element, stimulator of taste, gustiferous ether.

Âtma — aht'muh; the Spirit of the Universe, highest Principle in man.

Aum — ah-oo-mu (all blended together). The sacred word; its pronunciation needs to be heard; it may be pronounced as two, three, or seven syllables, setting up corresponding vibrations.

Avidyâ — uh-veed'yah; ignorance, darkness.

Buddhi — Bood'hi, understanding, wisdom, vehicle of the Spirit, connecting *Âtma* with *Manas*; "the determinative faculty"; sixth Principle in man.

Chakra — chuk'ruh; a wheel, disc, a circling motion; a cycle of seasons or of years.

Chitta — chit-tuh; "mind stuff."

Fohat — Fo-hut; force in its highest, most subtle state.

Ghâri — gu-hah'ree (compound consonants like *ph*, *kh*, *th*, *gh*, and *bh* are aspirated separately as in *inkhorn*, *loghouse*); a period of twenty-four minutes.

Idâ — ee-dah; the negative *Nâdi* down left side of spine.

Ishvara — Eesh-wah-ru; the soul of the Universe, the same as *Brahmâ*, also the god *Shiva*.

Kâma — kah-muh; desire, longing, emotion.

Kârana-sharira — kah'ruh-nu-shuh-ree-ruh; Causal body.

Karma — kur-muh; the moral law of compensation operating to produce all conditions of life; that force which operates to connect cause and effect unvaryingly.

Manas — mon-us; mind, the third Principle of the Universe from below.

Mantra — mun'truh, metrical word or verse having an essential rhythmic virtue; hence spell, charm, incantation.

Mâyâvi-rûpa — mah-yah'vee-roo-puh (see text for full definition); an astral body.

Mûla-prakriti — moo'luh-pruh-kree'tee; undifferentiated matter, from *mula*, root, and *prakriti*, matter, source.

Nâdi — nah'dee; a tube or a line along which something flows, applied indiscriminately to nerves, arteries, and veins.

Om, same as *Aum*, which see; "that undifferentiated word that has produced all manifestations."

Padma — pud-muh; the lotus, a center of nervous force.

Pingalâ — pin-guh-lah; the positive *Nâdi* on right side of spine.

Pradhâna — prud-hah'nuh; unevolved matter, manifestation of *Mûla-prakriti*; chief person or thing.

Prakrita — pruh-kree'tuh; the derived speech, the various East Indian dialects of the common people.

Prakriti — pruh-kree'tee; undifferentiated Kosmic matter. Nature.

Prâna — prah'nuh; breath of life, vital force, spirit, electricity and magnetism in different phases of the most subtle state.

Prithivi — prit-hi-vee'; a *Tattva*, the earth element, stimulator of smell, the odoriferous ether.

Pûrusha — poo'rus-huh; the personal life-giving principle in all things, human soul, Supreme Soul, spirit, the intelligence pervading Nature.

Râjah Yoga — Rah'juh Yo-guh; literally, Royal yoga, the conquering of the lower nature and uniting the soul with divinity, or attainment of soul-consciousness and realizing that divinity within.

Rayi — ruh-ye; negative phase of matter, lunar ray.

Samâdhi — su-mahd'hee; perfect concentration, a state of super-consciousness that carries one beyond the limits of reason; meditation bringing one "face to face with facts which no instinct or reason can ever know"; highest and last stage of yoga.

Samâna — su-mah'nuh; a manifestation of *Prâna*, on-breathing, active in assimilation and renewing processes.

Shakti — shuk'tee; the negative phase of any force; the seven *shaktis* correspond with the "sons of *Fohat*"; the consort of a god, the god being the *positive phase of a force*.

Shivâgama — Shee-vah'guh-muh; an ancient Sanskrit work attributed to Shiva.

Shloka — sh-lo'kuh; Vedic verses.

Sthula-sharira — st-hoo'luh-shu-ree-ruh; gross body.

Sûkshma-sharira — sook'shmuh; subtle or etheric body.

Svastika — swus-ti-kuh; a sacred symbol among ancient peoples of almost world-wide use; any lucky or auspicious object.

Tantra — tun-truh; Sanskrit treatises on the science of the human body and soul.

Tattva — tut-twuh; "the substance out of which the universe is formed," and "the power by which it is sustained"; the true elements; the essence or substance of anything; a form of vibration; truth, reality, opposed to what is fallacious. In compounds with other words,

tattva always implies knowledge. In the original edition of *Nature's Finer Forces*, Râma Prasâd spelled the word *tatwa*, which gives the correct pronunciation; for although Sanskrit *v* has commonly the sound of *v* in every it is softened to *w* when preceded by a consonant.

It was sadly misleading, and has contributed much to the confusion concerning the pronunciation of this word, that the English editor of the later edition of Râma Prasâd's book changed the spelling to the Sanskrit form *tattva* without giving any explanation; and as all the other changes in orthography were to the end of indicating the correct pronunciation, the natural inference was that this came under the same rule. As a half-dozen dictionaries and as many Sanskrit grammars might be consulted without finding a hint of other pronunciation of *v* than in English *vine*, the above omission has tended to fasten this erroneous pronunciation upon the word. Monier-Williams' Sanskrit Dictionary gives the rule I have cited, and I have the further authority of a Hindu Sanskrit scholar for the pronunciation given.

Tejas — tay-jus; a *Tattva*, the fire element, stimulator of the sense of sight, the luminiferous ether.

Truti — troo-tee; a division of time, a measure of space; an atom; one hundred and fifty *trutis* equal one second.

Udâna — oo-da-nuh; a manifestation of *Prâna*, up-breathing.

Upâdhi — oo-pahd'hee; a basis of consciousness, of which there are three correlated to three regions of the Universe, sensuous, intellectual, and spiritual.

Upanishad — Oo-pun-ish-ud; ancient mystical writings, "secret knowledge."

Vâyû — Vah'you; a *Tattva*, air element, stimulator of the sense of touch and feeling, the tangiferous ether.

Vyâna — vy-ah'nuh; that manifestation of *Prâna* in which *Âpas* is prevalent, all over the body.

Yoga — yo'guh; a division of Sankhya philosophy teaching methods by which complete union with Deity is attained (*yoga*, to yoke). The adjective descriptive of methods is also *yoga*.

Yogi — yo-gee (hard *g*); one trained in yoga methods; a contemplative saint.

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