



The True Colours of Man

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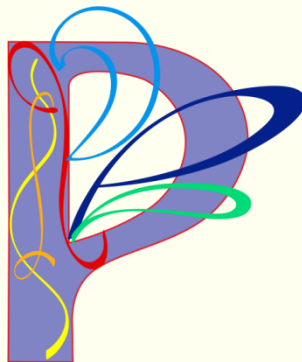
The True Colours of Man

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The Heart Doctrine

The True Colours of Man

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By Philaletheians GR, 2015

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By Philaletheians GR, 2015

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Introductory and preparatory notes

The Seven Primordial Lights, manifested from Light Unmanifested, are Divine Principles.

The principles of man are bright reflections of Divine Principles,¹ a Great Sacrifice.

According to Metrodorus of Chios, the Pythagorean,

Man has within himself the seven pale reflections of the seven divine Hierarchies; his Higher Self is, therefore, in itself but the refracted beam of the direct Ray.

The Divine Hierarchies “are intelligent, conscious, and *living* ‘Principles,’ the Primary Seven Lights *manifested* from Light *unmanifested* — which to us is Darkness.”²

In the case of a simple mortal, the principles in him are only the more or less bright reflections of the Seven Cosmic, and the Seven Celestial Principles, the Hierarchy of Supersensual Beings. In the case of a Buddha, they are almost the principles *in esse* themselves.³

The four lower human Principles, we are taught in the Esoteric Philosophy, *i.e.*, Body, Double, Life and Instinct (animal soul, or Kāma, the passionate Principle), are derived by men from the Planetary Hierarchies and the Rulers of the lower terrestrial spheres — the *rūpa* planes.⁴

Stanza IV⁵ of the “Book of Dzyan” provides a soul-stirring account of the creation of the First Human Race. One has to study well the “Primary Creation,”⁶ before attempting to understand the Secondary, says Madame Blavatsky.⁷

¹ The seven “forms” of Jīva, the Universal Principle.

² Cf. *Blavatsky Collected Writings*, (SOME REASONS FOR SECRECY) XIV pp. 50, 51

³ Cf. *ibid.*, (THE MYSTERY OF BUDDHA) XIV p. 391

⁴ Cf. *ibid.*, (COMMENTARY ON THE PISTIS-SOPHIA) XIII p. 12

⁵ Śloka 16-17

⁶ Consult “The Seven Creations,” in our Secret Doctrine’s Third Proposition Series. — HvM

⁷ Cf. *Secret Doctrine*, II p. 107

How are the [real] Mānushyas¹ born? The Manus with minds, how are they made?

The Fathers [Barhishads]² called to their help their own fire [the Kavyavāhana, electric fire];³ which is the fire that burns in Earth.

The Spirit of the Earth called to his help the Solar Fire [Śuchi, the spirit in the Sun].

These three [the Pitris and the two Fires] produced in their joint effects a good Rūpa. It [the form] could stand, walk, run, recline, or fly. Yet it was still but a Chhāyā, a shadow with no sense.

The Breath [human monas] needed a form;⁴ the Fathers⁵ gave it.

The Breath needed a gross body; the Earth⁶ moulded it.

The Breath needed the Spirit of Life;⁷ the Solar Lhas⁸ breathed it into its form.

The Breath needed a Mirror of its Body [astral shadow];⁹ “We gave it our own,” said the Dhyānis.

The Breath needed a Vehicle of Desires [Kāma-rūpa]; “It has it,” said the Drainer of Waters [Śuchi, the fire of passion and animal instinct].

¹ [Human beings]

² [Rūpa-Pitris, the four lower classes of Corporeal Pitris, also known as Lunar Pitris from the Moon-chain, endowed with physical creative fires — but not with spirituo-intellectual fires.]

³ Just as in old alchemical works the real meaning of the substances and elements meant are concealed under the most ridiculous metaphors, so are the physical, psychic, and spiritual natures of the Elements (say of fire) concealed in the Vedas, and especially in the *Purānas*, under allegories comprehensible only to the Initiates. Had they no meaning, then indeed all those long legends and allegories about the sacredness of the three types of fire, and the *forty-nine original fires* — personified by the Sons of Daksha’s daughters and the Rishis, their husbands, “who with the first son of Brahmā and his three descendants constitute the forty-nine fires” — would be idiotic verbiage and no more. But it is not so. Every *fire* has a distinct function and meaning in the worlds of the physical and the spiritual. It has, moreover, in its *essential* nature a corresponding relation to one of the human psychic faculties, besides its well determined chemical and physical potencies when coming in contact with the *terrestrially* differentiated matter. Science has no speculations to offer upon fire *per se*; Occultism and ancient religious science have. This is shown even in the meagre and purposely veiled phraseology of the *Purānas*, where (as in the *Vāyu-Purāna*) many of the qualities of the *personified* fires are explained. Thus,

Pāvaka is electric fire, or *Vaidyuta*;

Pavamāna, the fire produced by friction (or *Nirmathya*); and

Śuchi is solar (or *Sauyra*) fire*

— all these three being the sons of Abhimānin, the Agni (fire), eldest son of Brahmā and of Svāhā. *Pāvaka*, moreover, is made parent to *Kavyavāhana*, the *fire of the Pitris*: *Śuchi* to *Havyavāhana* — the fire of the gods; and *Pavamāna*, to *Saharaksha*, the fire of the Asuras. Now all this shows that the writers of the *Purānas* were perfectly conversant with the “Forces” of Science and their correlations; moreover, with the various qualities of the latter in their bearing upon those psychic and physical phenomena which receive no credit and are unknown to physical science now. (*Secret Doctrine*, I p. 521 & fn.)

* Called the “drinker of waters,” solar heat causing water to evaporate.

⁴ [*i.e.*, Ātman needed a vehicle, Buddhi]

⁵ [Lunar Pitris, the Sixth Hierarchical Group]

⁶ [Earth-Spirits, the Seventh Hierarchical Group]

⁷ [Jīva, becoming Prāna in Man’s Constitution]

⁸ [Or *Agnishvāttas*, our ancestral Solar Selves as opposed to the *Barhishads*, our Lunar Ancestors. Solar Lhas are *Mānasa-Dhyānis*, fashioners of the inner man, personified by the Great Promethean Sacrifice. Human mind and consciousness are mere reflections of Their nous and intelligence.]

⁹ [Linga-śarīra]

But Breath needs a mind to embrace the Universe;

“We cannot give that,” said the Fathers.

“I never had it,” said the Spirit of the Earth.

“The form would be consumed were I to give it mine,” said the Great [solar] Fire. . . .

[nascent] Man remained an empty, senseless Bhūta. . . .¹

Thus the Sons of Light clothed themselves in the fabric of Darkness.²

Tattvas and Bhūtas are principles and aspects of Cosmos and Man.

Tattvas (Sanskrit for *that* or *that-ness*) are the metaphysical realities behind the māyāvic appearances of the phenomenal universe. Their essence is Cosmic Consciousness, expressed as a subjective sevenfold spiritual Force and Principle, in Nature and in Man. Thus, Tattvas are the direct emanations of the Septenary Hierarchy of Compassion; each class is the creator and source of a human principle.

Bhūtas (Sanskrit for *to be* and *to become*) are the material counterparts of the Tattvas. Bhūtas proceed from Bhūtādi, *origin*, or *the original place whence sprang the Elements*.³ Thus, Bhūtas are the primary substances and gross elements of Cosmos, the building blocks of the material world.

Like Spirit and Matter, Tattvas and Bhūtas are ever opposing, yet inseparable and interdependent septenary forces operating in the illusive worlds of being.

Lokas and Talas are Divine and Worldly planes of being.

Loka is Sanskrit for a material place or sphere, however, of a spiritual character.

Tala is Sanskrit for an inferior world, or plane of gross material nature.

Lokas and Talas are septenary modifications of Consciousness, commingling with and pervading each other. Like all pairs of forces and states of Consciousness that make up the Universe of Being, Lokas and Talas provide opposition and contrast to each other and, therefore, opportunities for the human plant to grow and know itself. Each and all correspond to the Hierarchy of Compassion above, and to the human states consciousness below, with their forty-nine subdivisions.



¹ Cf. *Blavatsky Collected Writings*, (COMMENTARY ON THE PISTIS-SOPHIA) XIII p. 12; [quoting Stanza IV, ślokas 16-17, from *The Secret Doctrine*, II pp. 17, 102, 105]

² Cf. *Secret Doctrine*, I p. 103. Also consult “Diagram & Notes,” published under the title “How the Heavenly Snails clothed themselves in the Fabric of Darkness,” in our *Secret Doctrine’s* First Proposition Series. — HvM

³ Cf. *ibid.*, II p. 108

Colours and Sounds are Spiritual Numerals.

It is a Hermetic axiom, that:

The cause of the splendour and variety of colours lies deep in the affinities of nature; and that there is a singular and mysterious alliance between colour and sound.

The Kabbalists place their “middle nature” in direct relation with the moon; and the green ray occupies the centre point between the others, being placed in the middle of the spectrum. The Egyptian priests chanted the *seven* vowels as a hymn addressed to Serapis; and at the sound of the *seventh* vowel, as at the “*seventh ray*” of the rising sun, the statue of Memnon responded.¹ Recent discoveries have proved the wonderful properties of the blue-violet light — the *seventh* ray of the prismatic spectrum, the most powerfully chemical of all, which corresponds with the highest note in the musical scale. The Rosicrucian theory, that the whole universe is a musical instrument, is the Pythagorean doctrine of the music of the spheres. Sounds and colours are all spiritual numerals; as the seven prismatic rays proceed from one spot in heaven, so the seven powers of nature, each of them a number, are the seven radiations of the Unity, the central, spiritual SUN. Exclaims Plato:

Happy is he who comprehends the spiritual numerals, and perceives their mighty influence!

And happy, we may add, is he who, treading the maze of force-correlations, does not neglect to trace them to this invisible Sun!²

Colour is Spirit (Atman), sound is Voice (Buddhi), and proportion of numbers is Word (Higher Manas).

What is the difference between Spirit, Voice and Word?

The same as between Ātma, Buddhi and Manas, in one sense. Spirit emanates from the unknown Darkness, the mystery into which none of us can penetrate. That Spirit — call it the “Spirit of God” or Primordial Substance — mirrors itself in the Waters of Space — or the still undifferentiated matter of the future Universe — and produces thereby the first flutter of differentiation in the homogeneity of primordial matter. This is the Voice, pioneer of the “Word” or the first manifestation; and from that Voice emanates the Word or Logos, that is to say, the definite and objective expression of that which has hitherto remained in the depths of the Concealed Thought. That which mirrors itself in Space is the Third Logos. We may express this Trinity also by the terms Colour, Sound, and Numbers.³

Thus we have shown our true colours.

Our selection of colours for the two prismatic ranges — one for the Ideal Nature (Macrocosm) and another for Man (Microcosm) — that have been applied consistently throughout this study, was not born from an exuberant outflow of imagination: it

¹ [Cf. Tacitus, *Annals* II, lxi; Philostratus, *Life of Apollonius* vi, 4]

² *Isis Unveiled*, I pp. 513-14

³ *Blavatsky Collected Writings*, (TRANSACTIONS OF THE BLAVATSKY LODGE) X p. 406

was the outcome of complex philosophical, metaphysical, and mathematical calculations. Each calculation was then evaluated in line with two guiding principles — harmony across each prismatic range, and philosophical analogy between the two.

None of the fundamental colours can be viewed individually, apart from the other six, and be understood — no more than any other part of a human being, whether “principle” or “aspect,” can be examined with profit on the anatomist’s slab. Colours have to be viewed mentally, within the context of the ideals and potential that they represent, and to which they correspond and are connected. Otherwise, their melodious pulse is likely to fall into deaf ears.

The colours of the upper range, *i.e.*, those pertaining to the Logoic Hierarchy of Compassion, are mere approximations. They can only be seen as they truly are by the inner eye, not by external vision. One major difference between the two ranges is that the upper is light and luminous; the lower, dark and dull reflections of the upper. Therefore, our colours can only be seen correctly on a computer’s backlit screen. Any attempt to print them, even on the highest printing standard, is likely to darken and distort them beyond recognition — particularly those of the upper range. How can one compare the colours of a painting on canvas lit by an electric lamp with those of stained glass illuminated by the blazing sun?

Many colours cannot be seen at all, some can be seen subjectively and heard. None, however, is “superior” or “inferior,” more noble or ignoble, to another.

“As there is sound in nature which is inaudible, so there is colour which is invisible, but which can be heard.”¹

Therefore, there can be no “true” or absolute colours in the māyāvīc world we live in.

“ . . . the colours which we see with our physical eyes are not the true colours of occult nature, but are merely the effects produced on the mechanism of our physical organs by certain rates of vibration.”²

To sum up, colours are the vibrations of the Great Solar Heart — passive in its absoluteness and repose, active in its finite and conditioned state³ — from whence they proceed in endless permutations, eternally reacting upon each other, and modifying each other. Those of upper range are radiant Principles of the Ideal World; those of the lower, evanescent shadows of the former hovering in the darkness of matter.

Sincerely and fraternally,

HIERONYMUS VON MANSFELD



¹ See p. 56.

² See p. 76.

³ Cf. *Mahatma Letter* 11 (65) p. 60; 3rd Combined ed.



Other parts of E.S. INSTRUCTIONS, published by Philaletheians UK:

Series	Title
Buddhas and Initiates	Aura of the Yogi in Trance – Drawing
	Drawing 1 – Forces and States of Consciousness
	Esoteric versus Tantric Tattvas – Table
	Magic or Theurgy, purpose and pitfalls
	Principles and Forces in Nature and Man – Diagram
	Principles and Forces in Nature and Man – Instructions
Constitution of Man	Constitution of Man – Drawing
	Constitution of Man – Esoteric
	Constitution of Man – Overview
	Cosmos and Deity in Man – Drawing
	The Esoteric Physiology of Man
	Theosophical Jewels – Man, the Jewel of the Universe
	Woe for the living Dead
Mystic Verse and Insights	The Aletheia of Occult Science
Secret Doctrine’s Proposition 1	The Pythagorean Tetractys
The Masque of Love	Rootless Roots of Colour and Sound – Drawing
	The Divine Pedigree of Man – Diagram
Theosophy and Theosophists	Master’s eye is upon you, Theosophists!



- “The Seven Rays of the Sun,” in our Secret Doctrine’s First Proposition Series.
- “Sons of the Fire-Mist,” in our Third Proposition Series.
- “The Masque of Love,” in the eponymous Series.

Bertram Keightley on how to approach Esoteric Philosophy.

The remarks below by Bertram Keightley¹ are included, as they bear directly upon the method of Occult instruction used by H.P. Blavatsky and W.Q. Judge. From Dara Eklund (*Comp.*). *Echoes of the Orient: The Writings of William Quan Judge*. 2nd ed. Pasadena: Theosophical University Press: Vol. III, 2010; SUGGESTIONS AND AIDS: THE STUDY OF THE INSTRUCTIONS, pp. 285-86.

Of course we must first of all make ourselves acquainted with the contents of the Instructions and the topics treated of therein. But this is soon done, and then the question arises, especially in group work, What is the best method of further study? An examination of the method pursued by our teacher, H.P. Blavatsky, shows that since she is not permitted to give out the complete teaching, nor to make known even a perfect *outline* of the doctrine on any one plane, she omits such parts and mixes up the remainder to a certain extent, like the pieces of a child's puzzle. For were she to state all that she gives out in its correct relation and order, we could readily fill in the gaps ourselves, and men would thus obtain knowledge, and therefore power, on the occult side of nature, before their moral natures were fitted for the trust. Therefore she conceals the clue by removing the pieces of the puzzle from their proper context, and so obliging us to have recourse to the light of intuition in order to restore them to their proper places in the perfect scheme.

Hence, after a general acquaintance has been obtained, the best method of studying her works, especially the E.S. Instructions, is to study them by *topics*, not as consecutive treatises. For instance, in the three sets of Instructions so far issued some of the main topics may be stated thus:

- 1 Auric Egg,
- 2 [Drawing 1],²
- 3 The Tabular Diagram and the study of the seven Hierarchies or classes of Forces in nature,
- 4 The seven Tattvas.

Now such main topics as these should be selected, especially for group study, and the members should not only bring together *on paper* all that is said in the Instructions on that topic, but they should also collate in a similar way all they can find in *The Secret Doctrine* and *Isis*. It is only by hard and systematic work that real progress in esoteric study can be made. Another point is that all unsolved difficulties, whether individual or common to a group, should invariably be written down in a book and taken up for discussion from time to time. Eventually, if still unsolved, they may be referred to Mr. Judge or to Blavatsky herself.

B. KEIGHTLEY

¹ [For biographical notes by Boris de Zirkoff, look up "Three Eminent Theosophists," in our Theosophy and Theosophists Series. — HvM]

² [The Constitution of Man (semi-exoteric), p. 38]

Part 1

Warnings to Students of Esoteric Philosophy

Esoteric Section Instruction No. I

Strictly private and confidential

**Not the property of any member, and to be returned
on demand to the Agent of the Head of E.S.T.**

About precipitated Karma.

From *Blavatsky Collected Writings*, (E.S. INSTRUCTION No. I) XII pp. 515-21.

There is a strange law in Occultism which has been ascertained and proven by thousands of years of experience; nor has it failed to demonstrate itself, almost in every case, during the fifteen years that the T.S.¹ has been in existence. As soon as anyone pledges himself as a “Probationer,” certain occult effects ensue. Of these the first is the *throwing outward* of everything latent in the nature of the man: his faults, habits, qualities, or subdued desires, whether good, bad, or indifferent.

For instance, if a man is vain or a sensualist, or ambitious, whether by Atavism or by Karmic heirloom, all those vices are sure to break out, even if he has hitherto successfully concealed and repressed them. They will come to the front irrepressibly, and he will have to fight a hundred times harder than before, until he *kills* all such tendencies in himself.

On the other hand, if he is good, generous, chaste, and abstemious, or has any virtue hitherto latent and concealed in him, it will work its way out as irrepressibly as the rest. Thus a civilized man who hates to be considered a saint, and therefore assumes a mask, will not be able to conceal his true nature, whether base or noble.

THIS IS AN IMMUTABLE LAW IN THE DOMAIN OF THE OCCULT.

¹ [Theosophical Society]

Its action is the more marked the more earnest and sincere the desire of the candidate, and the more deeply he has felt the reality and importance of his pledge.

Therefore let all members of this School be warned and on their guard; for even during the three months before the esoteric teaching began several of the most promising candidates failed ignominiously.

The ancients considered as the most holy those organs, which we now associate with feelings of shame and secrecy.

The ancient occult axiom, “Know Thyself,” must be familiar to every member of this School; but few if any have apprehended the real meaning of this wise exhortation of the Delphic Oracle. You all know your earthly pedigree, but who of you has ever traced all the links of heredity, astral, psychic, and spiritual, which go to make you what you are? Many have written and expressed their desire to unite themselves with their Higher Ego, yet none seem to know the indissoluble link connecting their “Higher Egos” with the One Universal SELF.

For all purposes of Occultism, whether practical or purely metaphysical, such knowledge is absolutely requisite. It is proposed, therefore, to begin the esoteric instruction by showing this connection in all directions with the worlds: Absolute, Archetypal, Spiritual, Mānasic, Psychic, Astral and Elemental.¹ Before, however, we can touch upon the higher worlds — Archetypal, Spiritual, and Mānasic — we must master the relations of the seventh, the terrestrial world, the lower Prakriti, or Malkuth as in the *Kabbalah*, to the worlds or planes which immediately follow it.

It is clear that once the human body is admitted to have direct relation with such higher worlds, the specialization of the organs and parts of the body will necessitate the mention of all parts of the human organism without exception. In the eyes of truth and nature no one organ is more noble or ignoble than another. The ancients considered as the most holy precisely those organs which we associate with feelings of shame and secrecy; for they are the creative centres, corresponding to the Creative Forces of the Kosmos.

The Esotericists are therefore warned that unless they are prepared to take everything in the spirit of truth and nature, and forget the code of false propriety bred by hypocrisy and the shameful misuse of primeval functions, which were once considered divine — they had better not study Esotericism.

Numbers and harmonious proportions guide the first differentiations of the Homogeneous Substance into heterogeneous elements.

“OM,” says the Āryan Adept, the son of the Fifth Race, who with this syllable begins and ends his salutation to the human being, his conjuration of, or appeal to, non-human PRESENCES.

“OM-MANI,” murmurs the Turanian Adept, the descendant of the Fourth Race; and after pausing he adds, “PADME-HŪM.”

¹ [See Diagram entitled “Gupta-Vidya versus Chaldean Kabbalah,” on p. 32.]

This famous invocation is very erroneously translated by the Orientalists as meaning, “O the Jewel in the Lotus.” For although literally, OM is a syllable sacred to the Deity, PADME means “in the Lotus,” and MANI is any precious stone, still neither the words themselves, nor their symbolical meaning, are thus really correctly rendered.

In this, the most sacred of all Eastern formulas, not only has every syllable a secret potency producing a definite result, but the whole invocation has seven different meanings and can produce seven distinct results, each of which may differ from the others.

The seven meanings and the seven results depend upon the intonation that is given to the whole formula and to each of its syllables; and even the numerical value of the letters is added to or diminished according as such or another rhythm is made use of. Let the student remember that number underlies form, and number guides sound. Number lies at the root of the manifested Universe; numbers and harmonious proportions guide the first differentiations of homogeneous substance into heterogeneous elements; and number and numbers set limits to the formative hand of Nature.

Know the corresponding numbers of the fundamental principle of every element and its sub-elements, learn their interaction and behaviour on the occult side of manifesting nature, and the law of correspondences will lead you to the discovery of the greatest mysteries of macrocosmical life.

But to arrive at the macrocosmical, you must begin by the microcosmical: *i.e.*, you must study MAN, the microcosm — in this case as physical science does — inductively, proceeding from particulars to universals. At the same time, however, since a keynote is required to analyse and comprehend any combinations of differentiations of sound, we must never lose sight of the Platonic method, which starts with one general view of all, and descends from the universal to the individual. This is the method adopted in Mathematics — the only *exact* science that exists in our day.

I am, *That* I am, my Higher Self.

Let us study Man, therefore; but if we separate him for one moment from the Universal Whole, or view him in isolation, from a single aspect, apart from the “Heavenly Man” — the Universe symbolized by Adam-Kadmon or his equivalents in every philosophy — we shall either land in black magic or fail most ingloriously in our attempt.

Thus the mystic sentence, “*Om Mani Padme Hūm*,” when rightly understood, instead of being composed of the almost meaningless words, “O the Jewel in the Lotus,” contains a reference to this indissoluble union between Man and the Universe, rendered in seven different ways and having the capability of seven different applications to as many planes of thought and action.

From whatever aspect we examine it, it means: “I am that I am”; “I am in thee and thou art in me.” In this conjunction and close union the good and pure man becomes a god. Whether consciously or unconsciously, he will bring about or innocently cause to happen unavoidable results. In the first case, if an Initiate — of course an Adept of the Right-hand Path alone is meant — he can guide a beneficent or a protecting cur-

rent, and thus benefit and protect individuals and even whole nations. In the second case, although quite unaware of what he was doing, the good man becomes a shield to whomsoever he is with.

Such is the fact; but it's how and why have to be explained, and this can be done only when the actual presence and potency of numbers in sounds, and hence in words and letters, have been rendered clear. The formula, "*Om Mani Padme Hūm*," has been chosen as an illustration on account of its almost infinite potency in the mouth of an Adept, and of its potentiality when pronounced by any man. Be careful, all you who read this: do not use these words in vain or when in anger, lest you become yourself the first sacrificial victim or, what is worse, endanger those whom you love.

The profane Orientalist, who all his life skims mere externals, will tell you flippantly, and laughing at the superstition, that in Tibet this sentence is the most powerful six-syllabled incantation and is said to have been delivered to the nations of Central Asia by Padmapāni, the Tibetan Chenrezi.¹

That is the perfect number.

But who is Padmapāni in reality? Each of us must recognize him for himself whenever he is ready. Each of us has within himself the "Jewel in the Lotus," call it Padmapāni, Krishna, Buddha, Christ, or by whatever name we may give to our Divine Self. The exoteric story runs thus:

The supreme Buddha, or Amitābha, they say, at the hour of the creation of man, caused a rosy ray of light to issue from his right eye. The ray emitted a sound and became Padmapāni Bodhisattva. Then the Deity allowed to stream from his left eye a blue ray of light which, becoming incarnate in the two virgins Dolma,² acquired the power to enlighten the minds of living beings. Amitābha then called the combination, which forthwith took up its abode in man, "*Om Mani Padme Hūm*" ("I am the Jewel in the Lotus, and in it I will remain"). Then Padmapāni, "the one in the Lotus," vowed never to cease working until he had made Humanity feel his presence in itself and had thus saved it from the misery of rebirth. He vowed to perform the feat before the end of the Kalpa, adding that in case of failure he wished that his head would split into numberless fragments. The Kalpa closed; but Humanity felt him not within its cold, evil heart. Then Padmapāni's head split and was shattered into a thousand fragments. Moved with compassion, the Deity re-formed the pieces into *ten* heads, three white and seven of various colours. And since that day man has become a perfect number, or TEN. →

¹ See *The Secret Doctrine*, Vol. II, pp. 178-79.

² [i.e., the dual nature of Manas. Consult "Diagram Notes," in our Secret Doctrine's Third Proposition Series. — HvM]



In this allegory the potency of SOUND, COLOUR and NUMBER is so ingeniously introduced as to veil the real esoteric meaning. To the outsider it reads like one of the many meaningless fairy tales of creation; but it is pregnant with spiritual and divine, physical and magical, meaning. From Amitābha — *no colour* or the *white glory* — are born the seven differentiated colours of the prism. These each emit a corresponding sound, forming the seven of the *musical scale*. As Geometry among the Mathematical Sciences is specially related to Architecture, and also — proceeding to Universals — to Cosmogony, so the ten Yōds of the Pythagorean Tetrad, or Tetractys, being made to symbolize the Macrocosm, the Microcosm, or man, its image, had also to be divided into ten points. For this Nature herself has provided, as will be seen.

Perfect knowledge of the correspondences between colours, sounds, and numbers is the first requisite for students of Occult Philosophy.

But, before this statement can be proved and the perfect correspondences between the Macrocosm and the Microcosm demonstrated, a few words of explanation are necessary.

To the learner who would study the Esoteric Sciences with their double object:

- Of proving Man to be identical in spiritual and physical essence with both the Absolute Principle and with God in Nature; and
- Of demonstrating the presence in him of the same potential powers as exist in the creative forces in Nature — to such an one a perfect knowledge of the correspondences between Colours, Sounds and Numbers is the first requisite.

As already said, the sacred formula of the Far East, *Ōm Mani Padme Hūm*, is the one best calculated to make these correspondential qualities and functions clear to the learner.

Warnings about unclean thoughts, phallicism, and sexual worship.

Let those, I say again, who feel themselves too much the children of our age to approach the many mysteries which have to be revealed, in a truly reverential spirit, even though references be made to such subjects and objects as are deemed improper and, to use the correct term, *indecent*, in our modern day — let such abandon these teachings at once. For I shall have to use terms and refer, especially in the beginning, to the most secret organs and functions of the human body, the bare mention of which is certain to provoke either a feeling of disgust and shame or an irreverent laugh.

It is such feelings which have invariably led the generations of writers on symbology and religions, ever since the day of Kircher, to materialize every natural emblem and ideograph in their impure thought, and finally to sum up all religions, Christianity included, as phallic worship.¹ It is quite true that ever since the days of Pythagoras and Plato the exoteric cults began to deteriorate, until they debased the symbolism into the most shameful *practices* of sexual worship. Hence the horror and contempt with which every true Occultist regards the so-called “personal God” and the exoteric ritualistic worship of the Churches — be they Heathen or Christian. But even in the days of Plato it was not so. It was the persecution of the True Hierophants and the final suppression of those Mysteries, which alone purified man’s thoughts, that led to Tāntrika sexual worship and, through the forgetting of divine truth, to BLACK MAGIC, whether conscious or otherwise.

Numerous works have been written upon this subject, especially in the latter part of our century. Every student can read for himself such works as those of Payne Knight, Higgins, Inman, Forlong, and finally Hargrave Jennings’ *Phallicism*² and Allen Campbell’s *Phallic Worship*. All are based on truth as far as the facts are concerned; all are erroneous and unjust in their ultimate conclusions and deductions.

The above words are addressed to students in order that — knowing how bitter some Occultists feel both towards carnalising Churches and materialistic thinkers who see phallicism in every symbol — they should not at the outset jump to the conclusion that, after all, the Occult Sciences likewise are based on nothing else but a sexual foundation. Man and woman in their physical aspects and corporeal envelopes are but higher animals, and the various parts of their bodies, if named at all, must be referred to in terms comprehensible to the student. But the idea or the unclean acts with which some of these organs are connected, in the present conception of humanity, does not militate against the fact that each such organ has been evolved and developed to perform six functions on six distinct planes of action, besides its seventh, the lowest and purely terrestrial function on the physical plane. This will suffice as an introduction to what follows.

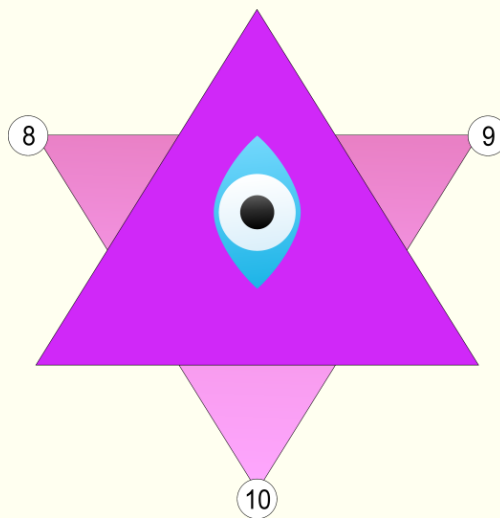
¹ [Consult “Buddhism, Christianity, and Phallicism,” in our Black versus White Magic Series. — HvM]

² [Consult “Blavatsky on the author of Phallicism,” *ibid.* — HvM]

The lower organs have been evolved to perform six functions on six distinct planes of action, besides a seventh, the lowest and purely terrestrial function on the physical plane.

In the allegory of Padmapāni, the Jewel (or Spiritual Ego) in the Lotus, or the symbol of androgynous man, the numbers 3, 4, 7, 10, as synthesizing the *Unit*, Man, are prominent, as I have already said. It is on the thorough knowledge and comprehension of the meaning and potency of these numbers, in their various and multiform combinations, and in their mutual correspondence with sounds (or words) and colours, or rates of motion (represented in physical science by vibrations), that the progress of a student in Occultism depends. Therefore we must begin by the first, initial word, ŌM or ĀUM. ŌM is a “blind.” The sentence “*Ōm Mani Padme Hūm*” is not a six- but a seven-syllabled phrase, as the first syllable is double in its right pronunciation, and triple in its essence, ĀUM. It represents the forever-concealed primeval triune differentiation, not *from* but *in* the ONE Absolute, and is therefore symbolized by the 4, or the Tetractys, in the metaphysical world. It is the Unit-ray, or Ātman.

It is Ātman, this highest spirit in man, which, in conjunction with Buddhi and Manas, is called the upper Triad, or Trinity. This triad with its four lower human principles is, moreover, enveloped with an auric atmosphere, like the yolk of an egg (the future embryo) by the albumen and shell. This, to the perceptions of higher beings from other planes, makes of each individuality an oval sphere of more or less radiancy.



The true, tenderest Violet, and its antipode in the world of illusion¹

¹ The colour of the 7th ray of the prismatic spectrum, and musical note Si, is a Blueish hue of Violet. This is the true Violet — not a compound of Blue + Red, *i.e.*, pigment Purple, and has nothing to do with Lavender, a pale tint of Purple, or deeper shades of Lilac. True Violet is a single-wavelength homogeneous colour, with vibrations seven times more rapid than those of the extreme Red — the latter being the colour of the lowest ray and musical note Do. (Indigo, the colour of Higher Manas, is another spectral colour in its own right; see commentary on p. 54 *fn.*) Since true Violet is a macrocosmic colour, it is best perceived by inner vision, not physical organs. Ours, in this document, is only an approximation.

When Man's Astral Double (Linga-Śarīra) is subjected to the whims of Lower Manas and Kāma-Rūpa (the Green and Red animal monsters in us, as Blavatsky puts it) the Blueish hue of the tenderest Violet is tainted by Red. Then, Red-Violet becomes the antipode of the true Violet in the shadowy world we live in. The one is the Astral Double of Nature, *i.e.*, the Paradigm of all forms; the other, greed, lust, and the other lower proclivities of the animal man we are all too familiar with.

Ponder on the antithetic positions of the two Violets in “The Divine Pedigree of Man,” p. 25. Then, if you don't want to be in the red, change your colours! Look up Appendix C, p. 85 *et seq.* to find out how.

Correspondences between the birth of Kosmos, a World, a Planetary being, a child of Sin, and Earth.

From *Blavatsky Collected Writings*, (E.S. INSTRUCTION No. I) XII pp. 521-25.

To show the student the perfect correspondence between the birth of Kosmos, a World, a Planetary Being, or a Child of Sin and Earth, a more definite and clear description must be given. Those acquainted with Physiology will understand it better than others.¹

Who, having read say the *Vishnu-* or other *Purānas*, is not familiar with the exoteric allegory of the birth of Brahma (male-female) in the Egg of the World, Hiranyagarbha, surrounded by its seven zones, or rather planes, which in the world of form and matter become seven and fourteen Lokas? the numbers seven and fourteen reappearing as occasion requires.

Without giving out the secret analysis, the Hindus have from time immemorial compared the matrix of the Universe, and also the solar matrix, to the female uterus. It is written of the former: “Its womb is vast as the Meru,” and “the future mighty oceans lay asleep in the waters that filled its cavities, the continents, seas, and mountains, the stars, planets, the gods, demons, and mankind.” The whole resembled, in its inner and outer coverings, the cocoon filled interiorly with pulp, and covered externally with husk and rind. “Vast as Meru,” say the texts. “Meru was its Amnion, and the other mountains were its Chorion,” adds a verse in *Vishnu-Purāna*.²

In the same way is man born in his mother’s womb. As Brahmā is surrounded, in exoteric traditions, by seven layers within and seven without the Mundane Egg, so is the Embryo — the first or the seventh layer, according to the end from which we begin to count. Thus, just as Esotericism in its Cosmogony enumerates seven inner and seven outer layers, so Physiology notes the contents of the uterus as seven also, although it is completely ignorant of this being a copy of what takes place in the Universal Matrix. These contents are: →

[Explanatory notes on each of the seven layers of the human embryo have been given twice: one, on pp. 521-23, in a single paragraph; and another on p. 522, by Figures 1 to 3, as a legend. Both versions are very similar. Rather than merging the two into one, we have decided to show them both side-by-side. — HvM]



¹ [Consult “The Esoteric Physiology of Man,” in our Constitution of Man Series — HvM]

² *Vishnu-Purāna*, I, 2; Vol. I, p. 40 in Wilson’s translation, as emended by Fitzedward Hall.

The seven layers of embryonic development.

Version A, pp. 521-23

Version B, p. 522

- | | |
|---|---|
| <p>1 <i>Embryo.</i></p> <p>2 Amniotic Fluid, immediately surrounding the Embryo.</p> <p>3 <i>Amnion</i>, a membrane derived from the Foetus, which contains the fluid.</p> <p>4 <i>Umbilical Vesicle</i>, which serves to convey nourishment originally to the Embryo and to nourish it.</p> <p>5 <i>Allantois</i>, a protrusion from the Embryo in the form of a closed bag, which spreads itself between 3 and 7, in the midst of 6, and which, after being specialized into the Placenta, serves to conduct nourishment to the Embryo.</p> <p>6 <i>Interspace</i> between 3 and 7 (the Amnion and Chorion), filled with an albuminous fluid.</p> <p>7 <i>Chorion</i>, or outer layer.</p> | <p><i>Embryo.</i></p> <p><i>Amniotic Fluid (Liquor Amnii)</i> in which the Embryo floats.</p> <p><i>Amnion</i>, a foetal membrane surrounding the Embryo, and containing the Amniotic Fluid</p> <p><i>Umbilical Vesicle</i>, or Yolk Sac, containing the Yolk, the source of nutrition to the early Embryo.</p> <p><i>Allantois</i>, a vesicle proceeding from the extremity of the Embryo, spreading itself throughout the interior of the Ovum.</p> <p><i>Interspace</i> between the outer layer of the Ovum and the Amnion, in which are contained the Umbilical Vesicle and Allantois.</p> <p><i>Chorion</i>, or False Amnion, formed by the outer layer of the Ovum.</p> |
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PART 1
THE SEVEN LAYERS OF EMBRYONIC DEVELOPMENT

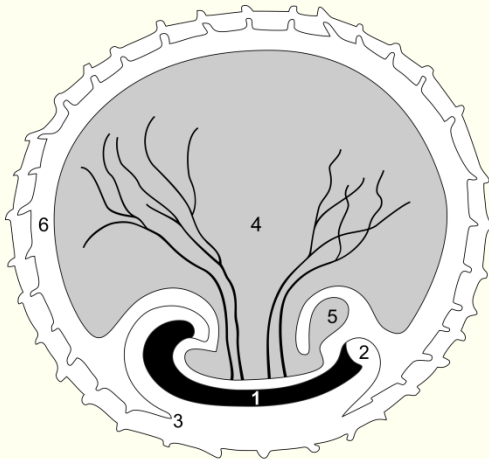


Figure 1

Figure 1 is a representation of the Ovum before the Amnion and Chorion are fully discernible; the Allantois (5) also is in the first stages of its development.

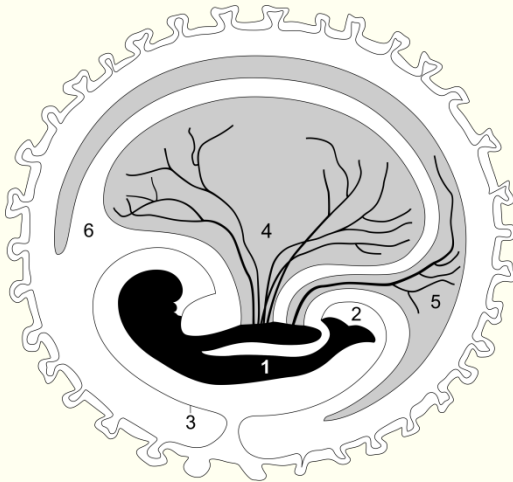


Figure 2

Figure 2 shows the Allantois spreading itself throughout the Interspace (6): here the Yolk Sac has considerably shrunk. (3) are projections forming the Amnion.

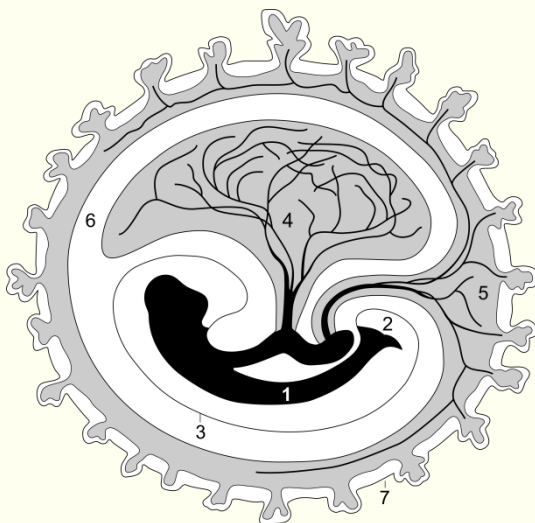


Figure 3

Figure 3 shows the Yolk Sac still further shrunk; the Allantois has completely spread itself in the Interspace between the Amnion and the Chorion (false Amnion), against the walls of the latter, which has grown in the form of ramified villi into the substance of the uterine mucous membrane. In later stages the latter forms the Placenta.

Correspondence between the Wombs of Nature and the womb of woman.

Now, each of these seven continents severally corresponds with, and is formed after, an antetype, one on each of the seven planes of being, with which in their turn correspond the seven states of matter and all other forces, sensational or functional, in Nature.

The following is a bird's eye view of the seven correspondential contents of the wombs of Nature and of Woman. We may contrast them thus:

Cosmic Process (Upper Pole)

Human Process (Lower Pole)

- 1 The mathematical Point, called the "Cosmic seed," the Monad of Leibnitz, which contains the whole Universe as the acorn the oak. This is the first bubble on the surface of boundless homogeneous Substance, or Space, the bubble of differentiation in its incipient stage. It is the beginning of the Orphic or Brahmā's Egg. It corresponds in Astrology and Astronomy to the Sun.
- 2 The *vis vitæ* of our solar system exudes from the Sun.
 - It is called, when referred to the higher planes, Ākāśa.
 - It proceeds from the ten "divinities" the ten numbers of the Sun, which is itself the "Perfect Number." These are called *Dis* — in reality Space — the forces spread in Space, three of which are contained in the Sun's Ātman, or seventh principle, and seven are the rays shot out by the Sun.

The terrestrial Embryo, which contains in it the future man with all his potentialities. In the series of principles of the human system it is the Ātman, or the super-spiritual principle, just as in the physical solar system it is the Sun.

The Amniotic Fluid exudes from the Embryo.

- It is called on the plane of matter Prāna.¹
- It proceeds, taking its source in the universal One Life, or Jivātman, from the heart of man, and Buddhi, over which the Seven Solar Rays (Gods) preside.

¹ Prāna is in reality the universal Life Principle.

3 The Ether of Space, which in its external aspect, is the plastic crust which is supposed to envelope the Sun. On the higher plane it is the whole Universe, as the third differentiation of evolving Substance, Mūlaprakriti becoming Prakriti.

- It corresponds mystically to the manifested Mahat, or the Intellect or Soul of the World.

4 The Sidereal contents of Ether, the substantial parts of it, unknown to modern science, represented:

- In Occult and Kabbalistic Mysteries by Elementals.
- In physical Astronomy by meteors, comets, and all kinds of casual and phenomenal cosmic bodies.

5 Life-currents in Ether, having their origin in the Sun: the canals through which the vital principle of that Ether (the blood of the Cosmic Body) passes to nourish everything on the Earth and on the other planets: from the minerals which are thus made to grow and become specialized, from the plants, which are thus fed, to animal and man, to whom life is thus imparted.

6 The double radiation, psychic and physical, which radiates from the Cosmic Seed and expands around the whole Kosmos, as well as around the solar system and every planet. In Occultism it is called the upper divine and the lower material Astral Light.

The Amnion, the membrane containing the Amniotic Fluid and enveloping the Embryo. After the birth of man it becomes the third layer, so to say, of his magneto-vital aura.

- Manas, the third principle (counting from above), or the Human Soul in Man.

Umbilical Vesicle, serving as science teaches to nourish the Embryo originally, but as Occult Science avers to carry to the Fœtus by osmosis the cosmic influences extraneous to the mother.

- In the grown man these become the feeders of Kāma, over which they preside.
- In the physical man, his passions and emotions, the moral meteors and comets of human nature.

The Allantois, a protrusion from the Embryo which spreads itself between the Amnion and Chorion; it is supposed to conduct the nourishment from the mother to the Embryo. It corresponds to the life-principle, Prāna or Jīva.

The Allantois is divided into two layers. The interspace between the Amnion and the Chorion contains the Allantois and also an albuminous fluid.¹

¹ All the uterine contents, having a direct spiritual connection with their cosmic antetypes, are on the physical plane potent objects in Black Magic — therefore considered unclean.

7 The outer crust of every sidereal body, the Shell of the Mundane Egg, or the sphere of our solar system, of our earth, and of every man and animal. In sidereal space, Ether proper; on the terrestrial plane, Air, which again is built in seven layers.

- The primordial potential world-stuff becomes (for the Manvantaric period) the permanent globe or globes.

The Chorion, or the *Zona Pellucida*, the globular object called *Blastodermic Vesicle*, the outer and the inner layers of the membrane of which go to form the physical man. The outer (or ectoderm) forms his epidermis, the inner (or endoderm) his muscles, bones, etc. Man's skin, again, is composed of seven layers.

- The “primitive” becomes the “permanent” Chorion.

Even in the evolution of the Races we see the same order as in nature and man.¹ Placental animal man became such only after the separation of sexes in the Third Root-Race. In the physiological evolution, the placenta is fully formed and functional only after the third month of uterine life.

Let us put aside such human conceptions as a personal God, and hold to the purely divine, to that which underlies all and everything in boundless Nature. It is called by its Sanskrit esoteric name in the *Vedas* TAD (or THAT), a term for the unknowable Rootless Root. If we do so, we may answer these seven questions of the *Esoteric Catechism* thus:

- 1 *What is the Eternal Absolute?*
— THAT.
- 2 *How came Kosmos into being?*
— Through THAT.
- 3 *How, or what will it be when it falls back into Pralaya?*
— In THAT.
- 4 *Whence all the animate, and suppositionally, the “inanimate” nature?*
— From THAT.
- 5 *What is the Substance and Essence of which the Universe is formed?*
— THAT.
- 6 *Into what has it been and will be again and again resolved?*
— Into THAT.
- 7 *Is THAT then both the instrumental and material cause of the Universe?*
— What else is it or can it be than THAT?



¹ See *The Secret Doctrine*, Vol. I, Part I.

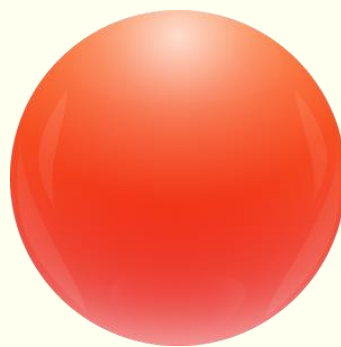
The relation between lofty and degraded poles explained.

As the Universe, the Macrocosm and the Microcosm,¹ are *ten*, why should we divide Man into *seven* “principles”? This is the reason why the perfect number ten is divided into two, a reason which cannot be given out publicly: In their completeness, *i.e.*, super-spiritually and physically, the forces are TEN: to wit, three on the subjective and inconceivable, and seven on the objective plane. Bear in mind that I am now giving you the description of the two opposite poles:

- The primordial triangle, which as soon as it has reflected itself in the “Heavenly Man,” the highest of the lower seven — disappears, returning into “Silence and Darkness”; and
- The astral paradigmatic man, whose Monad (Ātman) is also represented by a triangle, as it has to become a ternary in conscious Devachanic interludes.

The purely terrestrial man being reflected in the universe of matter, so to say, upside-down, the upper triangle, wherein the creative ideation and the subjective potentiality of the formative faculty resides, is shifted in the man of clay below the seven. Thus three of the ten, containing in the archetypal world only ideative and paradigmatic potentiality, *i.e.*, existing in possibility, not in action, are in fact one. The potency of formative creation resides in the Logos, the synthesis of the seven Forces or Rays, which becomes forthwith the Quaternary, the sacred Tetractys. This process is repeated in man, in whom the lower physical Triangle becomes, in conjunction with the female One, the male female creator or generator. The same on a still lower plane in the animal world. A mystery above, a mystery below, truly.

This is how the upper and highest, and the lower and most animal, stand in mutual relation.



¹ The solar system or the earth, as the case may be.

Part 2

The Divine Pedigree of Man

Promise, Power, Potential.

Esoteric Section Instruction No. I

Strictly private and confidential

**Not the property of any member, and to be returned
on demand to the Agent of the Head of E.S.T.**

**The Creative Forces of the Macrocosm are Eternal Breath.
The Potential Forces of the Inner Man is the Real Microcosm.
The Centres of Action of the physical man is the Mayavic Microcosm.**

From Blavatsky Collected Writings, (E.S. INSTRUCTION No. I) XII p. 526.

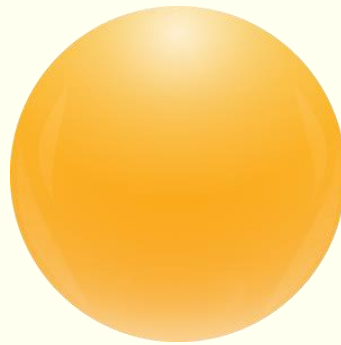
In this Diagram¹ we see that physical man (or his body) does not share in the *direct* pure wave of the divine Essence which flows from the *One in Three*, the Unmanifested, through the Manifested Logos (the upper face in the diagram). Purusha, the primeval Spirit, touches the human head and stops there. But the Spiritual Man (the synthesis of the seven principles) is directly connected with it. And here a few words ought to be said about the usual exoteric enumeration of the principles. As those not pledged could hardly be entrusted with the whole truth, an approximate division only was made and given out. *Esoteric Buddhism* begins with Ātman, the seventh, and ends with the Physical Body, the first. Now, neither Ātman, which is no individual “principle” but a radiation *from* and *one with* the Unmanifested Logos; nor the body, which is the material rind or shell of the Spiritual Man, can be, in strict truth, referred to as “principles.” Moreover the chief “principle” of all, one not even mentioned

¹ [See Diagram 1. The Divine Pedigree of Man, p. 25.]

heretofore, is the “Luminous Egg” (Hiranyagarbha) or the invisible magnetic sphere in which every man is enveloped.¹ It is the direct emanation:

- From the Ātmic Ray in its triple aspect of Creator, Preserver, and Destroyer (Regenerator); and
- From Buddhi-Manas.

The *seventh* aspect of this individual aura is the faculty of assuming the form of its body and becoming the “Radiant,” the Luminous Augoeides. It is this, strictly speaking, which at times becomes the form called Māyāvi-Rūpa. Therefore as explained in the second face of the diagram (the astral man), the Spiritual Man consists of only five principles, as taught by the Vedāntins,² who substitute tacitly for the physical this sixth, or Auric Body, and merge the dual Manas (the dual mind or consciousness) into one. Thus they speak of five kośas (sheaths or principles), and call Ātman the sixth yet no “principle.” This is the secret of the late Subba Row’s criticism of the division in *Esoteric Buddhism*.³ But let the student now learn the true esoteric enumeration.



¹ So are the animals, the plants and even the minerals. Reichenbach never understood what he learned through his sensitives and clairvoyants. It is the odic or rather the auric or magnetic fluid which emanates from man, but it is also something more.

² See *The Secret Doctrine*, Vol. I, pp. 157-58, for the Vedāntic exoteric enumeration.

³ [Consult “Classification of the Principles in Man,” in our Constitution of Man Series. — HvM]

1. Macrocosmos, the Ideal World, and its 3, 7, or 10 Centres of Creative Forces.

- A. Unmanifested Logos, Sexless
- B. Potential Wisdom
- C. Universal Ideation

a. Creative Logos

- b. Eternal Substance
- c. Spirit

D. The Spiritual Forces acting in Matter

2. Microcosmos, the Inner Man, and his 3, 7, or 10 Centres of Potential Forces.

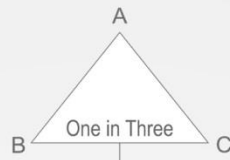
Atman, although exoterically reckoned as the seventh principle, is no individual principle at all, and belongs to the Universal Soul; it is the Auric Egg, the Magnetic Sphere round every human and animal being.

1. Buddhi, the vehicle of Atman
2. Upper Manas, the vehicle of Buddhi
3. Lower Manas [reflecting the above two]
4. Kama-Rupa, the vehicle of Lower Manas
5. Prana, Life
6. Linga-Sharira, the vehicle of Prana

3. Microcosmos, the Physical Man, and his 10 Orifices, or Centres of Action.

1. Buddhi, Right Eye
3. Lower Manas, Right Ear
5. Life Principle, Right Nostril
7. Organ of the Creative Logos, Mouth

As the Lower Triad (8, 9, 10) has a direct connection with the Higher Atmic Triad and its three aspects (creative, preservative, and destructive, or rather regenerative), the abuse of the corresponding functions is the most terrible of Karmic Sins — the Sin against the Holy Ghost with the Christians.



A. B. C.
Unknowable

a. b. c.

This is Pradhana, undifferentiated matter in Sankhya philosophy, or Good, Evil, and Chaotic Darkness (Sattva, Rajas, and Tamas) neutralising each other. When differentiated, they become the Seven Creative Potencies: Spirit, Substance, and Fire stimulating matter to form itself.

D. The Spiritual Forces acting in Matter

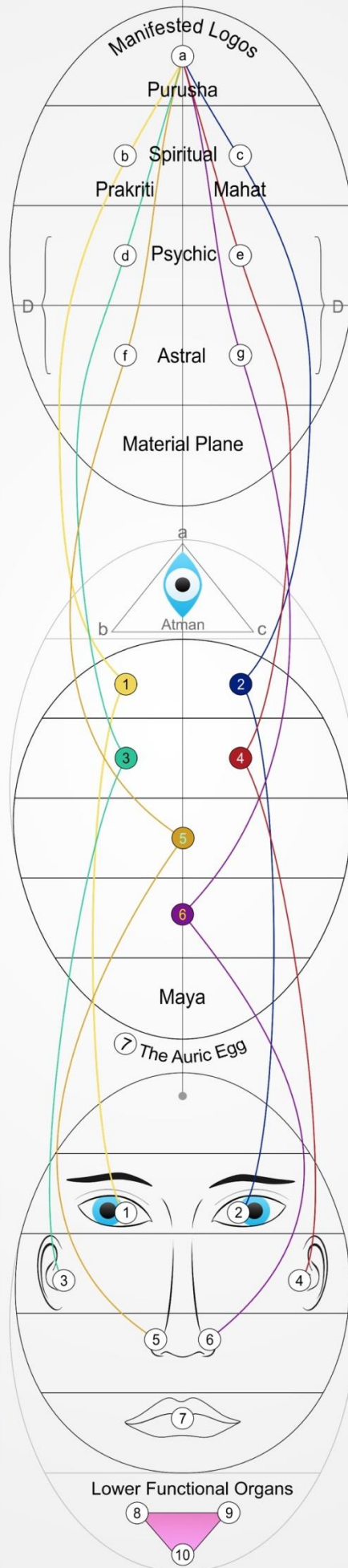
a. b. c.

The three Hypostases of Atman in contact with Nature, and Man being the Fourth, making it a Quaternary, or Tetraktys, the Higher Self.

1. 2. 3. 4. 5. 6.

These six principles, acting on four different planes, and having their Auric Envelope on the seventh (vide infra), are those used by the Adepts of the Right-Hand [Path], or White Magicians.

The physical body is no principle; it is entirely ignored, being used only in Black Magic.



2. [Upper] Manas, Left Eye

4. Kama-Rupa, Left Ear

6. Life Vehicle, Left Nostril

7. Paradigm of the tenth (creative) orifice in the Lower Triad

These physical organs are used only by Duggas in Black Magic.

William Quan Judge on the Pedigree of Man.

Excerpts from Dara Eklund (*Comp.*). *Echoes of the Orient: The Writings of William Quan Judge*. 2nd ed. Pasadena: Theosophical University Press: Vol. III, 2010; INSTRUCTIONS - THE DOUBLE-PAGE DIAGRAM; pp. 415-18.

This is full of value. It is not well understood. It will bear a closer study.

It shows the relation of the Macrocosm to the Microcosm. And being a symbol or representation it can be viewed from many different standpoints. Considered as a whole we have a partial explanation given [on p. 542]¹ of the Instructions:

- The 3 pertain to the spiritual world and the Absolute, and therefore to the three Higher principles in man.
- The 7 pertain to the spiritual, psychic, and physical worlds and to the body of man.

We may consider this last sentence in two ways.

First, reading “astral” instead of “physical,” since the astral is the mould of, and contains the physical, we have the three worlds or planes as represented in the first oval, “Spiritual, Psychic, and Astral,” and we learn from this that the 7 centres of force in the microcosm, the 7 principles, and also the 7 orifices in the body (through their correspondence with the principles and actual physical relationship with those) are in direct relation to those three worlds or planes.

Second, we may consider this sentence in another way, viz: the spiritual world or plane is represented by the first oval, the psychic or astral by the second oval (the second face of the diagram — of the astral man),² while the third oval represents the physical plane; each oval representing *one* plane only. The physical organs or centres of action represented in the third oval are all on *one* plane, the physical; the real sense organs, which belong to the astral, represented in the second oval, are all on *one* plane, the astral; and also the 7 centres represented in the first oval are all on *one* plane, the spiritual. Now consider each oval separately. The bottom oval is merely the representation of a fact in nature, but the other two being diagrammatic, require some explanation.

All through Nature there is duality: each thing has two aspects, a positive and a negative, every pair of things is also related in the same way, one is always positive to the other. This is expressed in all 3 ovals;

(b) is positive to (c), (d) to (e), (f) to (g);

Also (1) is positive to (2), (3) to (4), (5) to (6).

This is the reason of their being put in pairs.

To come now to the reason of (5) being above (6) in the second oval instead of being side by side with it; though the *Linga-Śarīra*, the vehicle of *Prāna*, is negative to *Prāna*, just as *Manas* is negative to *Buddhi*, and *Kāma* to *Lower Manas*, and therefore might have been placed side by side with it, yet in our present stage we are able

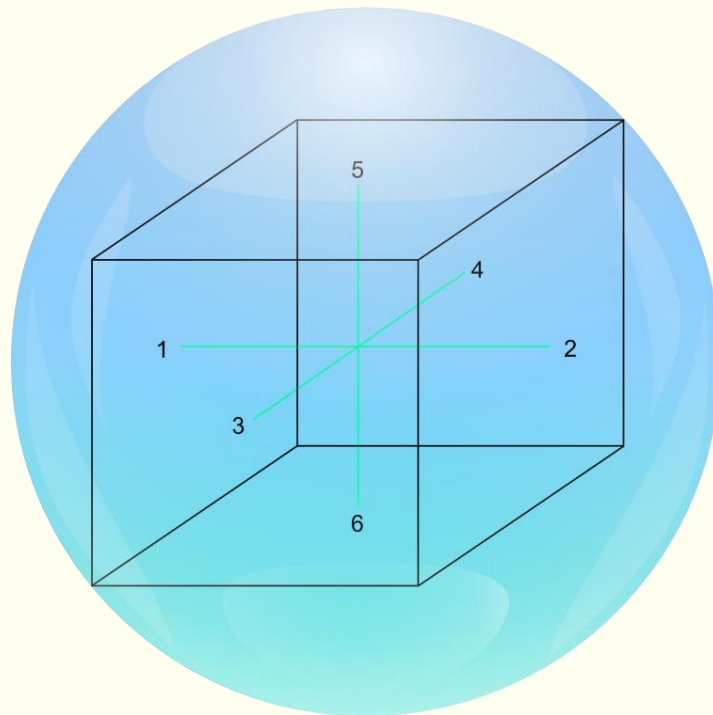
¹ [See p. 47 *et. seq.*]

² [See Diagram 1. The Divine Pedigree of Man, on previous page.]

to distinguish in thought between Prāna and Linga-Śarīra — *i.e.*, we are able to conceive of them separately, but this is not the case with our conception of Buddhi-Manas and Lower Manas-Kāma.

In *The Secret Doctrine*¹ (remember the Masters speak in that book) we are told that the square within the circle is the most potent of magical figures, and the second oval may be looked upon as a hint of the cube within the sphere. For a cube has three axes, each being perpendicular to the other two, two being horizontal and one vertical.

These axes are represented respectively by (1), (2), (3), (4), and (5), (6). If we look upon it in this light we see that (5) bears exactly the same relationship to (6) as (1) does to (2). Representing the cube in perspective we have the figure here given.



The sphere, in which the cube is, represents the Auric Egg [A.E.], and its plane may be reached only by attaining that perfect harmony which is the result of, or is expressed by, squaring the circle, or sphering the cube, by obtaining the value of π (3.1415+), which may be ever approximated to, but never reached.²

With regard to a question which is often asked about the 6 principles acting on 4 different planes, this merely expresses a fact which may be perhaps more clearly rendered by reversing the statement so as to read thus:

“The Adepts of the right-hand path use these 5 principles on 4 planes, the Auric Envelope being on the 7th.”

¹ Vol. I, p. 99

² [See Appendix A. Man is Cube unfolding as Cross.]

If this diagram is considered with reference to the following, Instruction I,¹ much light will be obtained on the subject:

“ . . . but who of you has ever traced all the links of heredity, astral, psychic, and spiritual, which go to make you what you are?”

It has been before stated that the diagram shows the relation between the Microcosm and the Macrocosm, but in the light of the above it also shows the different lines of heredity and the link between.

Each oval is divided into 5 compartments. If these are doubled so as to make the negative and positive for each, we have 10 in each oval, corresponding with the “10 centres.” This however is only symbolical for the present, yet useful.

There is no actual transposition of the centres because all have to radiate from one centre, and the dotted lines² run through certain arbitrary spots in the diagram for purposes of *illustration* only, for in fact such lines of force run wherever we may force them by our own inner powers.

Further, there are 4 basic principles, and the consciousness being the synthesis of the 3 aspects makes thus *one* more, which added to the 4 basic principles makes 5, thus accounting for the 5 divisions in the ovals. And the 7 worlds etc., etc., are placed in the ovals, leaving out the bottom division in each as it is only *māyā* — illusion, caused by the action of the 3 aspects on the consciousness. This last division is thus left out in each oval and is called in the first “Material Plane,” in the middle one “Māyā,” and in the last [the mouth] contains “The paradigm of the tenth (creative) orifice in the lower Triad.”³

The physical body is not a “principle” and has no place in the sevenfold division.

[Query from Taliesin] In [Diagram 1] it is said: “The physical body . . . is entirely ignored, being used only in black magic”; and on page [526] of No. I: “Physical Man (or his body) does not share in the direct pure wave of the divine Essence. . . . Purusha, the Primeval Spirit, touches the human head and stops there.” On page [616] of No. III it is stated that “the Rāja Yogi does not descend on the planes of substance beyond Sūkshma (subtle matter).” If by “physical body” the entire physical organism is meant, then it would follow that all mag- netical or magical operations belong to black magic that are productive of phys- ical phenomena. Is this meaning intended? or are we to understand that the “body” is considered a reduplication of the centres of force in the brain, consid- ering the latter as apart from the body (*i.e.*, the trunk and limbs), and that only the plexi in the brain are to be employed in Rāja Yoga — the plexi of the body being used only by Hatha Yogis?

¹ [See p. 9 *et seq.*]

² [Solid lines in colour, in our edition of Diagram 1. — HvM]

³ *op. cit.*, Vol. III, THE DOUBLE-PAGE DIAGRAM [herein entitled Diagram 1. The Divine Pedigree of Man, p. 25], pp. 415-18.

The physical body, although necessary upon its own plane, has always been ignored in all true systems. In the trans-Himālayan school, which is the one we are now studying in, the body is deemed to be the greatest of illusions, and the great aim of the disciple is to gain mastery over it. While in essence it is an illusion, it is reality for the time being to the consciousness acting on that plane, and so long as its reality is believed in it will prevent the consciousness from rising higher, and thus prevent final conquest. It is an illusion,

- First, because being a thing compounded it must finally disappear, and
- Second, because as a fact it has no actual being, its existence as such — with form, limits and apparent qualities — disappearing when the consciousness and power of sight have gone upon another plane without losing the power to see on this, for then the whole mass of so-called matter composing the body and previously impervious for the physical eye is permeable and no obstruction to sight. For this reason the body is not a “principle” and has no place in the sevenfold division. [cf. p. 607]

As “body,” however, upon its own plane it has effects upon all that belongs to that plane and therefore as such is only used by black magicians, who deify it instead of spirit, the only reality. This does not mean that the use of certain powers which can only be used on this plane through the body’s agency is black magic, for were such the truth then the seeing with the eye and hearing with the ear would be black magic also. There is such a thing as making intellectual somersaults in these matters, so that all distinctions disappear and black is made white, and white black; such a somersault is in the question put. So the use of magnetism is not black magic, for it is *not* the use of the body *per se*, but is solely the exhibition *through* the body of a power which is outside of it. It is the motive that determines what is black and what is white magic.

So we reach now the main difficulty here. It is in the meaning given to the term “body.” If the questioner after the above explanation does not perceive to some extent the difference between “body” as used in the Instructions, and the same word as commonly understood, then it will be difficult to make it clear. The term refers to the corpus as so-called matter. It is dead for us; and its only life is on the lower planes where it has affinities and relations with the grosser elements, with the deadly, conscienceless side of nature, with disunion, personality, selfishness.

Students have always to remember that throughout nature there is a constant work and action by means of degrees. As Purusha, pure and simple, is not in the body, but touches it, yet as the body would disappear were the substratum of Purusha withdrawn, the vivifying powers of Purusha have their action on the body by degrees of action or of forces, all of which are given their several designations, although all are in and of Purusha.¹

¹ *op. cit.*, Vol. III, Correspondence Group, Series A3. THE PHYSICAL BODY; pp. 289-90.

The physical body is furnished by Mother Earth.

WORLD VIII, THE EARTH¹ — It corresponds to, and furnishes, says *Secret Doctrine*, the physical body of man.² It does not count among these seven worlds or planes, any more than the physical body of man counts among the seven principles. In this connection we are referred to a diagram in *Secret Doctrine*,³ showing the relation of our world to the other planes or worlds (exoterically given). It is instructive to note that, in this diagram, the seven worlds of our chain are placed in the same manner as the seven upper orifices, or centres of action in the head of man. (Instructions No. I, lower oval of Diagram 1.)^{4, 5}

The physical organs, as such, are only used in magical arts by Dugpas.

In Instruction I, we are told that the parts of the body have relation with the higher worlds, and that “each such part has been evolved and developed to perform six functions on six distinct planes of action, besides its seventh — lowest and purely terrestrial — function on the physical plane.”⁶

Yet on [Drawing 1]⁷ we are told that certain “physical organs are used only by Dugpas in black magic.” Some students have thought that these two statements contradicted each other. It thus becomes necessary to explain this apparent discrepancy.

In the first place, the clearer statement would be, that the physical organs, *as such*, are only used *in magical arts*, by the Dugpas. The White Adept, when in a body, puts them to that natural use which the *Bhagavad-Gītā* describes in showing them to be mere centres of action (as physiological organs proper), and Chapter V of the *Gītā* should be carefully read in this connection.

In the second place, as regards the relations of organs to higher planes, every organ has its spiritual and psychic prototype (an essence apart from any idea of form), by means of which alone it may be said to have an action upon higher planes than the physical. The organ *per se* does not act; it is a mere centre of force. The Adept, in using any force, *acts from* the higher plane, but plays upon the scale of forces represented by the seven principles. To use an illustration, the musician, when artistically rendering thought in music, is really (though he may not recognize it) playing upon all the gradations of skill which he has acquired by long and arduous practice. He plays; but his playing is the sum total of himself. The White Adept exercises a force

¹ [Consult “The One Ray strides through 7 Regions in 3 Steps,” in our *Secret Doctrine*’s First Proposition Series. — HvM]

² Vol. I, pp. 181, 191, 227

³ [Vol I, p. 200. Cf. “Eastern and Kabbalistic Cosmogonies are Identical,” from our *Secret Doctrine*’s First Proposition Series, herein presented on p. 32.]

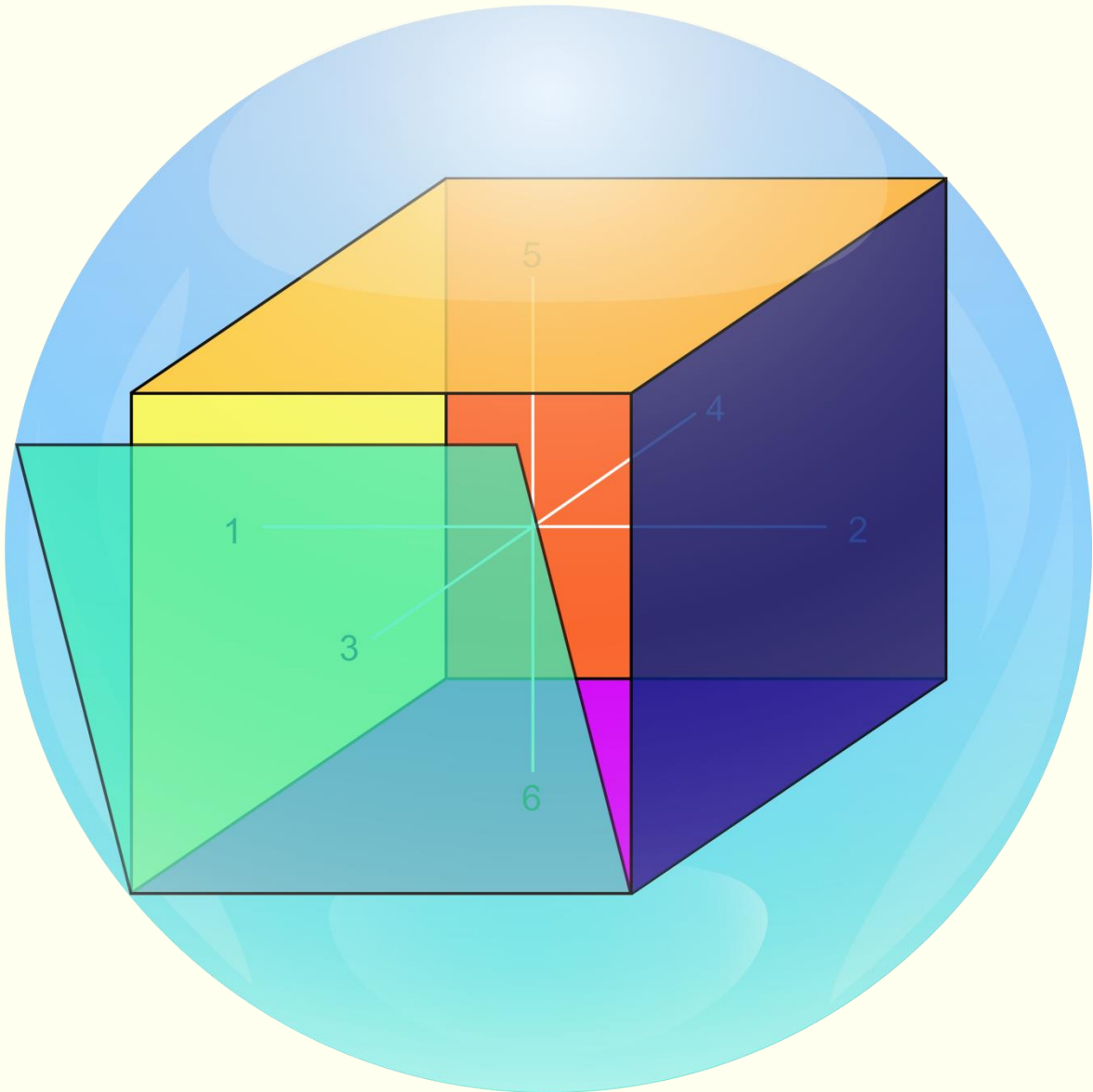
⁴ [See *Blavatsky Collected Writings*, Vol. XII, Diagram 1, facing p. 524. Herein entitled Diagram 1. The Divine Pedigree of Man, p. 25.]

⁵ Dara Eklund (Comp.). *Echoes of the Orient: The Writings of William Quan Judge*. 2nd ed. Pasadena: Theosophical University Press: Vol. III, 2010; THE SEVEN WORLDS; p. 335.

⁶ [See pp. 14-15.]

⁷ [The Constitution of Man (semi-exoteric), p. 38]

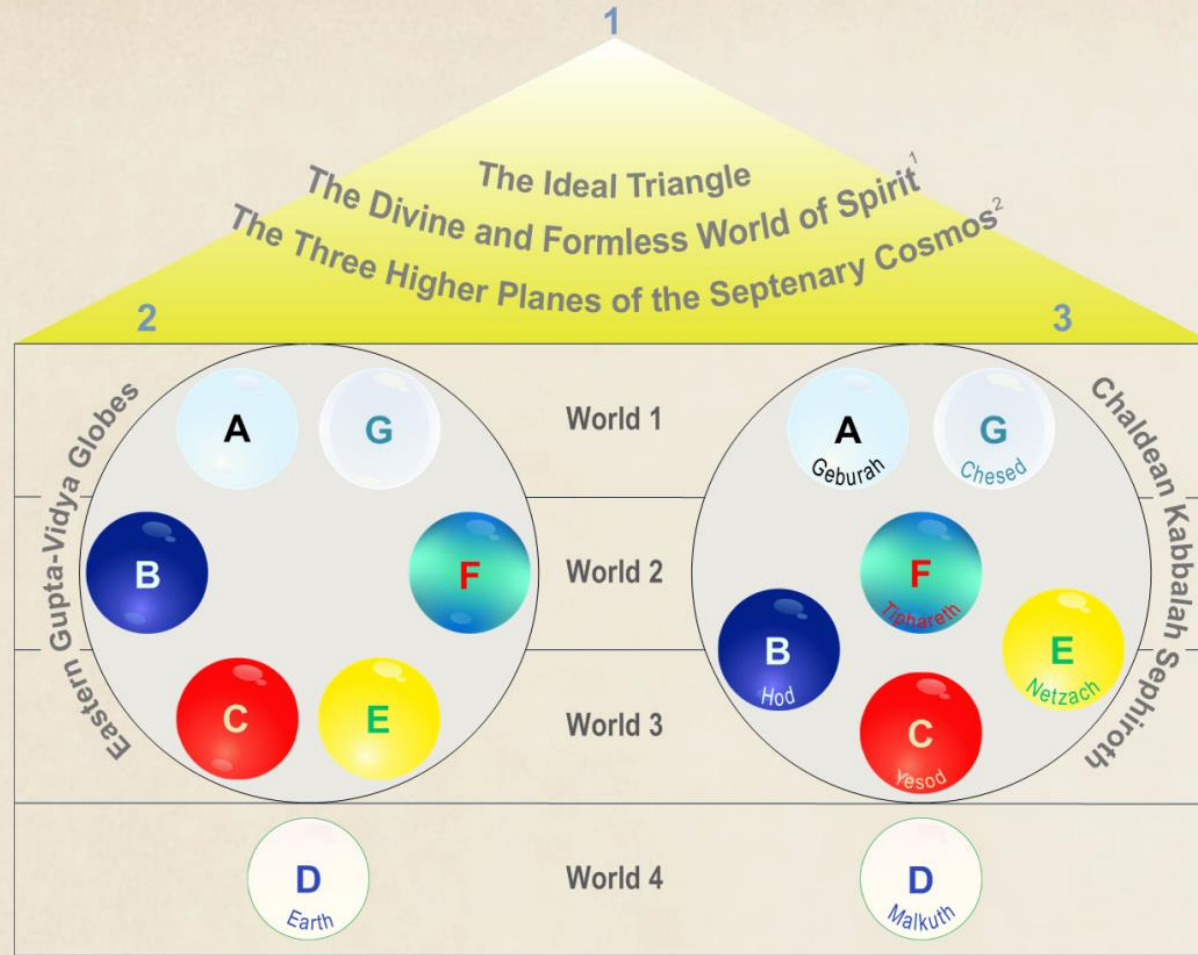
which is the unity of the scales of force played upon by him, on higher and higher planes. The action of this force is immediate, but the gradations are all there and can be recognized on analysis. The musician plays a grand chord with a single movement of eye and hand.



Three Principles

Four Cosmic Vehicles of Form

- Akashic³
- Spiritual
- Manasic
- Physical



- Archetypal⁴ Atziluth I⁵ Macroprosopus Father-Mother
- Creative Briah H Creative Briah
- Formative Yetzirah V Microprosopus The Son
- Material Asiah⁶ H Material Asiah⁶



¹ The *Arupa* or "formless," there where form ceases to exist, on the objective plane. (HP Blavatsky)

² "The reader has to bear in mind that the Stanzas given treat only of the Cosmogony of our own planetary System and what is visible around it, after a Solar Pralaya." (SD I, 13) [Cf. *Kosmos*, spelled with a K, is used by HP Blavatsky in the sense of the Manvantaric manifestation as a whole, the "Infinite Universe." *Cosmos*, spelled with a C, applies only to phenomena of our own Solar System. See "Kosmos and Cosmos" in our *Confusing Words Series*. — ED. PHIL.]

³ [Dual-natured radiation of *Mūlaprakṛiti*, Noumenon of the Cosmic Septenary, and Highest State of Matter. — ED. PHIL.]

Integrative Theosophical Studies

Eastern and Kabbalistic Cosmogonies are Identical

After *The Secret Doctrine*, Vol. I, p. 200

Commentary on Stanza VI, shloka 6

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Revision 10.12

⁴ The word "Archetypal" must not be taken here in the sense that the Platonists gave to it, *i.e.*, the world as it existed in the *Mind* of the Deity; but in that of a world made as a first model, to be followed and improved upon by the worlds which succeed it physically — though deteriorating in purity. (HP Blavatsky)

⁵ [IHVH is the Tetragrammaton of the Jews, which is simply Malkuth, the root of illusion of the material world. This quaternary has nothing to do with the Tetractys of the Greeks, which is Second Logos. The real Tetractys is beyond our mortal ken, for it is the Tetractys of the Invisible Monas or First Logos. — ED. PHIL.]

⁶ These are the four lower planes of Cosmic Consciousness, the three higher planes being inaccessible to human intellect as developed at present. The seven states of human consciousness pertain to quite another question. (HP Blavatsky)

But that is the synthesis of the knowledge which enables him instinctively to play the notes in harmony. It is the spiritual, essential prototype, therefore (around which cluster the atoms, molecules, and cells which inform and form any organ, making of the organ a centre of activity), which alone “acts” upon the higher planes through the working of noetic force, which, while it “cannot act directly upon bodies,” does act upon the Monads, the atoms — not the mere chemical atoms — and Prāna. Some condensed statements from H.P. Blavatsky’s article “Psychic and Noetic Action” in *Lucifer*, October–November 1890, will assist us to understand the problem.^{1, 2}

The Eye of Dangma will awaken only when the mouth is suppressed.

Question 37 (J.V.D.) — In the face in Diagram 1³ is the mouth (7) supposed to correspond to the Auric Egg?

The mouth is named as the paradigm of the creative orifice in the lower triad. There is no orifice marked as corresponding to the Auric Egg, but if you examine the oval above you will see that the A.E. encloses an outlined triangle. This corresponds to the third eye. A line passes through it which touches only the top of the head. Were there an opening here, that would be the correspondence with the A.E. The fact is that it is the activity of the mouth and [the] three lower orifices (the physical quaternary) which prevent the play of the higher faculties. In the head the mouth stands for the whole four. With the two eyes you will notice that an inverted triangle is formed. The metaphorical suppression of the mouth,⁴ which is equivalent to the awakening of the Eye of Śiva, will cause the triangle to be turned upright with the apex in the top of the head (Ātma-Buddhi-Manas). This is why many mystic sculptures and works of art picture the finger placed upon the mouth. The Auric Egg represents and corresponds to the whole nature of man and also to the whole of nature as it [the A.E.] itself corresponds with the “Egg of Brahmā.”⁵



¹ [Consult *Blavatsky Collected Writings*, Vol. XII, pp. 350-74. Full text in our Confusing Words Series under the title “Kamic versus Manasic action.” — HvM]

² *op. cit.*, Vol. III, New Series No. 2 (June 1st, 1891); ON THE ORGANS; pp. 347-48.

³ [See Diagram 1. *The Divine Pedigree of Man*, p. 25.]

⁴ [The word “mysteries” is derived from the Greek word *μύω* (myō), to close the mouth or any other opening.]

⁵ *op. cit.*, Vol. III, ANSWERS TO CORRESPONDENCE; pp. 399-400.



Part 3

The Inner Constitution of Man

Esoteric Section Instruction No. I

Strictly private and confidential

**Not the property of any member, and to be returned
on demand to the Agent of the Head of E.S.T.**

Auric Egg is the monadic envelope and amnion of physical man.

From *Blavatsky Collected Writings*, (E.S. INSTRUCTION No. I) XII pp. 526-29, 532-36.

The reason why public mention of the Auric Body is not permitted is on account of its being so sacred. It is this Body which at death assimilates the essence of Buddhi and Manas and becomes the vehicle of these spiritual principles, *which are not objective*, and then, with the full radiation of Ātman upon it, ascends as Manas-Taijasa into the Devachanic state. Therefore it is called by many names. It is the Sūtrātman, the silver “thread” which “incarnates” from the beginning of Manvantara to the end, stringing upon itself the pearls of human existence — in other words, the spiritual aroma of every personality it *follows* through the pilgrimage of life.¹ It is also the material from which the Adept forms his Astral Bodies, from the Augoeides and the Māyāvi-Rūpa downwards. After the death of man, when its most ethereal particles have drawn into themselves the spiritual principles of Buddhi and the Upper Manas, and are illuminated with the radiance of Ātman, the Auric Body remains either in the Devachanic state of consciousness or, in the case of a full Adept, prefers the state of a Nirmānakāya — that is, one who has so purified his whole system that he is above even the divine illusion of a Devachanī. Such an Adept remains in the astral (invisi-

¹ See *Lucifer*, Vol. III, January 1889, pp. 407-16, “Dialogue on the Mysteries of the After-Life.” [Same text in *From the Caves and Jungles of Hindostan*, Part II, ch. 3.]

ble) plane connected with our earth, and henceforth moves and *lives* in the possession of all his principles except the Kāma-Rūpa and Physical Body. In the case of the Devachanī the Linga-Śarīra — the *alter ego* of the Body which during life is within the physical envelope while the radiant aura is without — strengthened by the material particles which this aura leaves behind, remains close to the dead body and outside it, and soon fades away. In the case of the full Adept the body alone becomes subject to dissolution, while the centre of that force which was the seat of desires and passions, disappears with its cause — the animal body. But during the life of the latter all these centres are more or less active and in constant correspondence with their prototypes, the cosmic centres, and their microcosms, the principles. It is only through these cosmic and spiritual centres that the physical centres (the upper seven orifices and the lower triad) can benefit by their occult interaction, for these orifices, or openings, are channels conducting into the body the influences that *the will of man* attracts and uses, *viz.*, the cosmic forces.

This will has, of course, to act primarily through the spiritual principles. To make this clearer, let us take an example. In order to stop pain, let us say in the right eye, you have to attract to it the potent magnetism from that cosmic principle which corresponds to this eye and also to Buddhi. Create, by a powerful will-effort, an imaginary line of communication between the right eye and Buddhi, locating the latter as a *centre* in the same part of the head. This line, though you may call it “imaginary,” is, once you succeed in seeing it with your mental eye and give it a shape and colour, in truth as good as real. A rope in a dream *is not* and yet *is*. Moreover, according to the prismatic colour with which you endow your line, so will the influence act. Now, Buddhi and Mercury correspond with each other, and both are yellow, or radiant and golden coloured. In the human system the right eye corresponds with Buddhi and Mercury, and the left with Manas and Venus or Lucifer. Thus, if your line is golden or silvery it will stop the pain; if red, it will increase it, for red is the colour of Kāma and corresponds with Mars. Mental or Christian Scientists have stumbled upon the *effects* without understanding the *causes*. Having found by chance the secret of producing such results owing to mental abstraction they attribute them to their union with God — whether a personal or impersonal God, they know best — whereas it is simply the effect of one or another principle. However it may be, they are on the path of discovery, although they must remain wandering for a long time to come.

Let not the students of the Esoteric School commit the same mistake. It has often been explained that neither the cosmic planes of substance nor even the human principles — with the exception of the lowest material plane or world and the physical body, which, as has been said, are no “principles” — can be located or thought of as being in Space and Time. As the former are seven in One, so are we seven in One — that same Absolute Soul of the World, which is both matter and non-matter, spirit and non-spirit, being and non-being. Impress yourselves well with this idea, all those of you who would study the mysteries of SELF.

Remember that with our physical senses alone at our command, none of us can hope to reach beyond gross matter. We can do so only through one or another of our seven *spiritual* senses, either by training, or if one is a born seer. Yet even a clairvoyant possessed of such faculties, if not an Adept, no matter how honest and sincere he

may be, will, through his ignorance of the truths of Occult Science, be led by the visions he sees in the Astral Light only to mistake for God or Angels the denizens of those spheres of which he may occasionally catch a glimpse — as witness Swedenborg and others.

[End of page 528, continuing to page 532]

Semi-exoteric order of man's seven principles, after A.P. Sinnett's "Esoteric Buddhism."

From *Blavatsky Collected Writings*, (E.S. INSTRUCTION No. I) XII p. 529.

In Drawing 1,¹ we see that ĀTMAN is no "principle," but stands separate from the Man, whose seven "principles" are represented as follows:²

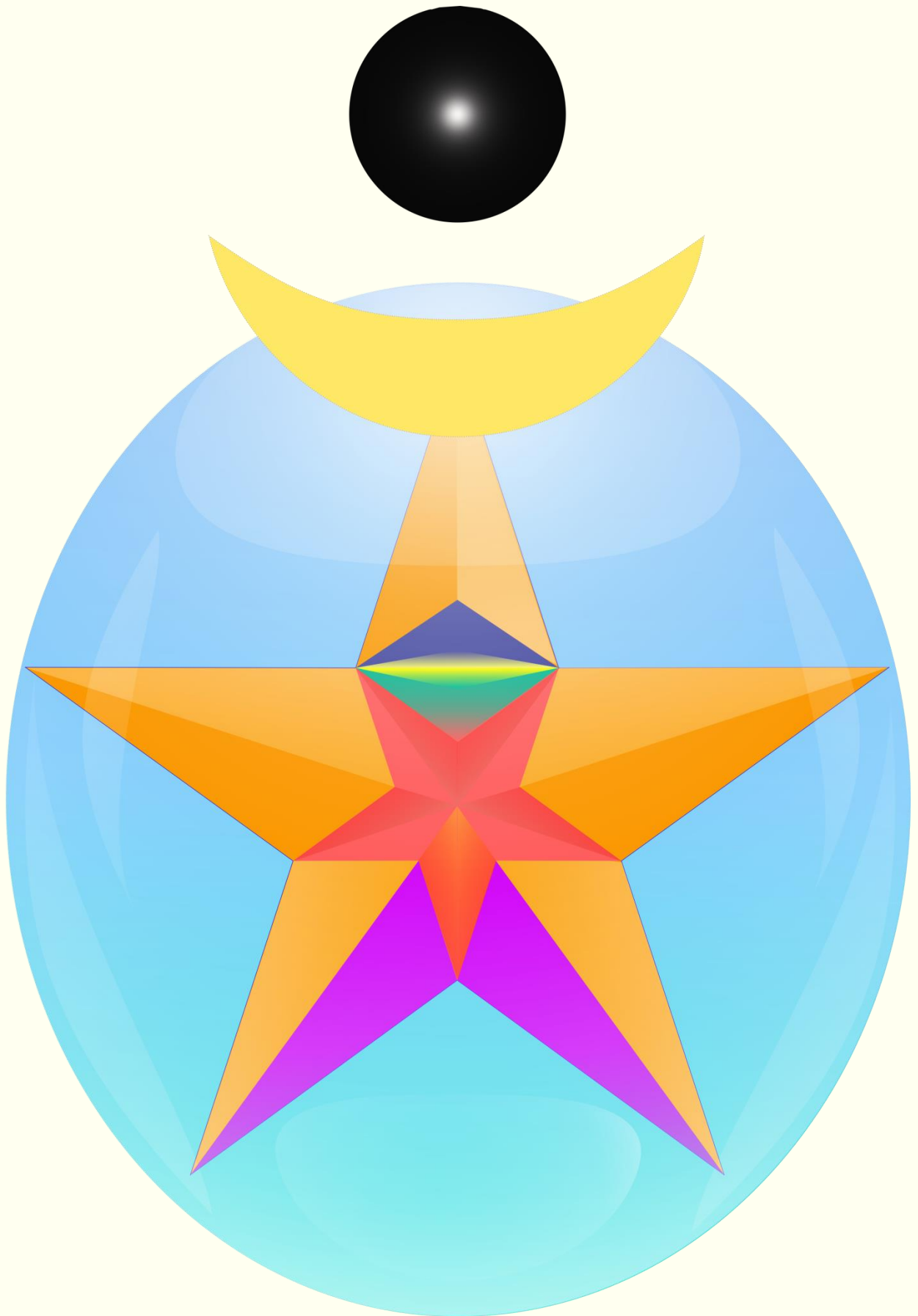
7	AURIC EGG, coloured Blue.
6	BUDDHI, coloured Yellow.
5b	The UPPER MANAS, represented as a triangle with its apex pointing upwards, coloured Indigo-Blue.
5a	The LOWER MANAS, represented by a triangle with its apex pointing downwards, coloured Green.
4	KĀMA, represented as a five-pointed star, with the "horns of evil" upwards, embracing the LOWER MANAS, coloured Blood-Red.
3	LINGA-ŚARĪRA, coloured Violet as the vehicle of PRĀNA (Orange), and partaking of KĀMA (Red) and occasionally of the AURIC ENVELOPE (Blue).
2	PRĀNA, Life, coloured Orange, the hue of the ascetic's robes.
1	STHŪLA- ŚARĪRA the Physical Body of Man, represented by the mĀyāvīc contour of the large five-pointed star within the AURIC EGG.

Students should adjust the exoteric enumeration of the order in Drawing 1, outlined above, according to the secret one as given in Diagram 2, p. 44.

¹ [See overleaf.]

² ["Thus man functions on, and responds to, seven distinct yet correlated *wave-lengths*, each of which corresponds to a specific plane or world of being while the One Cosmic Life-Consciousness, binding and permeating everything flows through all of them. . . . While man is built of 'materials' or 'stuffs' drawn from the Cosmic reservoir, yet he is not a mere bundle of substances and energies merely gathered together. Man is an intimately correlated *series of consciousness-centres*, and these are termed Monads. The essential or supreme Spiritual-Divine Monad is our ultimate source or root. It is continuously pouring forth streams of intelligence and life-substance which produce by their interacting energies the various 'knots' or foci of consciousness that are its children-monads, as it were." Note by Boris de Zirkoff, Editor of *H.P. Blavatsky Collected Writings*, Vol. XII (E.S. INSTRUCTION No. I) pp. 530-31.]

PART 3
THE INNER CONSTITUTION OF MAN



[Page 532, continuing from page 528]

These seven senses of ours correspond with every other septenate in nature and in ourselves. Physically, though invisibly, the human Auric Envelope (the amnion of the physical man in every age of life) has seven layers, just as Cosmic Space and our physical epidermis have. It is this aura which, according to our mental and physical state of purity or impurity either opens for us vistas into other worlds, or shuts us out altogether from anything but this three-dimensional world of matter.

Each of our seven physical senses (two of which are still unknown to profane science), and also our seven states of consciousness — viz:

- 1 Waking;
- 2 Waking-dreaming;
- 3 Natural sleeping;
- 4 Induced or trance sleep;
- 5 Psychic;
- 6 Super-psychic;
- 7 Purely spiritual,

— corresponds with one of the seven cosmic planes, develops and uses one of the seven super-senses, and is connected directly, in its use on the terrestro-spiritual plane, with the cosmic and divine centre of force that gave it birth, and which is its direct creator. Each is also connected with, and under the direct influence of, one of the seven Sacred Planets.¹ These belonged to the Lesser Mysteries, whose followers were called *Mystai*² (the veiled), seeing that they were allowed to perceive things only through a mist, as it were “with the eyes closed”; while the Initiates or “Seers” of the Greater Mysteries were called *Epoptai*³ (those who see things unveiled).⁴ It was the latter only who were taught the true Mysteries of the Zodiac and the relations and correspondences between its twelve signs (two secret) and the ten human orifices. The latter are now of course ten in the female, and only nine in the male; but this is merely an external difference. In the second volume of *The Secret Doctrine* it is stated that till the end of the Third Root-Race (when androgynous man separated into male and female) the ten orifices existed in the hermaphrodite, first potentially, then functionally. The evolution of the human embryo shows this. For instance, the only opening formed at first is the buccal cavity, “a *cloaca* communicating with the anterior extremity of the intestine.” This becomes later the mouth and the posterior orifice: the Logos differentiating and emanating gross matter on the lower plane, in occult parlance. The difficulty which some students will experience in reconciling the correspondences between the Zodiac and the orifices can be easily explained. Magic is coëval with the Third Root-Race, which began by creating through *Kriyāśakti* and

¹ See *The Secret Doctrine*, Vol. I, pp. 572-74.

² [*Μύσται*]

³ [*Επόπται*]

⁴ [See excerpt on the outer senses and gunas from G. de Purucker's *Fountain-Source of Occultism*, pp. 240-43, reprinted in *Blavatsky Collected Writings*, (E.S. INSTRUCTION No. I) XII pp. 538-41.]

ended by generating its species in the present way.¹ Woman being left with the full or perfect cosmic number 10 (the divine number of Jehovah), was deemed higher and more spiritual than man. In Egypt, in days of old, the marriage service contained an article that the woman should be the “lady of the lord,” and real lord over him, the husband pledging himself to be “obedient to his wife” for the production of alchemical results such as the elixir of life and the philosopher’s stone, for the *spiritual* help of the woman was needed by the male alchemist. But woe to the alchemist who should take this in the dead-letter sense of *physical* union. Such sacrilege would become black magic and be followed by certain failure. The true alchemist of old took *aged* women to help him, carefully avoiding the young ones; and if any of them happened to be married they treated their wives for months both before and during *operations* as sisters.

The error of crediting the ancients with knowing only ten of the Zodiacal signs is explained in *Isis Unveiled*.² The ancients did know of twelve, but viewed these signs differently from ourselves. They took neither Virgo nor Scorpio singly into consideration, but regarded them as two in one, since they were made to refer directly and symbolically to the primeval dual man and his separation into sexes. During the reformation of the Zodiac, Libra was added as the twelfth sign, though it is simply an equilibrating sign, at the turning-point — the mystery of separated man.

Let the student learn all this well. Meanwhile let us recapitulate what has been said.

Initiates, saints, and pure men can help others as well as themselves in their hour of need with the aid of the God within, when enabled to act on the outward plane.

① Each human being is an incarnation of his God — in other words, one with his “Father in Heaven,” just as Jesus, an Initiate, is made to say. As many men on earth, so many Gods in Heaven; and yet these Gods are in reality One, for at the end of every period of activity, they are withdrawn like the rays of the setting sun into the Parent Luminary, the Non-Manifested Logos,³ which in its turn is merged into the One Absolute. Shall we call these “Fathers” of ours, whether individually or collectively and under any circumstances, our *personal God*? Occultism answers, *Never*. All that an average man can know of his “Father” is what he knows of himself, through and within himself. The Soul of his “Heavenly Father” is incarnated in him. This Soul is himself, if he is successful in assimilating the divine individuality while in his physical animal shell. As to the Spirit thereof, as well expect to be heard by the Absolute. Our prayers and supplications are vain, unless to potential words we add potent acts, and make the aura which surrounds each one of us so pure and divine that the God within us may act outwardly, or in other words, become as it were an extraneous Potency. Thus have Initiates, Saints and very holy and pure men been enabled to help others as well as themselves in the hour of need, and produce what are foolishly called “miracles,” each by the help and with the aid of the God within himself, which he alone has enabled to act on the outward plane.

¹ See *The Secret Doctrine*, Vol. I, pp. 207 *et seq.*, and Vol. II, *passim*.

² See *Isis Unveiled*, Vol. II, pp. 456, 461, 465.

³ [First Logos]

Advanced students are invited to pronounce the Word before going to sleep, and first thing upon awakening.

② The word Āum or Ōm, which corresponds to the upper triangle, if pronounced by a very holy and pure man, will draw out or awaken, not only the less exalted potencies residing in the planetary spaces and elements, but even his Higher Self, or the “Father” within him. Pronounced by an averagely good man, in the correct way, it will strengthen him morally, especially if between two “Āums” he meditates intently on the Āum within him, concentrating all his attention upon the ineffable glory. But woe to the man who pronounces it after the commission of some far-reaching sin: he will thereby only attract to his own impure photosphere invisible presences and forces which could not otherwise break through the divine envelope. All the members of the Esoteric School, if earnest in their endeavour to learn, are invited to pronounce the divine word before going to sleep and the first thing upon awakening. The right accent, however, should be first obtained from one of the officers of the E.S.T.

Āum is the original of Amen. Now, Amen is not a Hebrew term, but, like the word Hallelujah, was borrowed by the Jews and Greeks from the Chaldees. The latter word is often found repeated in certain magical inscriptions upon cups and urns among the Babylonian and Ninivean relics. Amen does not mean “so be it” or “verily,” but signified in hoary antiquity almost the same as Āum. The Jewish Tannaïm (Initiates) used it for the same reason as the Āryan Adepts use Āum, and with a like success, the numerical value of AMeN in Hebrew letters being 91, the same as the full value of YHVH,¹ 26 and ADoNaY, 65, or 91. Both words mean the affirmation of the being, or existence of the sexless “Lord” within us.²

¹ *Jāh-Havāh*, or male-female on the terrestrial plane, as invented by the Jews, and now made out to mean Jehovah, but signifying in reality and literally, “giving being” and “receiving life.” [Consult “The Origin of Good and Evil” and “The Original Sin is a Jewish invention,” in our Black versus White Magic Series. — HvM]

² Students in the West have little or no idea of the forces that lie latent in Sound, the Ākāśic vibrations that may be set up by those who understand how to pronounce certain words. The Om, or the “*Om mani padme hūm*” are in spiritual affinity with cosmic forces, but without a knowledge of the natural arrangement, or of the order in which the syllables stand, very little can be achieved. “Om” is, of course, Aum, that may be pronounced as two, three or seven syllables, setting up different vibrations.

Now, letters, as vocal sounds, cannot fail to correspond with musical notes, and therefore with numbers and colours; hence also with Forces and Tattvas. He who remembers that the universe is built up from the Tattvas, will readily understand something of the power that may be exercised by vocal sounds. Every letter in the alphabet, whether divided into three, four, or seven septenaries, or forty-nine letters, has its own colour, or shade of colour. He who has learned the colours of the alphabetical letters, and the corresponding numbers of the seven, and the forty-nine colours and shades on the scale of planes and forces, and knows their respective order in the seven planes, will easily master the art of bringing them into affinity or interplay. But here a difficulty arises. The Senzar and Sanskrit alphabets, and other occult tongues, besides other potencies, have a number, colour and distinct syllable for every letter, and so had also the old Mosaic Hebrew. But how many of the E.S. know any of these tongues? When the time comes, therefore, it must suffice to teach the students the numbers and colours attached to the Latin letters only (N.B., as pronounced in Latin, not in Anglo-Saxon, Scotch, or Irish.) This, however, would be, at present, premature.

The colour and number of not only the planets but also the zodiacal constellations corresponding to every letter of the alphabet, are necessary to make any special syllable, and even letter, operative [see *The Voice of the Silence*, p. viii]. Therefore if a student would make Buddhi operative, for instance, he would have to intone the first words of the Mantra on the note *mi*. But he would have still further to accentuate the *mi*, and produce mentally the yellow colour corresponding to this sound and note, on every letter M in “*Om mani padme hūm*”; this, not because the note bears the same in the vernacular, Sanskrit, or even the Senzar, for it does not — but because the letter M follows the first letter, and is in this sacred formula also the seventh and the fourth. As Buddhi it is second; as Buddhi-Manas it is the second and third combined. — H.P.B. . . . *Blavatsky Collected Writings*, (E.S. INSTRUCTION No. III) XII pp. 642-52; Notes on Instructions I and II.]

Beginners, who cannot help going into crowds, are advised to wear either a ring containing some jewel of the colour of the presiding planet for the particular day of the week, or else of the metal sacred to it.

③ Esoteric Science teaches that every sound in the visible world awakens its corresponding sound in the invisible realms, and arouses to action some force or other on the occult side of nature. Moreover, every sound corresponds to a colour and a number (a potency spiritual, psychic or physical) and to a sensation on some plane. All these find an echo in every one of the so far developed elements and even on the terrestrial plane, in the Lives that swarm in the terrene atmosphere, thus prompting them to action.

Thus a prayer, unless pronounced *mentally* and addressed to one's "Father" in the silence and solitude of one's "closet," must have more frequently disastrous than beneficial results, seeing that the masses are entirely ignorant of the potent effects which they thus produce.¹ To produce good effects, the prayer must be uttered by "one who knows how to make himself heard in silence," when it is no longer a prayer but becomes a command. Why is Jesus shown to have forbidden his hearers to go to the public synagogues? Surely every praying man was not a hypocrite and a liar, nor a Pharisee who loved to be seen praying by people! He had a motive we must suppose: the same motive which prompts the experienced Occultist to prevent his pupils from going into crowded places now as then, from entering churches, séance-rooms, etc., unless they are in sympathy with the crowd.

There is one piece of advice to be given to beginners who cannot help going into crowds — one which may appear superstitious but which in the absence of occult knowledge will be found efficacious. As well known to good astrologers, the days of the week are not in the order of those planets whose names they bear. The fact is that the ancient Hindus and Egyptians divided the day into four parts, each day being under the protection (as ascertained by practical magic) of a planet; and every day, as correctly asserted by Dion Cassius, received the name of the planet which ruled and protected its first portion. Let the student protect himself from the "Powers of the Air" (Elementals) which throng public places, by wearing either a ring containing some jewel of the colour of the presiding planet, or else of the metal sacred to it. But the best protection is a clear conscience and a firm desire of benefiting Humanity.



¹ [Consult "Prayer is mental utterance in secret," in our Down to Earth Series. — HvM]

Planets, days of the week, and their corresponding colours and metals.

From *Blavatsky Collected Writings*, (E.S. INSTRUCTION No. I) XII pp. 536-38.

In the accompanying Diagram 2,¹ the days of the week do not stand in their usual order, though they are placed in their correct sequence as determined by the order of the colours in the solar spectrum and the corresponding colours of their ruling planets. The fault of the confusion in the order of the days revealed by this comparison lies at the door of the early Christians. Adopting from the Jews their lunar months, they tried to blend them with the solar planets, and so made a mess of it; for the order of the days of the week, as it now stands does not follow the order of the planets.

Now the ancients arranged the planets in the following order: Moon, Mercury, Venus, Sun, Mars, Jupiter, Saturn, counting the Sun as a planet for exoteric purposes. Again, the Egyptians and Indians, the two oldest nations, divided their day into four parts, each of which was under the protection and rule of a planet. In course of time each day came to be called by the name of that planet which ruled its first portion — the morning. Now, when they arranged their week, the Christians proceeded as follows: they wanted to make the day of the Sun or Sunday, the seventh, so they named the days of the week by taking every fourth planet in turn, *e.g.*, beginning with the Moon (Monday), they counted thus — Moon, Mercury, Venus, Mars: thus Tuesday, the day whose first portion was ruled by Mars, became the second of the week; and so on. It should be remembered also that the Moon, like the Sun, is a substitute for a secret planet.

The present division of the solar year was made several centuries later than the beginning of our era; and our week is not that of the ancients and the Occultists. The septenary division of the four parts of the lunar phases is as old as the world, and originated with the people who reckoned time by the lunar months. The Hebrews never used it, for they counted only the seventh day, the Sabbath, though the second chapter of *Genesis* seems to speak of it. Till the days of the Cæsars there is no trace of a week of seven days among any nation save the Hindus. From India it passed to the Arabs, and reached Europe with Christianity. The Roman week consisted of eight days, and the Athenian of ten.² Thus one of the numberless contradictions and fallacies of Christendom is the adoption of the Indian septenary week of the lunar reckoning and the preservation at the same time of the mythological names of the planets.

Nor do modern Astrologers give the correspondences of the days and planets and their colours correctly; and while Occultists can give good reason for every detail of their own tables of colours, etc., it is doubtful whether the Astrologers can do the same.

¹ [Hitherto secret correspondences of Days, Planets, and Colours presented overleaf.]

² J.M. Ragon, *Notice historique sur le calendrier*, etc., Paris, 1842

DIAGRAM 2. HITHERTO SECRET CORRESPONDENCES OF DAYS, PLANETS, AND COLOURS

A T M A N

Number ¹	Metal	Planet	Human Principle ²	Day of the Week	Colour	Sound ³	
						Sanskrit	Italian
1 And Number 10. ⁴ Physical Man's Keynote	Iron	Mars ♂ The Planet of Generation	Kama-Rupa The vehicle or seat of the animal instincts and passions	Tuesday Dies Martis, or Tiw	Red	Sa	Do
2 Life Spiritual and Life Physical	Gold	The Sun ☉ The Giver of life physically. Spiritually and esoterically, the substitute for the inter-Mercurial Planet, a sacred and secret Planet with the ancients.	Prana, or Jiva Life	Sunday Dies Solis, or Sun	Orange	Ri	Re
3 Buddhi is between Atman and Manas, and one with the seventh, or Auric Envelope, the Devachanic Triad.	Mercury Mixes with Sulphur, as Buddhi is mixed with the Flame of Spirit. (See alchemical definitions)	Mercury ♃ The Messenger and the Interpreter of the Gods.	Buddhi Spiritual Soul, or Atmic Ray; vehicle of Atman.	Wednesday Dies Mercurii, or Woden. Day of Buddha in the South, and of Woden in the North, Gods of Wisdom.	Yellow	Ga	Mi
4 The middle principle, between the purely material and purely spiritual triads. The conscious part of the animal man.	Lead	Saturn ♄	Kama-Manas The Lower Mind, or Animal Soul	Saturday Dies Saturni, or Saturn	Green	Ma	Fa
5	Tin	Jupiter ♃	Auric Envelope [Atmic Aura]	Thursday Dies Jovis, or Thor	Blue	Pa	Sol
6	Copper When alloyed becomes Bronze, the dual principle.	Venus ♀ The Morning and the Evening Star	Manas The Higher Mind, or Human Soul	Friday Dies Veneris, or Frige	Indigo	Da	La
7 Contains in itself the reflection of the Septenary Man	Silver	The Moon ☾ The Parent of the Earth	Linga-Sharira The Astral Double of Man The Parent of the Physical Man	Monday Dies Lunæ, or Moon	Violet	Ni	Si

¹ Atman is no Number, and correspond to no visible Planet, for it proceeds from the [Central] Spiritual Sun; nor does it bear any relation either to Sound, Colour, or the rest, for it includes them all.

² As the Human Principles have no Numbers *per se*, but only *correspond* to Numbers, Sounds, Colours, etc., they are not enumerated here in the order used for exoteric purposes.

³ Musical scale gamut.

⁴ These correspondences are from the Objective, Terrestrial Plane.

A little experiment to find out your ray.

Get wool of the seven colours: wind round the annular finger of the left hand a piece corresponding to the colour of the day, while meditating, and record the results. This is to discover the ray to which the student belongs.¹

To close this first Instruction let me say that those who have honoured me with their confidence by taking the pledge must in all necessity be separated into two broad divisions;

- Those who have not quite rid themselves of the usual sceptical doubts, but who long to ascertain how much truth there may be in the claims of the Occultist; and
- Those others who, having freed themselves from the trammels of materialism and relativity, feel that true and real bliss must be sought only in the knowledge and personal experience of that which the Hindu philosopher calls the Brahma-Vidyā, and the Buddhist Arhat the realization of Adi-Buddha, the primeval Wisdom.

Let the former pick out and study from the Instructions only those explanations of the phenomena of life which profane science is unable to give them. Even with such limitations, they will find by the end of a year or two that they will have learned more than all their universities and colleges can teach them. As to the sincere believers, they will be rewarded by seeing their faith transformed into knowledge. True knowledge is of Spirit and in Spirit alone, and cannot be acquired in any other way except through the reign of the higher mind, the only plane from which we can penetrate the depths of the all-pervading Absoluteness. He who carries out only those laws established by human minds, who lives that life which is prescribed by the code of mortals and their fallible legislation, chooses as his guiding star a beacon which shines on the ocean of Māyā, or temporary delusions, and lasts for but one incarnation. These laws are necessary for the life and welfare of physical man alone. He has chosen a pilot who directs him through the shoals of one existence, a master who parts with him, however, on the threshold of death. How much happier that man who, while strictly performing on the temporary objective plane the duties of daily life, carrying out each and every law of his country, and rendering, in short, to Cæsar what is Cæsar's, leads in reality a spiritual and permanent existence, a life with no breaks of continuity, no gaps, no interludes, not even those periods which are the halting places of the long pilgrimage of purely spiritual life. All the phenomena of the lower human mind disappear like the curtain of a proscenium, allowing him to live in the region beyond it, the plane of the noumenal, the one reality. If man by suppressing, if not destroying, his selfishness and personality, only succeeds in knowing himself as he is behind the veil of physical Māyā, he will soon stand beyond all pain, all misery, and beyond all the wear and tear of change, which is the chief originator of

¹ H.J. Spierenburg (Comp. & Ed.) *The Inner Group Teachings of H.P. Blavatsky*. San Diego: Point Loma Publications, Inc., 1995 (2nd ed.); p. 5. [Meeting No. I, 20th August 1890]

pain. Such a man will be physically of matter, he will move surrounded by matter, and yet he will live beyond and outside it. His body will be subject to change, but he himself will be entirely without it, and will experience everlasting life even while in temporary bodies of short duration. All this may be achieved by the development of unselfish universal love of Humanity, and the suppression of personality, or *selfishness*, which is the cause of all sin, and consequently of all human sorrow.¹

H. P. B. .’.



William Quan Judge on Diagram 2.

The Auric Egg is man’s seventh and highest principle.²

Question 6. What is the relationship of the Esoteric Seventh principle to that principle which is derived from the violet sub-ray of the Violet Hierarchy of Nature?

Some students, although warned to the contrary, took certain numbers on Diagram 2³ and said the Linga-Śarīra is the esoteric seventh principle. But on the whole the question was well answered.

The A.E. is the esoteric seventh principle. The Linga-Śarīra is derived from the violet sub-ray of the Violet Hierarchy.⁴ The relation is that of transitory emanation to eternal basic principle. The essence of the Linga-Śarīra is derived from the Violet Hierarchy, but its individual colouring, nature, and form are furnished by the A.E. and the tānhic elementals or essence of former skandhas.⁵

¹ [Consult “Cause of sin and suffering,” in our Black versus White Magic Series. — HvM]

² [Note to Students: “The seventh principle, or rather its essence, belongs to the *seventh* state of [undifferentiated] matter, *i.e.*, a state which may be viewed in our mundane conceptions as pure spirit.” *Blavatsky Collected Writings*, (FOOTNOTES TO “HIEROSOPHY AND THEOSOPHY”) IV p. 558]

³ [Hitherto secret correspondences of Days, Planets, and Colours, p. 44]

⁴ [See Diagram 3. Colours of the Septenary Hierarchy and its Sub-Divisions, p. 74.]

⁵ Dara Eklund (*Comp.*). *Echoes of the Orient: The Writings of William Quan Judge*. 2nd ed. Pasadena: Theosophical University Press: Vol. III, 2010; ANSWERS TO CORRESPONDENCE; p. 405.

Part 4

The True Colours of Man

Esoteric Section Instruction No. II

Strictly private and confidential

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on demand to the Agent of the Head of E.S.T.**

Helena Petrovna Blavatsky on Diagram 2.

From Blavatsky Collected Writings, (E.S. INSTRUCTION No. II) XII pp. 542-51.

In view of the abstruse nature of the subjects dealt with, the present Instruction will begin with an explanation of some points which remained obscure in the preceding one, as well as some statements in which there was an appearance of contradiction.

Astrologers, of whom there are many among the Esotericists, are likely to be puzzled by some statements distinctly contradicting their teachings; whilst those who know nothing of the subject may perhaps find themselves opposed at the outset by those who have studied the exoteric systems of the Kabbalah and Astrology. For, let it be distinctly known, nothing of that which is printed broadcast, and available to every student in public libraries or museums, is really esoteric, but is either mixed with deliberate “blinds,” or cannot be understood and studied with profit without a complete glossary of occult terms.

The following teachings and explanations, therefore, may be useful to the student in assisting him to formulate the teaching given in the preceding Instruction [No. I].

In Diagram 1,¹ it will be observed that the 3, 7, and 10 centres are respectively as follows:

¹ [The Divine Pedigree of Man, p. 25]

The 3 pertain to the spiritual world of the Absolute, and therefore to the three higher principles in Man.

The 7 belong to the spiritual, psychic and physical worlds and to the body of man. Physics, metaphysics, and *hyper-physics* are the triad that symbolizes man on this plane.

The 10, or the sum total of these, is the Universe as a whole, in all its aspects, and also its Microcosm — Man, with his ten orifices.

Laying aside, for the moment, the Higher Decad (Kosmos) and the Lower Decad (Man), the first three numbers of the separate sevens have a direct reference to the Spirit, Soul and Auric Envelope of the Human Being, as well as to the Higher Super-sensual World. The lower four, or the four aspects, belong to Man also, as well as to the Universal Kosmos, the whole being synthesized by the Absolute.

If these three discrete or distributive degrees of being be conceived, according to the symbology of all the Eastern religions, as contained in one Ovum, or EGG, the name of that EGG will be Svabhāva,¹ or the ALL-BEING on the manifested plane. This Universe has, in truth, neither centre nor periphery; but in the individual and finite mind of man it has such a definition, the natural consequences of the limitations of human thought.

In Diagram 2,² as already stated therein, no notice need be taken of the numbers used in the left-hand column, as these refer only to the Hierarchies of the Colours and Sounds on the metaphysical plane, and are not the characteristic number of the human principles or of the planets. The human principles elude enumeration, because each man differs from every other, just as no two blades of grass on the whole earth are absolutely alike. Numbering is here a question of spiritual progress and the natural predominance of one principle over another. With one man it may be Buddhi that stands as number one; with another, if he be a bestial sensualist, the Lower Manas. With one, the physical body, or perhaps Prāna (the life-principle) will be on the first and highest plane, as would be the case in an extremely healthy man, full of vitality; with another it may come as the sixth or even seventh downward. Again, the colours and metals corresponding to the planets and human principles, as will be observed, are not those known exoterically to modern Astrologers and Western Occultists.

Let us see whence the modern Astrologer got his notions about the correspondence of planets, metals and colours. And here we are reminded of the modern Orientalist, who, judging on appearances, credits the ancient Akkadians (and also the Chaldeans, Hindus and Egyptians) with the crude notion that the Universe, and in like manner the earth, was like an inverted, bell-shaped bowl! This he demonstrates by pointing to the symbolical representations of some Akkadian inscriptions and to the Assyrian carvings. It is, however, no place here to explain how mistaken is the Assyriologist, for all such representations are simply symbolical of the *Khargak kurra*, the

¹ [Consult “Svabhava and Svayambhu,” in our Confusing Words Series. — HvM]

² [Hitherto secret correspondences of Days, Planets, and Colours, p. 44]

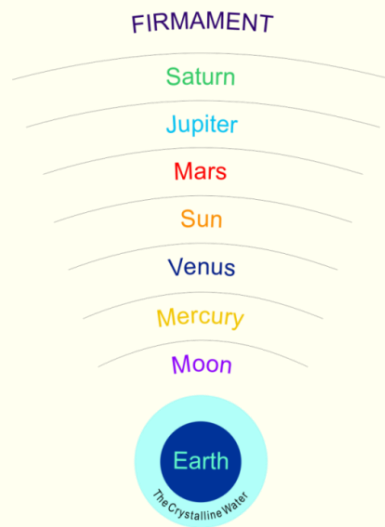
World-Mountain, or Meru, and relate only to the North Pole, the land of the Gods.¹ Now, the Assyrians arranged their *exoteric* teaching about the planets and their correspondences as follows:

Assyrian Astrology – exoteric correspondences.

Planet	Metal	Colour	Solar day ²
1. Saturn	Lead	Black	Saturday ³
2. Jupiter	Tin	White, but as often Purple or Orange	Thursday
3. Mars	Iron	Red	Tuesday
4. Sun	Gold	Yellow-Golden	Sunday
5. Venus	Copper	Green or Yellow	Friday
6. Mercury	Quicksilver	Blue	Wednesday
7. Moon	Silver	Silver-White	Monday

This is the arrangement now adopted by Christian Astrologers, with the exception of the order of the days of the week, of which, by associating the solar planetary names with the lunar weeks, they have made a sore mess, as has been already shown in Instruction I. This is the Ptolemaic geocentric system, which represents the Universe as in the following diagram, showing our Earth in the centre of the Universe and the Sun a planet, the fourth in number:

The Seven Heavens



¹ See *The Secret Doctrine*, Vol. II, p. 357.

² Of the week.

³ Whence Sabbath, in honour of Jehovah.

And if the Christian chronology and order of the days of the week are being daily denounced as being based on an entirely wrong astronomical foundation, it is high time to begin a reform also in Astrology built on such lines, and coming to us entirely from the Chaldean and Assyrian exoteric mob.

But the correspondences given in our Instructions are purely esoteric. For this reason it follows that when the planets of the solar system are named or symbolized (as in Diagram 2),¹ it must not be supposed that the planetary bodies themselves are referred to, except as types on a purely physical plane of the septenary nature of the psychic and spiritual worlds. A material planet can correspond only to a material something. Thus when Mercury is said to correspond to the right eye it does not mean that the objective planet has any influence on the right optic organ, but that both stand rather as corresponding mystically through Buddhi. Man derives his Spiritual Soul (Buddhi) from the essence of the Mānasaputras, the Sons of Wisdom, who are the Divine Beings (or Angels) ruling and presiding over the planet Mercury.

Esoterically, the right eye corresponds with Soul Wisdom or Inner Knowledge; the left, with mere head learning.²

In the same way Venus, Manas and the left eye are set down as correspondences. Exoterically there is, in reality, no such association of physical eyes and physical planets; but esoterically there is; for the right eye is the “Eye of Wisdom,” *i.e.*, it corresponds magnetically with that occult centre in the brain which we call the “Third Eye”³ while the left corresponds with the intellectual brain, or those cells which are the organ on the physical plane of the thinking faculty. The Kabbalistic triangle of Kether, Hokhmāh and Bināh shows this. Hokhmāh and Bināh, or Wisdom and Intelligence, the Father and the Mother, or, again, the Father and Son, are on the same plane and react mutually on one another.

The Spiritual Man corresponds directly with the “coloured circles” of the Divine Prism which emanate from the One Infinite White Circle; the physical man emanates from the Sephiroth of the Kabbalah — the “voices” or “sounds” of Eastern Philosophy. The latter, however, are lower than colours.

When the individual consciousness is turned inward a conjunction of Manas and Buddhi takes place. In the spiritually regenerated Man this conjunction is permanent, the Higher Manas clinging to Buddhi beyond the threshold of Devachan, and the Soul, or rather the Spirit, which should not be confounded with Ātman (the Super-Spirit), is then said to have the “Single Eye.” Esoterically, in other words, the “Third Eye” is active. Now Mercury is called Hermes, and Venus Aphrodite, and thus their conjunction in man on the psycho-physical plane gives him the name of the Hermaphrodite, or Androgyne. The absolutely Spiritual Man is, however, entirely disconnected from sex.

The Spiritual Man corresponds directly with the higher “coloured circles,” the *Divine Prism* which emanates from the One Infinite White Circle; while

¹ [Hitherto secret correspondences of Days, Planets, and Colours, *p.* 44]

² [Cf. “The Voice of the Silence - *tr.* Blavatsky,” in our Higher Ethics and Devotion Series. — HvM]

³ See *The Secret Doctrine*, Vol. II, *pp.* 288 *et seq.*

The physical man emanates from the Sefhīrōth, which are the *Voices* or *Sounds* of Eastern Philosophy.

And these “Voices” are lower than the “Colours,” for they are the seven lower Sefhīrōth, or the objective Sounds, *seen*, not *heard*, as the *Zohar* (ii, 81, 6) shows, and even the Old Testament also. For, when properly translated, verse 18 of chapter xx, *Exodus*, would read:

“And the people *saw* the Voices [or Sounds, not the “thunderings,” as now translated]”¹

— and these Voices or Sounds are the Sefhīrōth.²

The lower Sephiroth are the seven physical planets. Our triple physical Sun, personified by the Upper Triad, is the Sephirothal Crown.

In the same way the right and left nostrils, into which is breathed the “Breath of Lives,”³ are here said to correspond with the Sun and Moon, as Brahmā-Prajāpati and Vāch, or Osiris and Isis, are the parents of the natural life. This Quaternary, *viz.*, two eyes and two nostrils, Mercury and Venus, Sun and Moon, constitutes the Kabbalistic Guardian Angels of the Four Corners of the Earth. It is the same in the Eastern esoteric philosophy, which, however, adds that the Sun is not a planet, but the central star of our system, and the Moon a dead planet, from which all the principles are gone, both being substitutes, the one for an invisible intra-Mercurial planet, and the other for a planet which seems to have now altogether disappeared from view.

The real Sephiroth are the Four Maharajas of the Secret Doctrine: Sun, Moon, Mercury, and Venus.

These are the Four Mahārājas of *The Secret Doctrine*,⁴ the “Four Holy Ones” connected with Karma and Humanity, Kosmos and Man, in all their aspects. They are: the Sun, or its substitute Michael; Moon, or substitute Gabriel; Mercury, Raphael; and Venus, Uriel. It need hardly be said here again that the planetary bodies themselves, being only physical symbols, are not often referred to in the Esoteric System, but, as a rule, their cosmic, psychic, physical and spiritual forces are symbolized under these names. In short, it is the seven physical planets, which are the lower Sefhīrōth of the Kabbalah and our *triple* physical Sun whose reflection only we see, which is symbolized, or rather personified, by the Upper Triad, or Sefhīrōthal Crown. All this will be demonstrated.⁵

¹ [Cf. “And all the people perceived the thundering, and the flashes, and the voice of the trumpet, and the mountain smoking; and all the people feared and stood afar off.” Septuagint, *tr.* Brenton]

² A. Franck, *La Kabbale, ou la philosophie religieuse des Hébreux*, Paris, Hachette, 2nd ed., p. 314

³ *Genesis* ii, 7

⁴ Vol. I, p. 122

⁵ Meanwhile we point out for confirmation Origen’s works, who says that “the seven ruling daimons” (genii or planetary rulers) are Michael, the Sun (the lion-like); the second in order, the Bull, Jupiter or Suriel, etc. [*Contra Celsum* VI, § xxx] and all these, the “Seven of the Presence,” are the Sefhīrōth. The Sefhīrōthal Tree is the Tree of the Divine Planets as given by Porphyry, or Porphyry’s Tree, as it is usually called.

Students should add to the exoteric enumeration of the order in Drawing 1 the secret one, as given in Diagram 2.

Then, again, it will be well to point out that the numbers attached to the psychic principles in Diagram 1¹ appear the reverse of those in Drawing 1. This, again, is because numbers in this connection are purely arbitrary, changing with every school. Some schools count three, some four, some six, and others seven, as do all the Buddhist Esotericists. In Drawing 1, the numbers of the principles disagree with the numbers used in Diagram 1,² simply because the first are those hitherto used in the semi-exoteric teachings of Theosophy, for instance in *Esoteric Buddhism*. As said in *The Secret Doctrine*,³ since the fourteenth century the Esoteric School has been divided into two departments, one for the inner Lanoos, or higher Chelas, the other for the outer circle, or lay Chelas. Mr. Sinnett was distinctly told in the letters he received from one of the Gurus that he could not be taught the real Esoteric Doctrine given out only to the pledged Disciples of the Inner Circle. Therefore, it would perhaps simplify matters if each student would add to the exoteric enumeration of the order in Drawing 1 the secret one as given in Diagram 2.⁴ But even that would require special study. The numbers and principles do not go in regular sequence, like the skins of an onion, but the student must work out for himself the number appropriate to each of his principles, when the time comes for him to enter upon practical study. The above will suggest to the student the necessity of knowing the principles by their names and their appropriate faculties apart from any system of enumeration, or by association with their corresponding centres of action, colours, sounds, etc., until these become inseparable.

The old and familiar mode of reckoning the principles, given in *The Theosophist* and *Esoteric Buddhism*, leads to another apparently perplexing contradiction, though it is really none at all. In Drawing 1, it will be seen that the principles numbered 3 and 2, viz., Linga-Śarīra and Prāna, or Jīva, stand in the reverse order to that given in Diagram 1. A moment's consideration will suffice to explain the apparent discrepancy between the exoteric enumeration, as printed in Drawing 1, and the esoteric order given in Diagram 1. For in Diagram 1, Linga-Śarīra is defined as the vehicle of Prāna, or Jīva, the life-principle, and as such must, on the esoteric plane, of necessity be inferior to Prāna, not superior as the exoteric enumeration in Drawing 1 would suggest.

The coloured part of the Drawing is profoundly esoteric, but the old and more familiar exoteric enumeration has been used to force upon the attention of the student the fact that the principles do not stand one above the other, and thus cannot be taken in numerical sequence, their order depending upon the superiority and predominance of one or another principle, and therefore differing in every man.

¹ [The Divine Pedigree of Man, p. 25]

² [The Constitution of Man (semi-exoteric), p. 38]

³ Vol. I, p. 122

⁴ [Hitherto secret correspondences of Days, Planets, and Colours, p. 44]

Prana is the father of the physical body, linga-sharira is the mother.

The Linga-Śarīra is the double, or protoplasmic antetype of the body, which is its image. It is in this sense that it is called in Diagram 2 the parent of the physical body, *i.e.*, the mother by conception of Prāna, the father. This idea is conveyed in the Egyptian mythology by the birth of Horus, the child of Osiris and Isis, although, like all sacred Mythoi, this has both a threefold spiritual, and a sevenfold psycho-physical application. To close the subject, Prāna, the life-principle, can, in sober truth, have no number, as it pervades every other principle, or the human total. Each number of the seven would thus be naturally applicable to Prāna-Jīva exoterically as it is to the Auric Body esoterically. As Pythagoras showed, Kosmos was produced not *through* or *by* number, but geometrically, *i.e.*, following the proportions of numbers.

Order of man’s principles in Drawing 1, adjusted as instructed in Diagram 2.¹

Semi-Exoteric	Esoteric	Sound	Metal	Planet	Solar Day
7. Auric Egg	1. Kama-Rupa	Do	Iron	Mars	Tuesday
6. Buddhi	2. Prana or Jiva	Re	Gold	The Sun	Sunday
5. Dual Manas	3. Buddhi	Mi	Mercury	Mercury	Wednesday
4. Kama-Rupa	4. Lower-Manas	Fa	Lead	Saturn	Saturday
3. Linga-Sharira	5. Auric Egg	Sol	Tin	Jupiter	Thursday
2. Prana or Jiva	6. Upper Manas	La	Copper	Venus	Friday
1. Sthula-Sharira	7. Linga-Sharira	Si	Silver	Moon	Monday

The seven prismatic colours are direct emanations from the Seven Hierarchies of Compassion, each of which is the creator and source of the corresponding human principle.

To those who are unacquainted with the exoteric astrological natures ascribed in practice to the planetary bodies, it may be useful if we set them down here after the manner of Diagram 2, in relation to their domain over the human body, colours, metals, etc., and explain at the same time why genuine Esoteric Philosophy differs from the astrological claims.

¹ [Hitherto secret correspondences of Days, Planets, and Colours, p. 44]

Kabbalistic Astrology – semi-esoteric correspondences.

Planet	Day	Metal	Body parts	Colour
Saturn ♄	Saturday	Lead	Right Ear, Knees, and Bony System.	Black ¹
Jupiter ♃	Thursday	Tin	Left Ear, Thighs, Feet, and Arterial System.	Purple ²
Mars ♂	Tuesday	Iron	Forehead and Nose, the Sex-functions, and Muscular System.	Red
Sun ☉	Sunday	Gold	Right Eye, Heart, and Vital Centres.	Orange ³
Venus ♀	Friday	Copper	Chin and Cheeks, Neck and Reins, and Venous System.	Yellow ⁴
Mercury ☿	Wednesday	Quicksilver	Mouth, Hands, Abdominal Viscera, and Nervous System.	Dover or Cream ⁵
Moon ☾	Monday	Silver	Breasts, Left Eye, and the Fluidic System, Saliva, Lymph, etc.	White ⁶

¹ Esoterically, green, there being no black in the prismatic ray.

² Esoterically, light blue. As a pigment, purple is a compound of red and blue and in Eastern Occultism blue is the spiritual essence of the colour purple, while red is its material basis. In reality, Occultism makes Jupiter blue because he is the son of Saturn, which is green, and light blue as a prismatic colour contains a great deal of green. Again, the Auric Body will contain much of the colour of the Lower Manas if the man is a material sensualist, just as it will contain much of the darker hue if the Higher Manas has preponderance over the Lower.

³ Esoterically, the Sun cannot correspond with the eye, nose, or any other organ, since, as explained, it is no planet, but a central star. It was adopted as a planet by the post-Christian Astrologers, who had never been initiated. Moreover, the true colour of the Sun is blue, and it appears yellow only owing to the effect of the absorption of vapours (chiefly metallic) by its atmosphere. All is Māyā on our Earth.

⁴ Esoterically, indigo or dark blue, which is the complement of yellow in the prism. Yellow is a simple or primitive colour. Manas being dual in its nature, as is its sidereal symbol, the planet Venus, which is both the morning and evening star, the difference between the higher and the lower principles of Manas, whose essence is derived from the Hierarchy ruling Venus, is denoted by the dark blue and green. Green, the Lower Manas, resembles the colour of the solar spectrum which appears between the yellow and dark blue, the Higher Spiritual Manas. Indigo is the intensified colour of the heaven or sky, to denote the upward tendency of Manas towards Buddhi, or the heavenly Spiritual Soul. This colour is obtained from the *indigofera tinctoria*, a plant of the highest occult properties in India, much used in White Magic, and occultly connected with copper. This is shown by the indigo assuming a coppery lustre, especially when rubbed on any hard substance. Another property of the dye is that it is insoluble in water and even in ether, being lighter in weight than any known liquid. No symbol has ever been adopted in the East without being based on a logical and demonstrable reason. Therefore Eastern symbologists from the earliest ages have connected the spiritual and animal minds of man, the one with dark blue (Newton's indigo), or true blue, free from green; and the other with pure green.

⁵ Esoterically, yellow, because the colour of the Sun is orange, and Mercury now stands next to the Sun, in distance, as it does in colour. The planet for which the Sun is a substitute was still nearer the Sun than Mercury now is, and was one of the most secret and highest Planets. It is said to have become invisible at the close of the Third Race.

⁶ Esoterically, violet, because perhaps violet is the colour assumed by a ray of sunlight when transmitted through a very thin plate of silver, and also because the Moon shines upon the Earth with light borrowed from the Sun, as the human body shines with qualifications borrowed from its double — the aërial man. As the astral shadow starts the series of principles in man, on the terrestrial plane, up to the lower, animal Manas, so the violet ray starts the series of prismatic colours from its end up to green, both being, the one as a principle and the other as a colour, the most refrangible of all the principles and colours. Besides which there is the same great occult mystery attached to all these correspondences, both celestial and terrestrial bodies, colours, and sounds. In clearer words there exists the same law of relation between the Moon and the Earth, the astral and the living body of man, as between the violet end of the prismatic spectrum and the indigo and the blue. But of this more anon.

More! Each prismatic colour is the “Father of the Sound” which corresponds to it; Sound being the Word, or Logos, is its “Father-Thought.”

Thus it will be seen that the influence of the solar system in the exoteric Kabbalistic Astrology is by this method distributed over the entire human body, the primary metals, and the gradations of colour from black to white; but that Esotericism recognizes neither black nor white as colours, because it holds religiously to the seven solar or natural colours of the prism. Black and white are artificial tints. They belong to the Earth, and are only perceived by virtue of the special construction of our physical organs. White is the absence of all colours, and therefore no colour; black is simply the absence of light, and therefore the negative aspect of white. The seven prismatic colours are direct emanations from the Seven Hierarchies of Being, each of which 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 human principle. Each prismatic colour is called in Occultism the “Father of the Sound” which corresponds to it; sound being the Word, or the Logos, of its Father-Thought. This is the reason why sensitives connect every colour with a definite sound, a fact well recognized in modern science.¹ But black and white are entirely negative colours, and have no representatives in the world of subjective being.

Kabbalistic Astrology says that the dominion of the planetary bodies in the human brain also is defined thus:

There are seven primary groups of faculties, six of which function through the cerebrum, and the seventh through the cerebellum.

This is perfectly correct esoterically. But when it is further said that:

Saturn governs the devotional faculties; Mercury, the intellectual; Jupiter, the sympathetic; the Sun, the governing faculties; Mars, the selfish; Venus, the tenacious; and the Moon, the instincts;

— we say that the explanation is incomplete and even misleading. For, in the first place, the physical planets can rule only the physical body and the purely physical functions. All the mental, emotional, psychic and spiritual faculties are influenced by the occult properties of the scale of causes which emanate from the Hierarchies of the Spiritual Rulers of the planets, and not by the planets themselves. This scale, as given in Diagram 2,² leads the student to perceive in the following order:

- 1 Colour;
- 2 Sound;
- 3 The sound materializes into the spirit of the metals, *i.e.*, the metallic Elementals;
- 4 These materialize again into the physical metals;

¹ *e.g.*, Francis Galton's *Nature and Nurture*. [Title altered later to: *Inquiry into Human Faculty and its Development*, New York, 1883]

² [Hitherto secret correspondences of Days, Planets, and Colours, p. 44]

- 5 Then the harmonial and vibratory radiant essence passes into the plants, giving them colour and smell, both of which “properties” depend upon the rate of vibration of this energy per unit of time;
- 6 From plants it passes into the animals;
- 7 And finally culminates in the “principles” of man.

Thus the Creative Force produces colours, sounds, and numbers, in the shape of rates of vibration, which compound and dissociate atoms and molecules.¹

Thus we see the divine essence of our Progenitors in heaven circling through seven stages; spirit becoming matter, and matter returning to spirit. As there is sound in nature which is inaudible, so there is colour which is invisible, but which can be heard. The creative force, at work in its incessant task of transformation, produces colour, sound and numbers, in the shape of rates of vibration which compound and dissociate the atoms and molecules. Though invisible and inaudible to us in detail, yet the synthesis of the whole becomes audible to us on the material plane. It is that which the Chinese call the “Great Tone,” or *Kung*. It is, even by scientific confession, the actual tonic of nature, held by musicians to be the middle Fa on the keyboard of a piano. We hear it distinctly in the voice of nature, in the roaring of the ocean, in the sound of the foliage of a great forest, in the distant roar of a great city; in the wind, the tempest and the storm: in short, in everything in nature which has a voice or produces sound.² To the hearing of all who hearken, it culminates in a single definite tone, of an unappreciable pitch, which, as said, is the F, or Fa, of the diatonic scale. From these particulars, that wherein lies the difference between the exoteric and the esoteric nomenclature and symbolism will be evident to the student of Occultism. In short, Kabbalistic Astrology as practiced in Europe, is the semi-esoteric secret science, adapted for the outer and not the inner circle. It is, furthermore, often left incomplete and not infrequently distorted to conceal the real truth. While it symbolizes and adopts its correspondences on the mere appearances of things, esoteric philosophy, which concerns itself pre-eminently with the essence of things, accepts only such symbols as cover the whole ground, *i.e.*, such symbols as yield a spiritual as well as a psychic and physical meaning. Yet even Western Astrology has done excellent work, for it has helped to carry the knowledge of the existence of a Secret Wisdom throughout the dangers of Mediæval Ages and their dark bigotry up to the present day, when all danger has disappeared.

The order of the planets in exoteric practice is that defined by their geocentric radii, or the distance of their several orbits from the Earth as a centre, *viz.*: Saturn, Jupiter, Mars, Sun, Venus, Mercury and Moon. In the first three of these we find symbolized the celestial triad of supreme power in the physical manifested universe, or Brahmā, Vishnu and Śiva; while in the last four we recognize the symbols of the ter-

¹ [Consult “Adventures and Peregrinations of the Metaphysical Atom,” in our Secret Doctrine’s Third Proposition Series. — HvM]

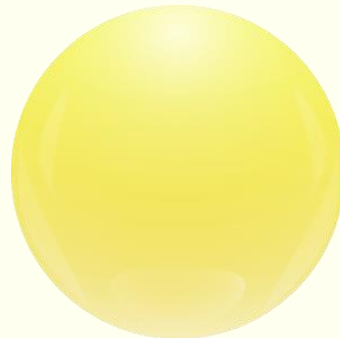
² [Cf. “The Voice of the Silence - *tr.* Blavatsky,” in our Higher Ethics and Devotion Series. Also, C.I.L. Rice’s *What is Music?* in our Down to Earth Series. — HvM]

restrial quaternary ruling over all natural and physical revolutions of the seasons, quarters of the day, points of the compass, and elements. Thus:

Who are the Four Maharajas of the Secret Doctrine?

Sun	Venus	Mercury	Moon
Spring	Summer	Autumn	Winter
Morning	Noon	Evening	Night
Youth	Adolescence	Manhood	Age
Fire	Air	Water	Earth
East	South	West	North

But Esoteric Science is not content with analogies on the purely objective plane of the physical senses, and therefore it is absolutely necessary to preface further teachings in this direction with a clear explanation of the real meaning of the word *Magic*.¹



¹ [Consult *Blavatsky Collected Writings*, (E.S. INSTRUCTION No. II) XII pp. 551-51. Full text under the title “Magic or Theurgy, purpose and pitfalls,” in our Buddhas and Initiates Series. — HvM]

Colours and sounds are associated with the Hierarchy of Compassion, the Manifested Logos.¹

From *Blavatsky Collected Writings*, (E.S. INSTRUCTION No. II) XII pp. 561-67.

Enough has been said to show that while for the Orientalists and profane masses the sentence, *Ōm Mani Padme Hūm*, means simply “O, the Jewel in the Lotus,” esoterically it signifies “O, my God within me.” Yes; there is a God in each human being, for man was and will re-become God. The sentence points to the indissoluble union between Man and the Universe. For the Lotus is the universal symbol of Kosmos as the absolute totality, and the Jewel is Spiritual man or God.

In the preceding Instruction, the correspondences between Colours, Sounds and “Principles” were given; and those who have read the second volume of *The Secret Doctrine* will remember that these seven principles are derived from the seven great Hierarchies of Angels or Dhyāni-Chohans, which are, in their turn, associated with Colours and Sounds, and form collectively the Manifested Logos.

In the eternal music of the spheres we find the perfect scale corresponding to the colours, and in the number, determined by the vibrations of colour and sound, which “underlies every form and guides every sound,” we find the summing-up of the Manifested Universe.

We may illustrate these correspondences by showing the relation of colour and sound to the geometrical figures which, as explained in *The Secret Doctrine*,² express the progressive stages in the manifestation of Kosmos.

But the student will certainly be liable to confusion, if, in studying the Diagrams, he does not remember two things:

- That, our plane being a plane of reflection, and therefore illusionary, *the various notations are reversed and must be counted from below upwards*. The musical scale begins from below upwards, commencing with the deep Do and ending with the far more acute Si.
- That Kāma-Rūpa (corresponding to Do in the musical scale), containing as it does all potentialities of matter, is necessarily the starting-point on our plane. Further, it commences the notation on every plane, as corresponding to the “matter” of that plane.



¹ [Consult “The Masque of Love,” in the homonymous Series. — HvM]

² Vol. I, p. 4 *et seq.*; Vol II, pp. 36 *et seq.*

Colours–sounds–numbers proceed from 1 to 7 and not from 7 to 1, as erroneously shown in the spectrum of the prismatic colours.¹

Again, the student must also remember that these notes have to be arranged in a circle, thus showing how Fa is the middle note of Nature. In short, musical notes, or Sounds, Colours and Numbers proceed from one to seven, and not from seven to one as erroneously shown in the spectrum of the prismatic colours, in which red is counted first: a fact which necessitated my putting the principles and the days of the week at random in Diagram 2.² The musical scale and Colours, according to the scale of vibrations, proceed from the world of gross matter to that of spirit thus:

The inner sequence of principles, colours, and musical notes.

	Principles	Colours	Notes	States of Matter
1	Chhāyā, Shadow, or Double	Violet	Si	Ether
2	Higher Manas, Spiritual Intelligence	Indigo	La	Critical State ³
3	Auric Envelope	Blue	Sol	Steam or Vapour
4	Lower Manas, or Animal Soul	Green	Fa	Critical State
5	Buddhi, or Spiritual Soul	Yellow	Mi	Water
6	Prāna, or Life-Principle	Orange	Re	Critical State
7	Kāma-Rūpa, the seat of Animal Life	Red	Do	Ice

Here again the student is asked to dismiss from his mind any correspondence between “principles” and numbers, for reasons already given. The esoteric enumeration cannot be made to correspond with the conventional exoteric. The one is the *reality*, the other classified according to illusive appearances. The human principles, as given in *Esoteric Buddhism*, were tabulated for beginners, so as not to confuse their minds. It was half a blind.

To proceed [see Diagram, overleaf]:⁴

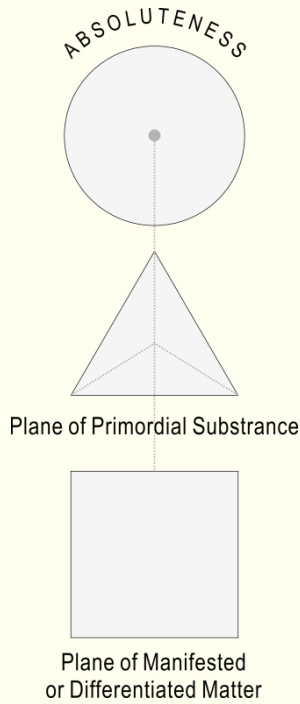
¹ [This error stems from the egocentricity of the common man who, by thinking “I am I,” assumes a false individuality that obscures inner vision.]

² [Hitherto secret correspondences of Days, Planets, and Colours, p. 44]

³ Called Air in Occultism.

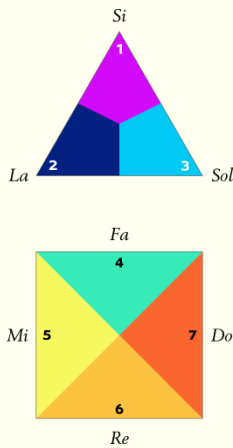
⁴ [Colours and Sounds of the Septenary Hierarchy in Cosmos and Man]

COLOURS AND SOUNDS OF THE SEPTENARY HIERARCHY IN COSMOS AND MAN



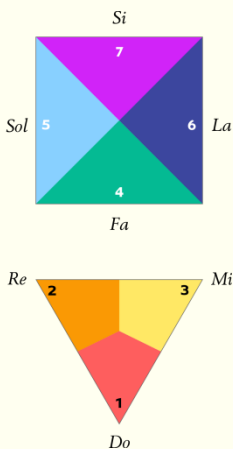
- The point in the Circle is the Unmanifested Logos, corresponding to Absolute Life and Absolute Sound.
- △ The first geometrical figure after the Circle or the Spheroid is the Triangle. It corresponds to Motion, Colour and Sound. Thus the Point in the Triangle represents the Second Logos, "Father-Mother," or the White Ray which is no colour, since it contains potentially all colours. It is shown radiating from the Unmanifested Logos, or the Unspoken Word. Around the first Triangle is formed on the plane of Primordial Substance in this order (*reversed* as to our plane):

A



1. The Astral Double of Nature, or the Paradigm of all forms. [Violet]
 2. Divine Ideation, or Universal Mind. [Indigo]
 3. The Synthesis of occult Nature, the Egg of Brahmā, containing all and radiating all. [Blue]
 4. Animal or Material Soul of Nature, source of animal and vegetable intelligence and instinct. [Green]
 5. The aggregate of Dhyāni-Chohanics Intelligences, Fohat. [Yellow]
 6. Life Principle in Nature. [Orange]
 7. The Life-Procreating Principle in Nature. That which, on the spiritual plane, corresponds to sexual affinity on the lower. [Red]
- Mirrored on the Plane of Gross Nature, the World of Reality is reversed, and becomes on Earth and our plane:

B



1. Red is the colour of manifested dual, or male and female. In man it is shown in its lowest animal form. [Orange Red]
 2. Orange is the colour of the robes of the Yogis and Buddhist priests, the colour of the Sun and Spiritual Vitality, also of the Vital Principle. [Yellow Orange]
 3. Yellow or radiant Golden is the colour of the Spiritual, Divine Ray in every atom; in man, of Buddhi. [Yellow]
 4. Green and Red are, so to speak, interchangeable colours, for Green absorbs the Red, as being threefold stronger in its vibrations than the latter; and Green is the complementary colour of extreme Red. This is why the Lower Manas and Kāma-Rūpa are respectively shown as Green and Red. [Green]
- Note Fa is the Master-Key or Tonic of Manifested Nature.*
5. The Astral Plane, or Auric Envelope in Nature and Man. [Blue]
 6. The Mind or rational element in Man and Nature. [Indigo]
 7. The most ethereal counterpart of the Body of man, the opposite pole, standing in point of vibration and sensitiveness as the Violet stands to the Red. [Violet]

The above is on the manifested plane; after which we get the seven and the Manifested Prism, or Man on Earth. *With the latter, the Black Magician alone is concerned.*

Strictly for advanced students

How to paralyse your Quaternary and discern both superior and inferior vibrations with your spiritual senses seated in the Upper Triangle.

- First look up “When the green is overcome with azure,” in our Constitution of Man Series.
- Then reflect upon Appendix C. “Strive to live the Ideal,” being amplifications of the previous drawing.

In Kosmos, the gradations and correlations of Colours and Sounds, and therefore of Numbers, are infinite. This is suspected even in Physics for it is ascertained that there exist slower vibrations than those of the Red, the slowest perceptible to us, and far more rapid vibrations than those of the Violet, the most rapid that our senses can perceive. But on Earth in our physical world, the range of perceptible vibrations is limited. Our physical senses cannot take cognizance of vibrations above and below the *septenary* and limited gradations of the prismatic colours, for such vibrations are incapable of causing in us the sensation of colour or sound.¹ It will always be the graduated septenary and no more, unless we learn to paralyze our Quaternary and discern both the superior and inferior vibrations with our spiritual senses seated in the upper Triangle.²

Fundamental colours on this, our plane of illusion.

Now, on this plane of illusion, there are three fundamental colours, as demonstrated by physical Science, Red, Blue, and Yellow (or rather Orange-Yellow).³ Expressed in terms of the human principles they are:

- 1 [Red] Kāma-Rūpa, the seat of the animal sensations, welded to, and serving as a vehicle for the Animal Soul or Lower Manas (Red and Green, as said, being interchangeable);
- 2 [Blue] Auric Envelope, or the essence of man; and

¹ [Cf. “Persons who cannot see *red* cannot distinguish the note *Sol*; those who cannot see *green* cannot distinguish *Re*. Thus, from time to time, do the discoveries of Western science confirm Eastern knowledge; and as science presses nearer to the heart of things, we may look to see these confirmations increase.” *Blavatsky Collected Writings*, (MISCELLANEOUS NOTES) XII p. 90. Also cf. <https://en.wikipedia.org/wiki/Chromesthesia>]

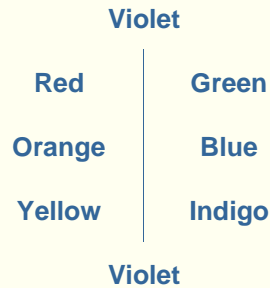
² [See excerpt on inner sounds and colours from G. de Purucker’s *Fountain-Source of Occultism*, pp. 204-7, reprinted as Editor’s Note 4, in *Blavatsky Collected Writings*, (E.S. INSTRUCTION No. II) XII, pp. 576-79.]

³ [RYB, an abbreviation of red–yellow–blue, is a historical set of colours used in subtractive colour mixing, and is one commonly used set of primary colours. It is primarily used in art and design education, particularly painting. RYB predates modern scientific colour theory, which argues that magenta, yellow, and cyan are the best set of three colorants to combine, for the widest range of high-chroma colours. Red can be produced by mixing magenta and yellow, blue can be produced by mixing cyan and magenta, and green can be produced by mixing yellow and cyan. In the RYB model, red takes the place of magenta, and blue takes the place of cyan. — Cf. *Wikipedia*.]

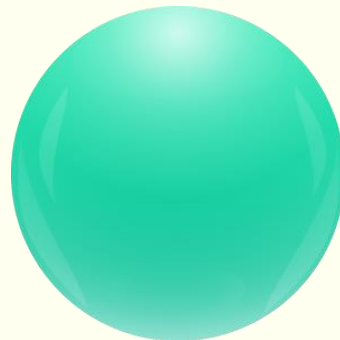
3 [Orange-Yellow] Prāna, or Life Principle.

But if from the realm of illusion, or the living man as he is on our Earth, subject to his sensuous perceptions only, we pass to that of semi-illusion, and observe the natural colours themselves, or those of the principles, that is, if we try to find out which are those that in the perfect man absorb all others, we shall find that the colours correspond and become complementary in the following way:

Fundamental colours on the plane of semi-illusion.



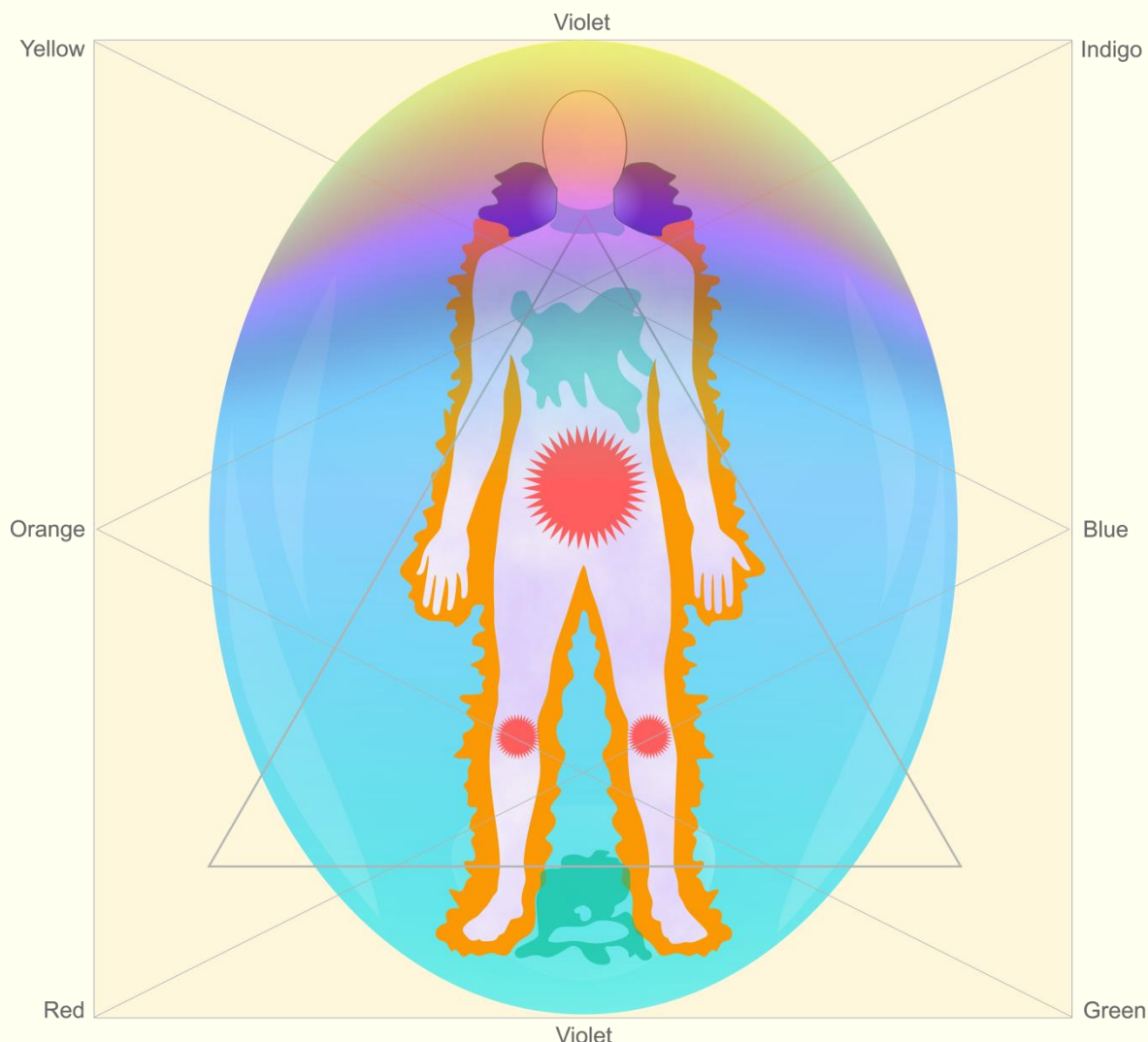
Hence the full septenary man, symbolically as to the geometrical figures, and in reality as to the various colours of his principles, presents some such appearance as in Plate II¹ [herein renamed Drawing 2].



[The colour, shape, and position of the features of the original plate have not been explained in *Blavatsky Collected Writings*. A graphically improved version of the original is shown overleaf. However, we cannot comment on the meaning and significance of its features. — HvM]

¹ *Blavatsky Collected Writings*, (E.S. INSTRUCTION No. III) XII, opposite p. 581

Examples of the aura of man in various states.



Drawing 2. Aura of the astral man in his waking state

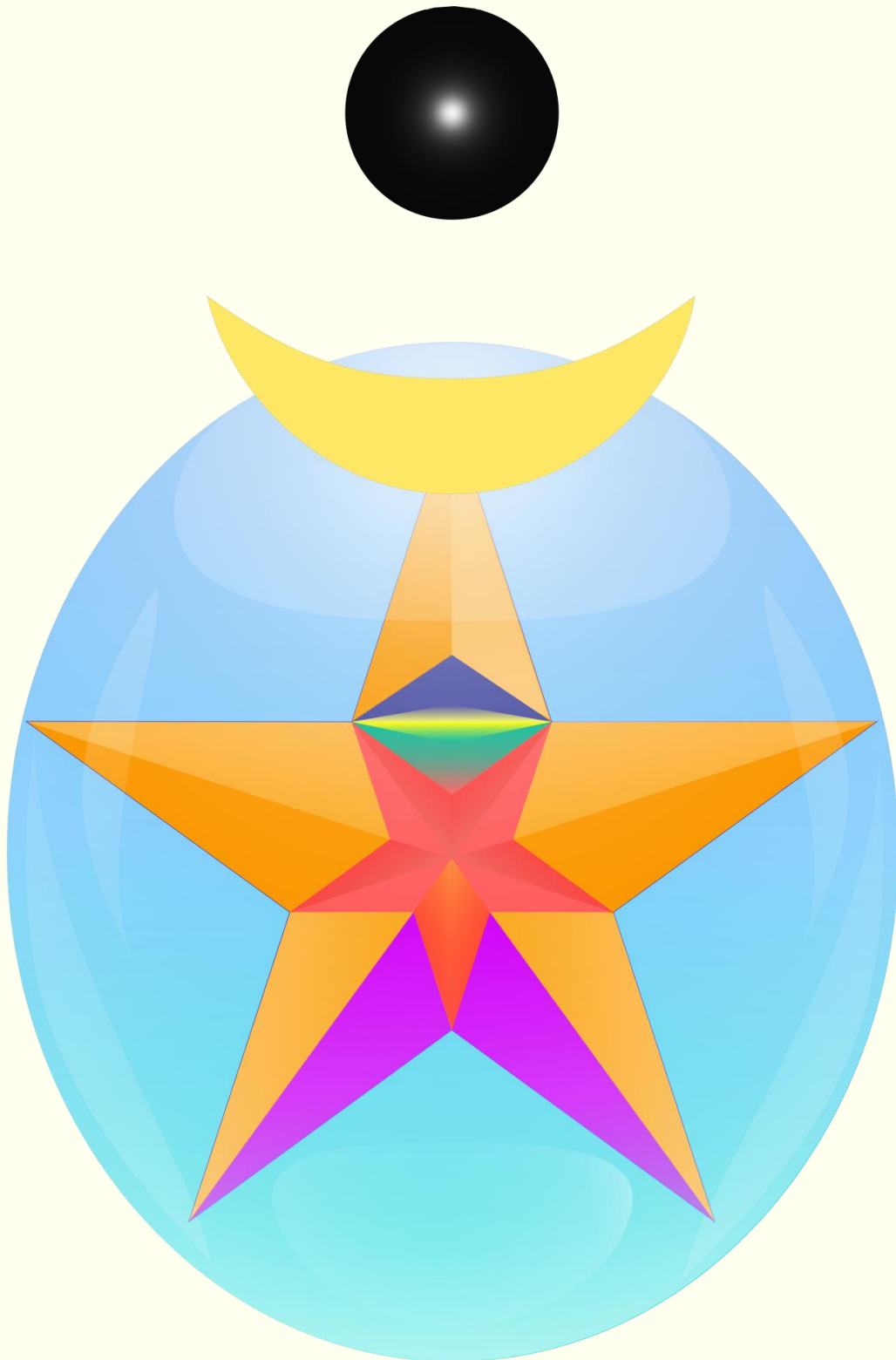
A faint violet, mist-like form represents the Astral Man with[in] an oviform bluish circle, over which radiate in ceaseless vibrations the prismatic colours. That colour is predominant, of which the corresponding principle is the most active generally,¹ or at the particular moment when the clairvoyant perceives it. Such man appears during his waking states; and it is by the predominance of this or that colour, and by the intensity of its vibrations, that a clairvoyant, *if* he is acquainted with correspondences, can judge of the inner state or character of a person, for the latter is an open book to every practical Occultist.

[There now follow six drawings that illustrate various states of the human aura. They are based on our version of Plate I,² herein renamed Drawing 1. The Constitution of Man. — HvM]

¹ [In this drawing, Prāna appears is shown as the most active principle. — HvM]

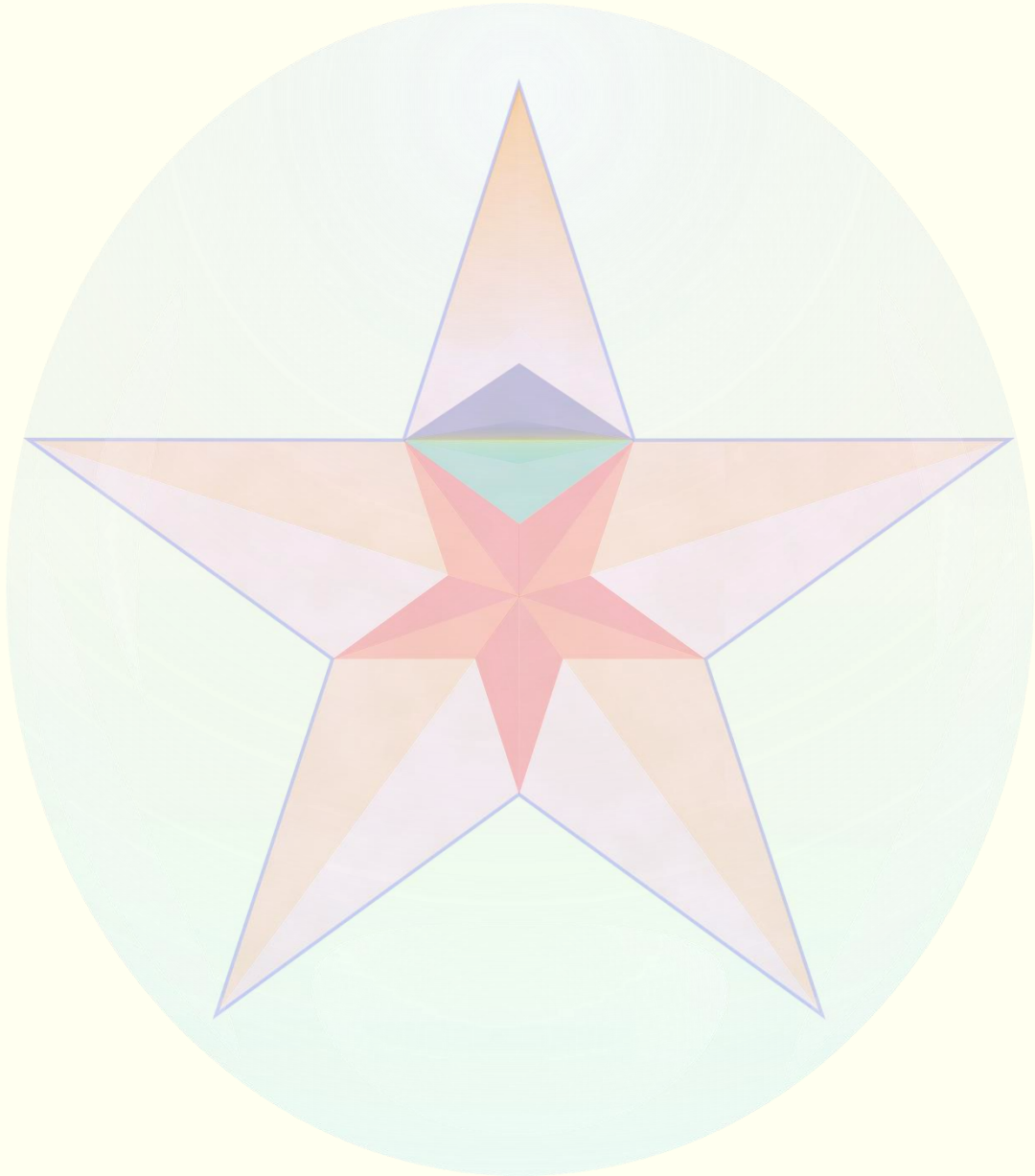
² *Blavatsky Collected Writings*, (E.S. INSTRUCTION No. III) XII, opposite p. 580

PART 4
PROTOTYPAL AURA OF MAN



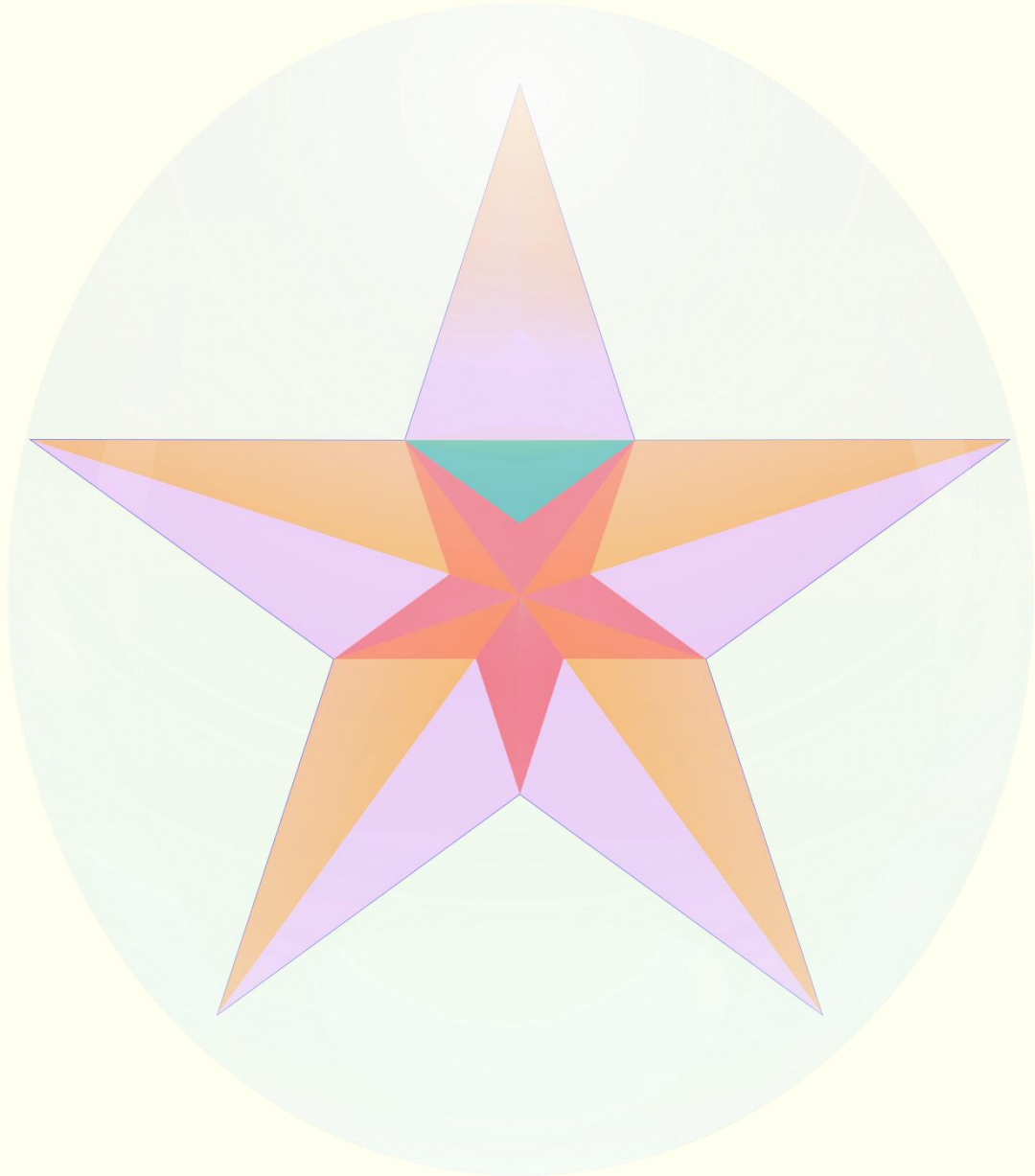
Aura 1. Man's prototypal aura

[The principles of man are here shown as equally active, in order to allow students to compare the mix and shades of colours in the auras that follow. — HvM]



Aura 2. Man in trance

In the trance state the Aura changes entirely, the seven prismatic colours being no longer discernible.



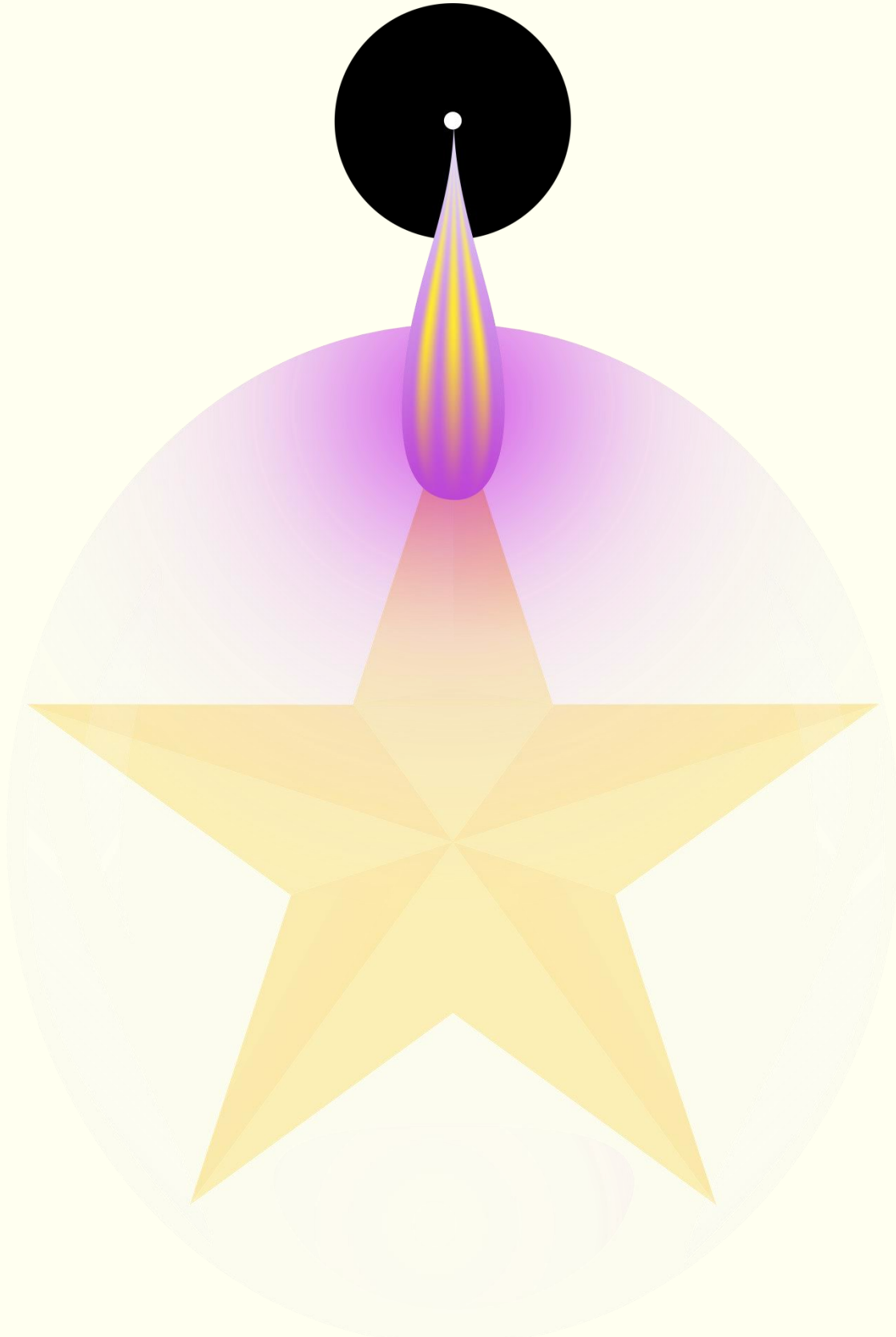
Aura 3. Man in deep sleep

In sleep also they are not all “at home.” For those which belong to the spiritual elements in the man, *viz.*: Yellow, Buddhi; Indigo, Higher Manas; and the Blue of the Auric Envelope will be either hardly discernible, or altogether missing. The Spiritual Man is free during sleep, and though his physical memory may not become aware of it, lives, robed in his highest essence, in realms on other planes, in realms which are the land of reality, called dreams on our plane of illusion.

Aura 4. Man in his waking state

[This is a variation of Drawing 2 (Plate II), redrawn to match the shape and colour of Drawing 1, The Constitution of Man (Plate I). — HvM]





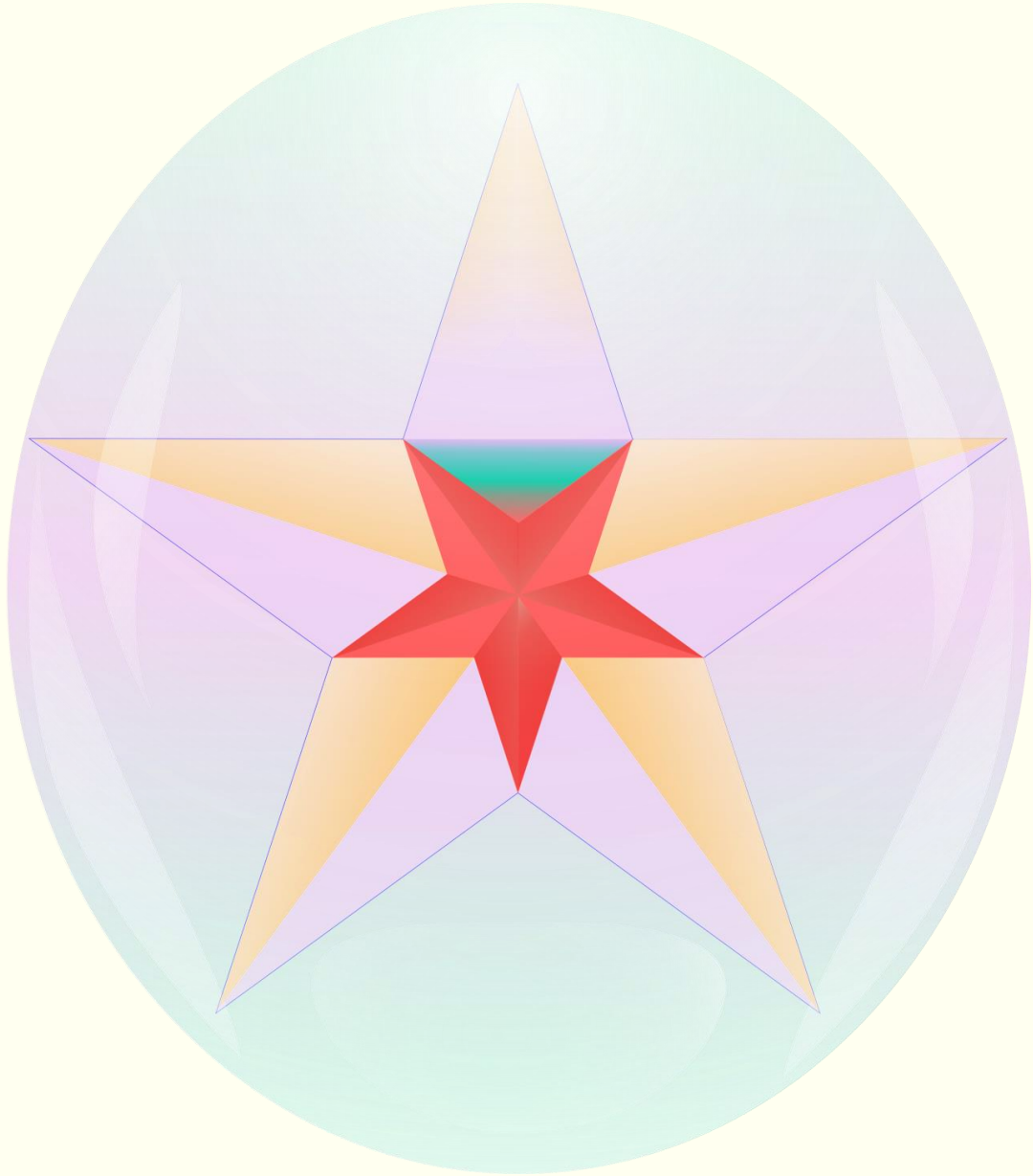
Aura 5. Yogi in trance

A good clairvoyant moreover, if he had an opportunity of seeing a Yogi in the trance state and a mesmerized subject, side by side, would learn an important lesson in Occultism. He would learn to know the difference between self-induced trance and a

hypnotic state resulting from extraneous influence. In the Yogi, the “principles” of the lower Quaternary disappear entirely. Neither Red, Green, Red-Violet nor the Auric Blue of the Body are to be seen; nothing but hardly perceptible vibrations of the golden-hued Prāna principle and a violet flame streaked with gold rushing upwards from the head, in the region where the Third Eye rests, and culminating in a point. If the student remembers that the true Violet, or the extreme end of the spectrum, is no compound colour of Red and Blue, but a homogeneous colour with vibrations seven times more rapid than those of the extreme Red,¹ and that the golden hue is the essence of the three yellow hues from Orange-Red to Yellow-Orange and Yellow, he will understand the reason why: he lives in his own Auric Body, now become the vehicle of Buddhi-Manas.



¹	Colours	Wave-lengths in microns (µm)	Number of vibrations in trillions
	Violet extreme	400	759
	Violet	423	709
	Violet-Indigo	439	683
	Indigo	449	668
	Indigo-Blue	459	654
	Blue	479	631
	Blue-Green	492	610
	Green	512	586
	Green-Yellow	532	564
	Yellow	551	544
	Yellow-Orange	571	525
	Orange	583	514
	Orange-Red	596	503
	Red	620	484
	Red extreme	645	465



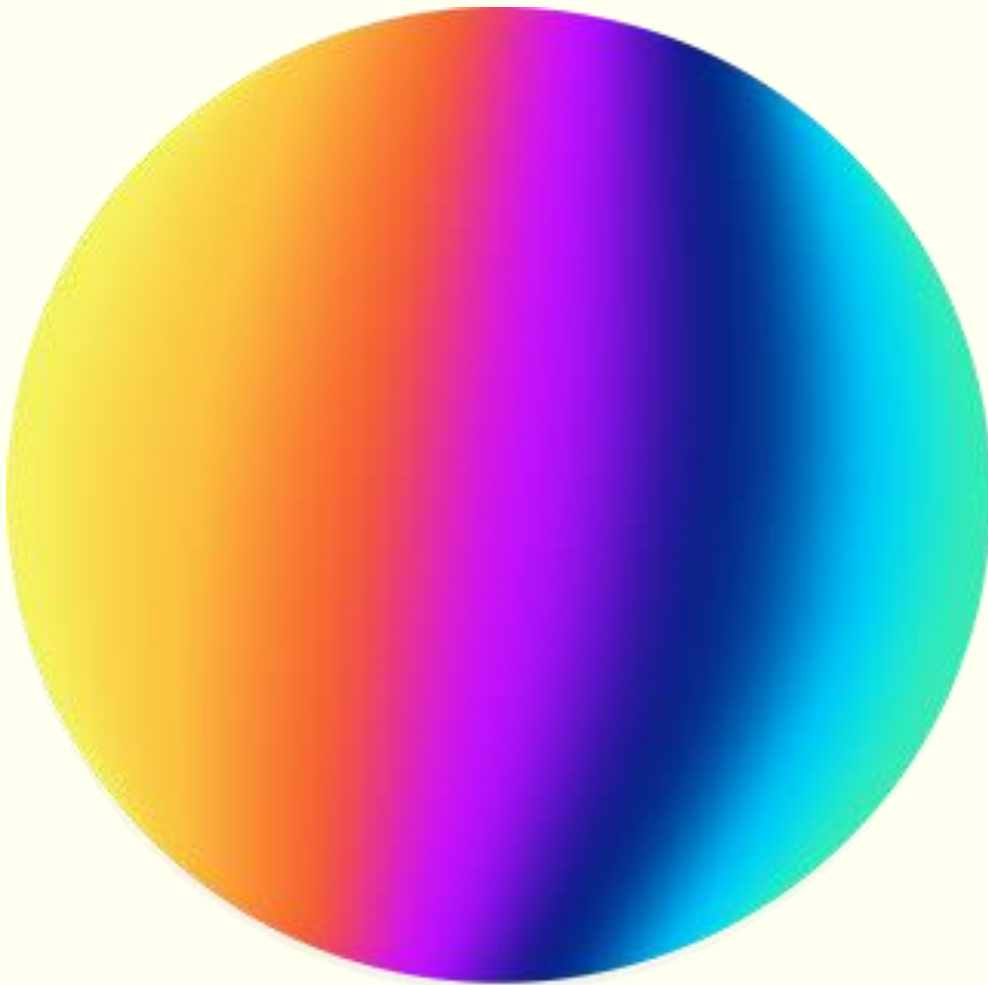
Aura 6. Man hypnotised

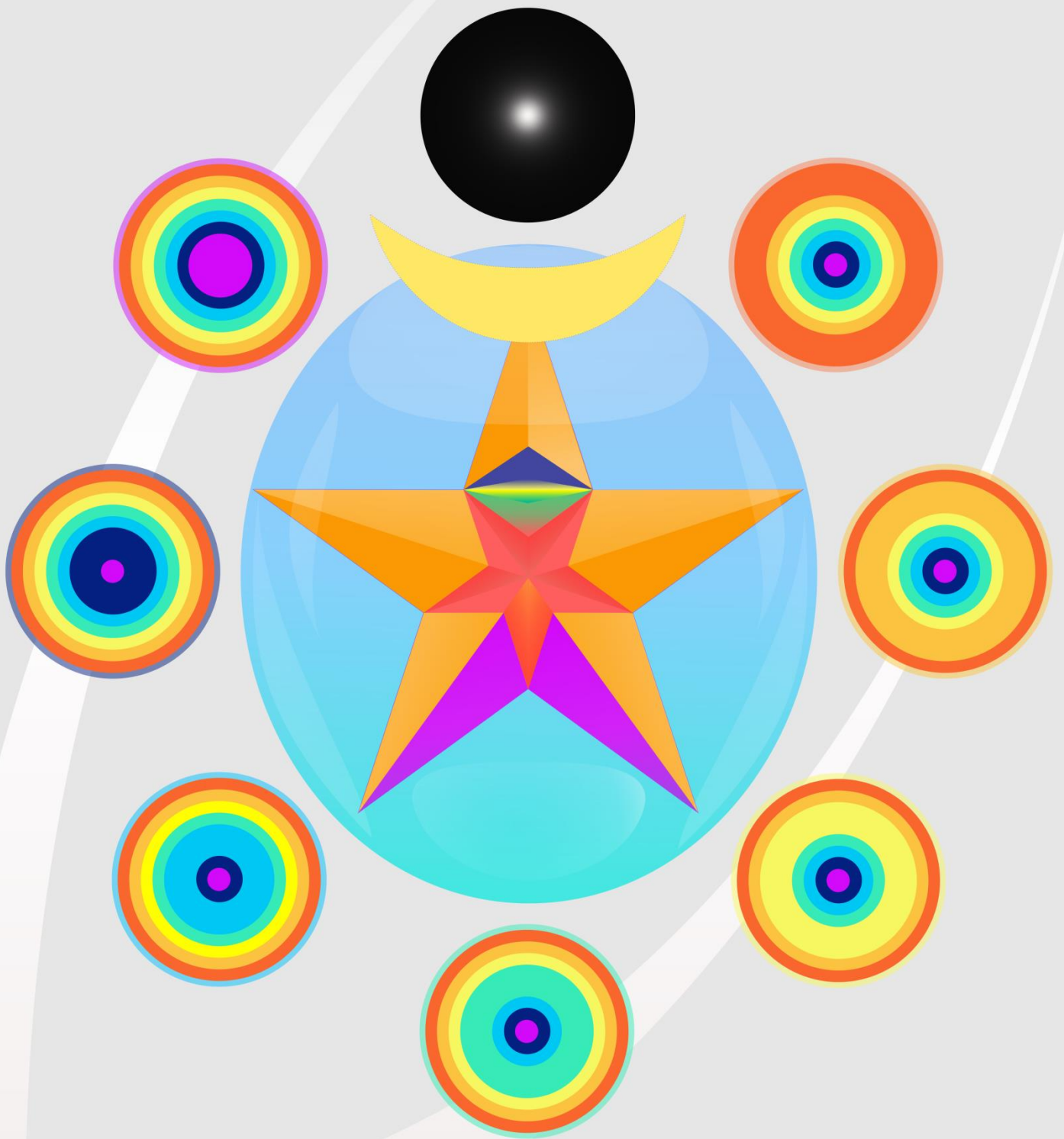
On the other hand, in a subject in an artificially produced hypnotic or mesmeric trance, an effect of unconscious when not of conscious Black Magic, unless produced by a high Adept, the whole set of the principles will be present, with the Higher Manas paralysed, Buddhi severed from it through that paralysis, and the red-violet Astral Body entirely subjected to the Lower Manas and Kāma-Rūpa (the green and red animal monsters in us).

Man and his principles is the seven-stringed lyre of Apollo.

One who comprehends well the above explanations will readily see how important it is for every student, whether he is striving for practical occult powers or only for the purely psychic and spiritual gifts of clairvoyance and metaphysical knowledge, to master thoroughly the right correspondences between the human or nature principles, and those of Kosmos. It is ignorance which leads materialistic science to deny the inner man and his divine powers; knowledge and personal experience that allow the Occultist to affirm that such powers are as natural to man as swimming to fishes. It is like a Laplander, in all sincerity, denying the possibility of the catgut, strung loosely on the sounding-board of a violin, producing comprehensive sounds or melody. Our principles are the Seven Stringed Lyre of Apollo, truly. In this our age, when oblivion has shrouded ancient knowledge, man's faculties are no better than the loose strings of the violin to the Laplander. But the Occultist who knows how to tighten them and tune his violin in harmony with the vibrations of colour and sound, will extract divine harmony from them. The combination of these powers and the attuning of the ☉ Macrocosm and the ☿ Microcosm, will — when combined give ☽ the geometrical equivalent of the invocation “*Ōm Mani Padme Hūm.*”

This is why the previous knowledge of music and geometry was obligatory in the school of Pythagoras.





The rootless roots of colour and sound.

As the Seven Colours of the solar spectrum correspond to the Seven Rays, or Hierarchies, so each Ray has its seven divisions corresponding to the same series of colours.

From Blavatsky Collected Writings, (E.S. INSTRUCTION No. II) XII pp. 567-69.

Further, each of the Primordial Seven, the first Seven Rays forming the Manifested Logos, is again sevenfold. Thus, as the seven colours of the solar spectrum correspond to the seven Rays, or Hierarchies, so each of these latter has again its seven divisions corresponding to the same series of colours. But in this case one colour, *viz*: that which characterizes the particular Hierarchy as a whole, is predominant and more intense than the others.

These Hierarchies can only be symbolized as concentric circles of prismatic colours; each Hierarchy being represented by a series of seven concentric circles, each circle representing one of the prismatic colours in their natural order. But in each of these “wheels” one circle will be brighter and more vivid in colour than the rest and the wheel will have a surrounding Aura (a fringe, as the physicists call it) of that colour. This colour will be the characteristic colour of that Hierarchy as a whole. Each of these Hierarchies furnishes the essence (the soul) and is the “Builder” of one of the seven kingdoms of Nature, which are the three elemental kingdoms, the mineral, the vegetable, the animal, and the kingdom of spiritual man.¹ Moreover, each Hierarchy furnishes the Aura of one of the seven principles in man with its specific colour. Further, as each of these Hierarchies is the Ruler of one of the Sacred Planets, it will easily be understood how Astrology came into existence, and that real Astrology has a strictly scientific basis.

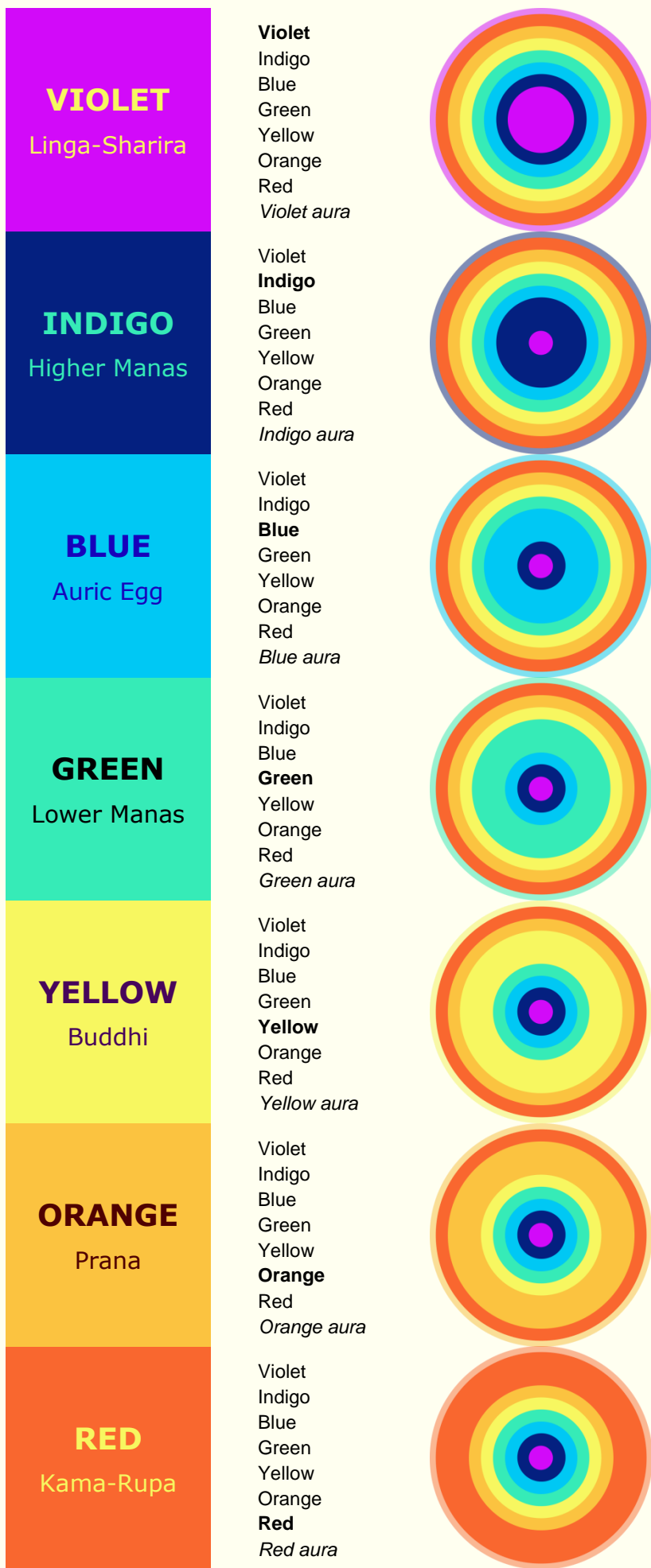
Drawing 3² demonstrates the fact by showing the symbol adopted in the Eastern school to represent the Seven Hierarchies of creative Powers; call them Angels, if you will, or Planetary Spirits, or, again, the Seven Rulers of the Seven Sacred Planets of our system, as in our present case. At all events, the concentric circles stand as symbols for Ezekiel’s Wheels with some Western Occultists and Kabbalists, and for the “Builders” or Prajāpatis with us.

The student should carefully examine the adjoining Diagram.³ →

¹ See *Five Years of Theosophy* (1885), pp. 273-78: “About the Mineral Monad” [*Blavatsky Collected Writings*, Vol. V, pp. 171-75.]

² [Drawing 3. The Hierarchy of Compassion furnishing the aura of the principles in Man, p. 72]

³ [Diagram 3. Colours of the Septenary Hierarchy and its Sub-Divisions, shown overleaf]

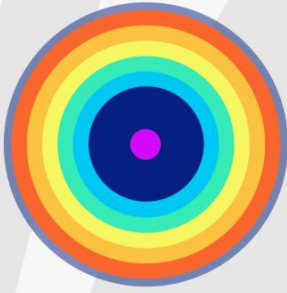




Si



Do



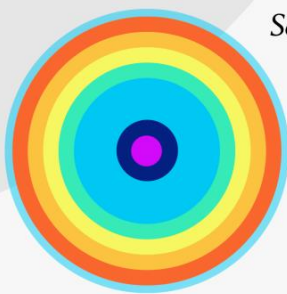
La



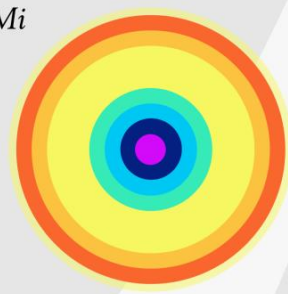
Fa



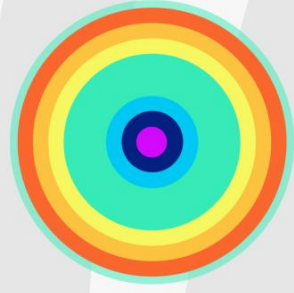
Re



Sol



Mi



Fa

Thus the Linga-Śarīra is derived from the Violet sub-ray of the Violet Hierarchy; the Higher Manas is similarly derived from the Indigo sub-ray of the Indigo Hierarchy, and so on. Every man being born under a certain planet, there will always be a predominance of that planet's colour in him, because that "principle" will rule in him which has its origin in the Hierarchy in question. There will also be a certain amount of the colour derived from the other planets present in his Aura, but that of the ruling planet will be strongest. Now a person in whom, say, the Mercury principle is predominant, will, by acting upon the Mercury principle in another person born under a different planet, be able to get him entirely under his control. For the stronger Mercury principle in him will overpower the weaker mercurial element in the other. But he will have little power over persons born under the same planet as himself. This is the key to the Occult Science of Magnetism and Hypnotism.

The student will understand that the Orders and Hierarchies are here named after their corresponding colours, so as to avoid using numerals, which would be confusing in connection with the human principles, as the latter have no proper numbers of their own. The real occult names of these Hierarchies cannot now be given.

The student must, however, remember that the colours which we see with our physical eyes are not the true colours of occult nature, but are merely the effects produced on the mechanism of our physical organs by certain rates of vibration. For instance, Clerk Maxwell¹ has demonstrated that the retinal effects of any colour may be imitated by properly combining three other colours. It follows, therefore, that our retina has only three distinct colour sensations, and we therefore do not perceive the seven colours which really exist, but only their "imitations," so to speak, in our physical organism.

Thus, for instance, the Orange-Red of the first "Triangle" is not a combination of Orange and Red, but the "spiritual" Red, if the term may be allowed, while the Red (blood-red) of the spectrum is the colour of Kāma, animal desire, and is inseparable from the material plane.



¹ [James Clerk Maxwell, 1831–1879, Scottish mathematical physicist. His most notable achievement was to formulate the classical theory of electromagnetic radiation, bringing together for the first time electricity, magnetism, and light as manifestations of the same phenomenon. His equations for electromagnetism have been called the "second great unification in physics" after the first one realised by Isaac Newton.]

A word of advice concerning Instructions I and II.

Students should strive to spiritualise these Esoteric Instructions and avoid materialising them.

From *Blavatsky Collected Writings*, (E.S. INSTRUCTION No. III), “A Word Concerning Earlier Instructions,” XII pp. 599-600.

As many Esotericists have written and almost complained to me that they could find no practical, clear application of certain diagrams appended to the first two Numbers of Instructions, and others have spoken of their abstruseness, a short explanation is necessary.

The reason of this difficulty, in most cases, has been that the point of view taken was erroneous; the purely abstract and metaphysical was mistaken for, and confused with, the concrete and the physical. Let us take for example the diagrams on page 564 of Instruction II,¹ and say that these are entirely macrocosmic and ideal. It must be remembered that the study of Occultism proceeds from Universals to Particulars, and not the reverse, as accepted by Science. As Plato was an Initiate, he very naturally used the former method, while Aristotle, never having been initiated, scoffed at his master, and, elaborating a system of his own, left it as an heirloom to be adopted and improved by Bacon. Of a truth the aphorism of the Hermetic Wisdom, “as above, so below,” applies to all esoteric instruction; but we must begin with the *above*; we must learn the formula before we can sum up the series.

The two figures,² therefore, are not meant to represent any two particular planes, but are the abstraction of a pair of planes, explanatory of the law of reflection, just as the Lower Manas is a reflection of the Higher in Drawing 1.³ They must therefore be taken in the highest metaphysical sense. This warning applies equally to Diagram 1,⁴ where the Microcosm must be taken as the *Microcosm of the Macrocosm*, and not as the paradigm of man.

The Diagrams and Plates⁵ are intended to familiarize students with the leading ideas of occult correspondences only, the very genius of metaphysical, or macrocosmic and spiritual Occultism forbidding the use of figures or even symbols further than as temporary aids. Once define an idea in words, and it loses its reality; once figure a metaphysical idea, and you materialize its spirit. Figures must be used only as ladders to scale the battlements, ladders to be disregarded once the foot is set upon the rampart. Let the Esotericists, therefore, be very careful to spiritualize the Instructions and avoid materializing them; let them always try to find the highest meaning possible, confident that in proportion as they approach the material and visible in their speculations on the Instructions, so far are they from the right understanding of them. This is especially the case with these first Instructions and Diagrams, for, as

¹ [Diagram 3. Colours of the Septenary Hierarchy and its Sub-Divisions, p. 74]

² [*ibid.*, figures A and B]

³ [The Constitution of Man (semi-exoteric), p. 38]

⁴ [The Divine Pedigree of Man, p. 25]

⁵ [Herein Plates have been renamed as Drawings]

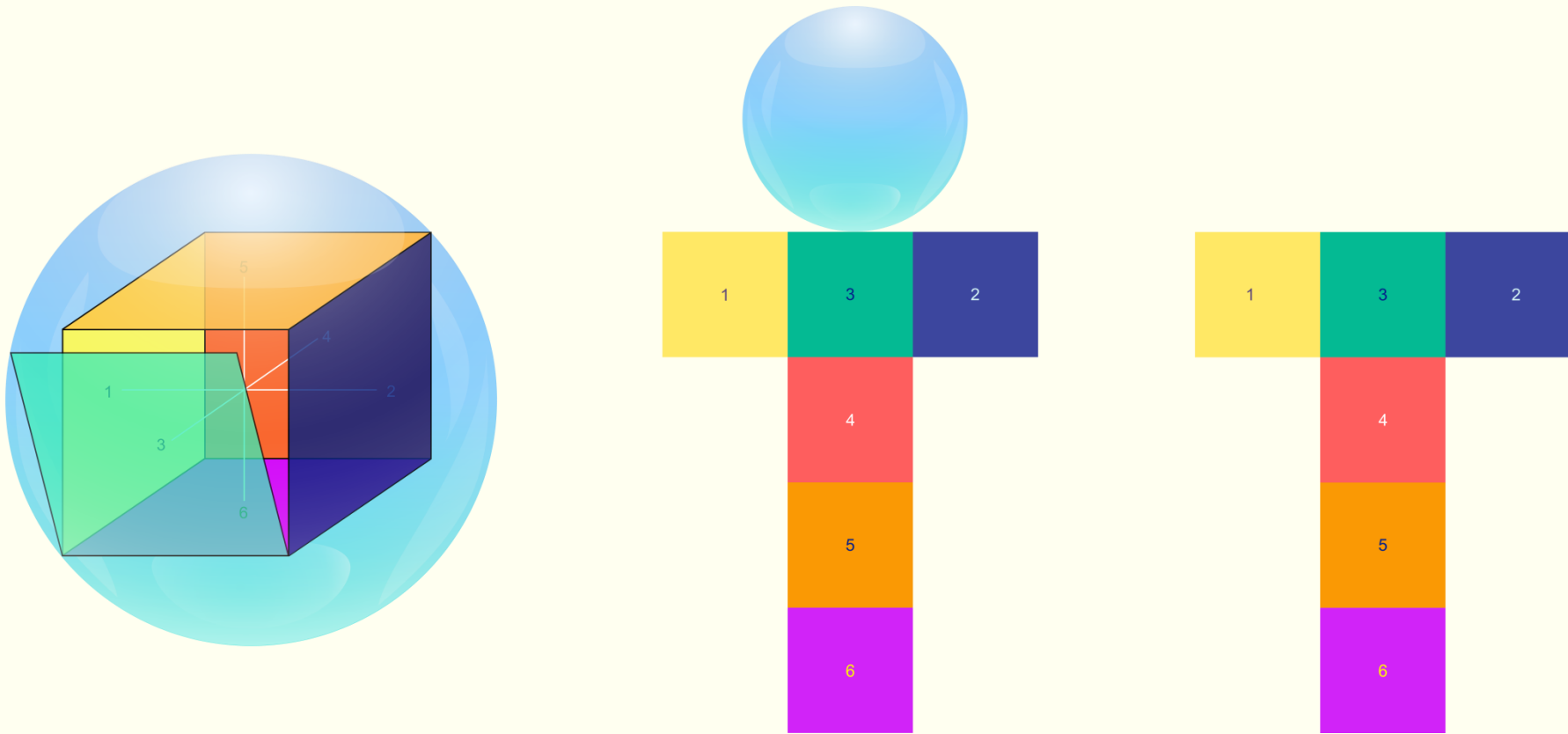
PART 4
A WORD OF ADVICE BY MADAME BLAVATSKY

in all true arts, so in Occultism, we must learn the theory before we are taught the practice.

H.P. BLAVATSKY ∴



Appendix A. Man in Cube unfolding as Cross.



Appendix B. William Quan Judge on meditation, the Word, and colours.

From Dara Eklund (Comp.). *Echoes of the Orient: The Writings of William Quan Judge*. 2nd ed. Pasadena: Theosophical University Press: Vol. III, 2010; MEDITATION, THE WORD, AND COLOURS, pp. 455-57.

Concentration must exist in meditation, but the latter is the true name for the bringing together or focusing of thought. The Upanishads, and the Master, say (in Master's words):

A lifetime's meditation is the sum-total of a lifetime's thoughts, which constitute the subtle bond that binds us to rebirth. For meditation, both special as to hour, and general as to daily aspiration, the selection as to a high idea, person, or matter should be made.

The WORD should be made the subject of our constant thought. We should see and hear the WORD as in all. It is *Aum*, but that means nothing unless we assimilate the idea and see it as the *Self*, existing everywhere, sounding everywhere, creating, sustaining, and destroying all.

It is true that H.P. Blavatsky, in replying to a question as to what to concentrate upon, once said:

Oh, a watch or an ink-bottle.

But she was not then teaching the general subject: she was only illustrating the general idea of concentration *per se*. Similarly she once said, in 1875:

A talisman? Why, you can make a talisman of this paper-cutter.

That does not mean we are to take paper-cutters as talismans, but that with him who trains himself within, the meanest object may be of use. If we go the other way and begin by devoting ourselves to such little objects we will never get beyond them. And for the Western world this is especially true. We must select the WORD, as containing all, for our constant meditation in our "life-time thoughts."

Now refer to Instruction III, in the Appendix. [pp. 642-43] It says:

The colour and number of not only the planets but also the zodiacal constellations corresponding to every letter of the alphabet, are necessary to make any special syllable, and even letter, *operative*.¹ Therefore if a student would make Buddhi operative, for instance, he would have to intone the first words of the Mantra on the note *mi*. But he would have still further to accentuate the *mi*, and produce mentally the yellow colour . . . on every letter *m* [in "*OM maṇi padme hūṃ*"], . . . because it is the seventh and the fourth. As Buddhi, it is second; as Buddhi-Manas, it is the second and third combined.

The same subject was also referred to in Instruction I, when speaking of [Drawing 1, The Constitution of Man].² Illustration was made of the power of the yellow line pro-

¹ See *The Voice of the Silence*, p. viii.

² [p. 38]

duced from or by *Buddhi* to cure a pain. Blavatsky made these references with a purpose and intentionally omitted further “practical” details.

Among colours and sounds lie the keys to the objective results from the occult processes of thought. Not only is it by these that direct effects are produced, but also, by their use alone (either consciously or unconsciously) can the elemental powers of Nature be mastered and guided by the will. Blavatsky did not give out much on this because it is, in its detail, reserved for those who have so far progressed as to be trusted without danger to themselves and others. But she gave two broad hints of such a nature as to result, if used, in good alone. In Instruction No. 1 [pp. 527-28] she speaks, illustratively, of a line of *yellow* for the cure of a pain; and in the above quotation she shows you that yellow, as the colour of *Buddhi*, may be used with the WORD on the tone *mi*. This will tend in a degree, as your life and thoughts correspond, to make the connection with your sixth principle more close. Refer here to the message from K.H. given in paper A, last page, as to “centring in the sixth” (*Buddhi*).¹

By using this colour yellow with the WORD, you will have benefit. But do not experiment with other colours. “Using this colour” means to make it with your mental eye, as much as you can, seem to exist in what is called the imagination. I have some cases where *red* and *green* were used, experimentally and without due thought. The result was that the red and green aroused, through the power of the WORD, the corresponding departments of the desires and egotism. This caused irritation in the person and his immediate fellows, bringing on disturbances for which there was no need. It probably will be that many on reading this will say they cannot make this yellow colour, that is, cannot see it. But that makes no difference save in degree.

The colour and its vibration will be aroused — seen or not — and will have some effect.

There is an immense quantity of practical information withheld on this subject — and very properly — because Blavatsky knew, as anyone can see by looking abroad in the T.S., that neither the School nor the T.S. is ready for such dangerous secrets, easily used for selfish purposes.

And I wish to impress on the School the actual present need of using the WORD, and meditation, with the colour yellow, so that Buddhi may be more aroused. The contrary has been the case. Green of ambition and egotism with red of desire and passion have begun to grow, and have been fanned by dark powers behind the scenes. It is necessary that those in the School who really care for the true progress of all, should begin to try and arouse this colour with its corresponding ideas to the end that the others may be counteracted.

The lower passional elements have been aroused too much because it is easier to excite the lower group than the higher. Blavatsky hoped the yellow would be tried. But

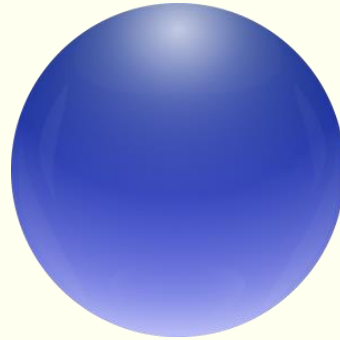
¹ [Some years ago the Master K.H. . . wrote the following for an American Theosophist who permits its use here, taken from the original:

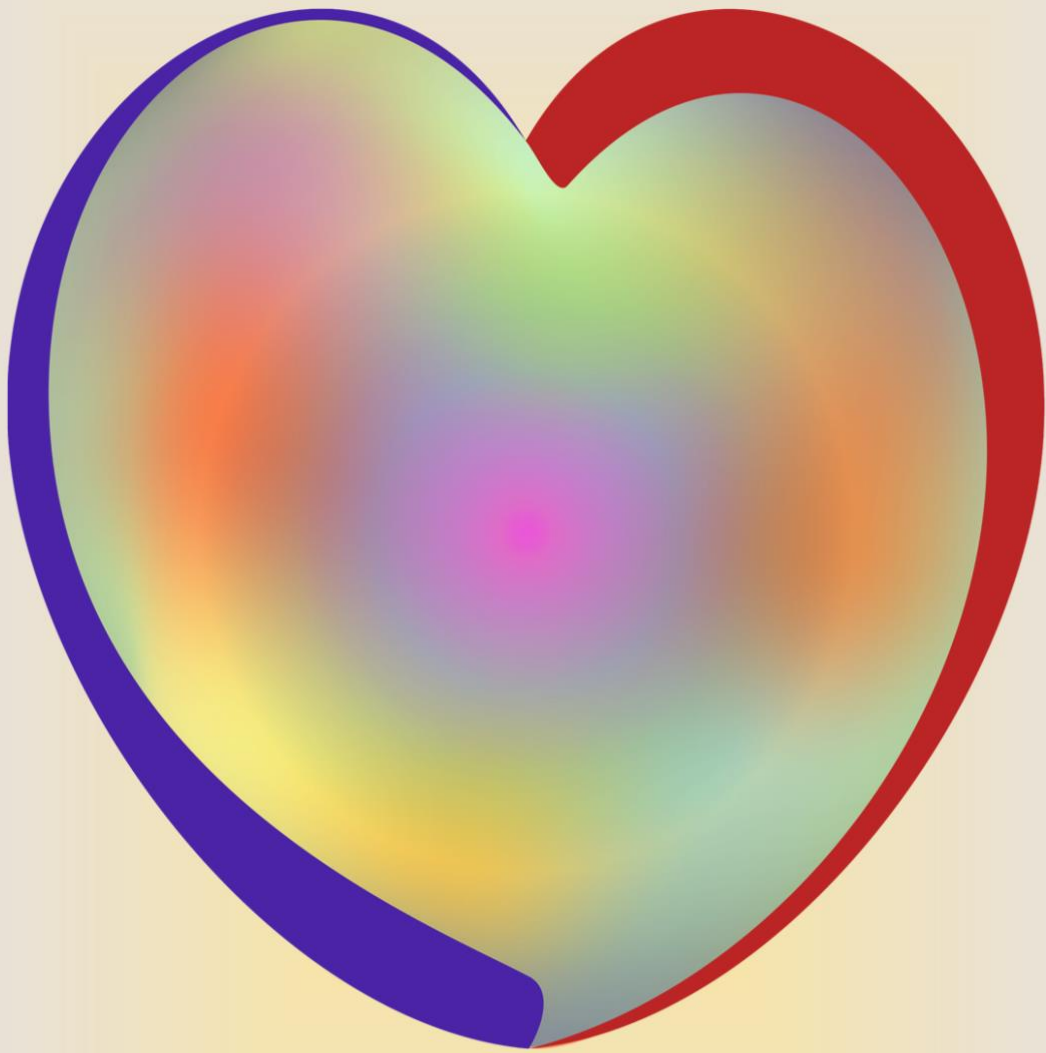
The best and most important teacher is one’s own Seventh Principle centred in the Sixth. The more unselfishly one works for his fellow men and divests himself of the illusionary sense of personal isolation, the more he is free from *Māyā* and the nearer he approaches Divinity.

— *Echoes of the Orient*, (THE BEST TEACHER) Vol. II p. 452]

APPENDIX B
JUDGE ON MEDITATION, THE WORD, AND COLOURS

it has been neglected because it is not so easy to satisfy oneself with the results, inasmuch as the action of this will at first be subtle and hard to see, but still it will operate. Let us then try to arouse and use this power of the WORD, leaving the others alone. This is allowed and suggested because it cannot do harm even with the foolish, while the other colours can become a source of danger.





The Organ of Spiritual Consciousness and Center of Life

Appendix C. Strive to live the Ideal.

The student who is not naturally psychic should fix the fourfold consciousness on a higher plane and nail it there. Let him make a bundle of the four lower, and pin them to a higher state. He should centre on this higher, trying not to permit the body and intellect to draw him down and carry him away;¹ play ducks and drakes² with the body, eating, drinking and sleeping, but living always in the ideal.³ Vacillating people drift from one state of consciousness to another, without self-direction or control.⁴

[The student must not put on this the gloss that bodily vices, passions, etc., are of no importance. H.P. Blavatsky on many occasions denounced this gloss as most mischievous and as being totally opposed to Occultism. Purity is essential, as a first step, and remains essential throughout, if dugpaship is to be avoided. But the body is to be treated with indifference, its tastes disregarded and even opposed, until their voices are no longer heard as a distracting element.]⁵



¹ ["Having fixed his mind at rest in the true Self, he should think of nothing else. To whatsoever object the inconstant mind goeth out he should subdue it, bring it back, and place it upon the Spirit." — *Bhagavad-Gītā*, ch. VI, vs. 25-26]

² [By idly throwing flat stones so that they skim along the surface of the water, *i.e.*, squandering resources]

³ [Consult "Theosophical Jewels - Live in the Ideal," in our Living the Life Series. — HvM]

⁴ *Blavatsky Collected Writings*, (E.S. INSTRUCTION No. IV) XII, p. 671. [Full text in our Buddhas and Initiates Series, under the title "Principles and Forces in Nature and Man - Instructions." — HvM]

⁵ [Annotation by W.Q. Judge:

This is one of the most important paragraphs in the book. It contains much that will take any student a long time to do and much effort.

Those who are not naturally of the higher order of psychics are recommended to make a bundle of the four lower planes of consciousness and fix it on the higher. This is to be done, if benefit is to be derived, without intermission and at the same time the bodily wants are to be attended to, for by the words "making ducks and drakes" H.P. Blavatsky intended to allude to him who attends to the body by ascetic practices, and attempts to compel the body to observe certain rules the mind lays down.

But if one spends time in continual attention to the lower wants and regulations, the upper will be neglected surely, and the mind at last be steeped in such lower observances. The higher states must, then, be thought of and an attempt be made to pin the thoughts there. The very attempt to do this will result in a natural rising of the mind to the point aimed at, and if it be continued then a mental habit will ensue, so that from stage to stage the mind rises higher and higher toward that which it has resolved to seek. If persisted in, then times will come when a reach to the goal is accomplished, from which there will be a temporary falling down, but not to the lowest point. This is the law of nature, and knowing it, the student who is discouraged by not succeeding is unwise and forgetful, for all these cautions are given not only for information but also for use and encouragement. — *Blavatsky Collected Writings*, (E.S. INSTRUCTION No. IV) XII, p. 687]

Learn to discern the image of \triangle under all forms.

Try to have a clear representation of the geometrical \triangle on every plane, the conception gradually growing more metaphysical and ending with the subjective \triangle , Ātma-Buddhi-Manas. It is only by the knowledge of this \triangle under all forms that you can succeed, *e.g.*, in enclosing the past and the future in the present.¹

What is the meaning of the phrase “form a clear image of the \triangle on every plane”? *e.g.*, on the astral plane what should one think of as the \triangle ?

H.P. Blavatsky asked whether the question signified the meaning of the \triangle , or the way to represent the \triangle on the “screen of light”? The questioner explaining that the latter was the meaning, Blavatsky said that it was only in the Turīya state, the highest of the seven steps of Raja-Yoga, that the Yogi can represent to himself that which is abstract. Below this state, the perceptive power, being conditioned, must have some form to contemplate; it cannot represent to itself the arūpa. In the Turīya state the \triangle is in yourself, and is felt. Below the Turīya, there must be a symbol to represent Ātma-Buddhi-Manas. It is not a mere geometrical triangle, but the triad imaged, to make thought possible. Of this \triangle we can make some kind of representation of Manas, however indistinct; Buddhi it is next to impossible to represent, while of Ātman no image could be formed. We must try to represent the \triangle to ourselves on higher and higher planes.²

In answer to a question on the seven stages of perception³ given on a previous evening, H.P. Blavatsky said that thought should be centred on the highest, the seventh, and then an attempt to transcend this will prove that it is impossible to go beyond it

¹ H.J. Spierenburg (*Comp. & Ed.*) *The Inner Group Teachings of H.P. Blavatsky*. San Diego: Point Loma Publications, Inc., 1995 (2nd ed.); p. 11. [Meeting No. II, 11th September 1890]

² *ibid.*, p. 13 [Meeting No. III, 17th September 1890]

³ [Or the Seven Scales of Consciousness:

1 Physical sense-perception: (perception of the cell; if paralyzed, the sense is there, though “you” do not feel it).

2 Self-perception, or apperception: (*i.e.*, self-perception of cell).

3 Psychic apperception: (of astral double, doppelganger), which carries it higher, to the —

4 Vital perception: (physical feeling, sensation of pleasure and pain — of quality).

(These are the four lower scales, and belong to the Psycho-Physiological man).

5 Mānasic discernment; of the lower Manas; (Mānasic Self-perception).

6 Will-perception: (volitional perception, the voluntary taking in of an idea; *e.g.*, you can regard or disregard physical pain).

7 Spiritual, entirely conscious, apperception: (because it reaches the higher Self-conscious Manas).

(Apperception means self-perception, conscious action; not, as with Leibnitz, but when attention is fixed on the perception).

You can take these on any planes; *e.g.*, bad news passes through the four lower stages, coming to the heart. Or take sound:

1 It strikes the ear.

2 Self-perception of the ear.

3 On the psychic or mental, which carries it to the —

4 Vital: (harsh, soft, strong, weak, etc.).

— *op. cit.*, *The Inner Group Teachings of H.P. Blavatsky*; pp. 64-65. [Meeting No. XIII, 28th January 1891]

on this plane. There is nothing in the brain to carry the thinker on, and if thought is to rise yet further it must be thought without a brain. Let the eyes be closed, the will set not to let the brain work, and then the point may be transcended and the student will pass to the next plane. All the seven stages of perception come before Antahkarana; if you can pass beyond them you are on the Mānasic plane.

Antahkarana is imaginary, a figure of speech, and is only the process of bridging over from the Higher to the Lower Manas. Antahkarana only exists when you commence to “throw your thought upwards and downwards.”¹

The seven steps of Antahkarana correspond with the Lokas.²

Try to imagine something which transcends your power of thought; say, the nature of the Dhyāni-Chohans. Then make the brain passive and pass beyond. You will see a white radiant light, like silver, but opalescent as mother-of-pearl; then waves of colour will pass over it, beginning in the tenderest violet, and through bronze shades of green to Indigo — with metallic lustre — and that colour will remain. If you see this you are on another plane. You should pass through seven stages.

Green, Indigo, and Yellow are good colours.

When a colour comes, glance at it, and if it is not good reject it. Let your attention be arrested only in the green, indigo, and yellow; these are good colours. The eye being connected with the brain, the colour you see most easily will be the colour of the personality. If you see red, it is merely physiological, and is to be disregarded. Green-bronze is the Lower Manas, yellow-bronze the Antahkarana, and indigo-bronze is Manas. These are to be observed, and when the yellow-bronze merges into the indigo, you are on the Mānasic plane.

On the Mānasic plane, you see the Noumena, the essence of phenomena. You do not see people, or other consciousnesses, but have enough to do to keep your own. The trained seer can see noumena always. The Adept sees the noumena on this plane, the reality of things, so cannot be deceived.

In meditation the beginner may waver backwards and forwards between two planes. You hear the ticking of a clock on this plane, then on the astral — the soul of the ticking; when clocks are stopped here, the ticking goes on, on a higher plane, in the astral, and then in the ether, until the last bit of the clock has gone. It is the same as with a dead body, which sends out emanations until the last molecule is disintegrated.

There is no time in meditation, because there is no succession of states of consciousness on this plane.

Violet is the colour of the astral. You begin with it, but should not stay in it; try to pass on. When you see a sheet of violet, you are beginning unconsciously to form a Māyāvi-Rūpa. Fix your attention, and if you “go away,” keep your consciousness

¹ *op. cit.*, *The Inner Group Teachings of H.P. Blavatsky*; p. 19. [Meeting No. III, 17th September 1890]

² *ibid.*, p. 58 [Meeting No. XI, 14th January 1891]

firmly to the Māyāvīc body; do not lose sight of it, hold on “like grim death” (“or you will not remember”).¹

Paralyse the □ and discern superior and inferior vibrations with the spiritual senses seated in the △.

Why is the violet, the colour of the Linga-Śarīra, placed at the apex of the △, when the Macrocosm is figured as □, thus throwing the yellow — Buddhi — into the lower quaternary?

It is wrong to speak of the “lower quaternary” in the Macrocosm. It is the Tetractys, the highest, the most sacred of all symbols.

There comes a moment when, in the highest meditation, the Lower Manas is withdrawn into the Triad, which thus becomes the Quaternary, the Tetractys of Pythagoras, leaving what was the Quaternary as the lower Triad, which is then reversed.

The triad is reflected in the Lower Manas. The Higher Manas cannot reflect itself, but when the Green passes upwards it becomes a mirror for the Higher; it is then no more Green, having passed from its associations.²

The psyche then becomes spiritual.

The Ternary is reflected in the fourth, and the Tetractys is formed.

[Version 1] Remember that you have, so to speak, to enclose the □ in the △; in other words, you must so purify the lower □, that it vibrates in unison with the upper △.³

[Version 2] Remember that you have to merge the □ in the △. The lower Manas is drawn upwards, with Kāma, Prāna and Linga, leaving only the physical body behind, the lower reinforcing the higher.⁴

So long as you are not dead, there must be something to reflect the higher Triad; for there must be something to bring back to the waking consciousness the experiences passed through on the higher plane. The lower manas is as a tablet which records the things seen in trance.

¹ *op. cit.*, *The Inner Group Teachings of H.P. Blavatsky*; pp. 72-73. [Meeting No. XV, 11th February 1891]

² [In other words, the Green of the *lower* Manas, the Animal Soul, will be “overcome with azure” or the reflection of the *Higher* (which is *Indigo*), into your *aura* which is blue, when pure. Cf. *Blavatsky Collected Writings*, (FOOTNOTES TO “THE ALCHEMISTS”) XII pp. 52-55. Full text in our Constitution of Man Series, under the title “When the green is overcome with azure.” — HvM]

³ *op. cit.*, *The Inner Group Teachings of H.P. Blavatsky*; p. 11. [Meeting No. II, 11th September 1890]

⁴ *ibid.*, p. 99 [Minutes, p. 11, last paragraph: version reading in the Notebook of C.F.W.; *The Theosophical Forum*, July 1940, p. 57; in reference to the above meeting.]

The Turīya state is entered on the “Fourth Path”; it is figured in the diagram on p. 16 of the Instructions No. II.¹ [See Diagram 1 “The Divine Pedigree of Man,” and Drawing 4 “Colours and Sounds of the Septenary Hierarchy of Compassion.”]²

When the human ▽, purified from all earthly pollutions, begins vibrating in unison with the Cosmic △, the Pythagorean Tetractys is formed in a living man.

The Four Paths

Srotāpatti [is] “he who has entered the stream”³ that leads to the Nirvānic ocean. This name indicates the *first* Path. The name of the *second* is the Path of *Sa-kridāgāmin*, “he who will receive birth (only) once more.” The *third* is called *Anāgāmin*, “he who will be reincarnated no more,” unless he so desires in order to help mankind. The *fourth* Path is known as that of *Rahat* or *Arhat*. This is the highest. An Arhat sees Nirvana during his life. For him it is no post-mortem state, but *Samādhi*, during which he experiences all Nirvānic bliss.⁴

Manas absorbs the light of Buddhi; Buddhi is arūpa and can absorb nothing. When the Ego takes all the light of Buddhi, it takes that of Ātman, Buddhi being the vehicle, and thus the three become one.⁵

This done, the full Adept is One spiritually, but has also a body; the fourfold path is finished and he is One. The Masters’ bodies are *illusionary*, and hence do not grow old, become wrinkled, etc.⁶

When all the “principles” in Man have converged into one “Principle,” Ātma-Buddhi, the grosser terrestrial elements of the physical body are destroyed.⁷



¹ *op. cit.*, *The Inner Group Teachings of H.P. Blavatsky*; p. 15. [Meeting No. III, 17th September 1890]. See *Blavatsky Collected Writings*, XII p. 564.

² [pp. 25 & 75, respectively]

³ [Entrance into the river (leading to Nirvāna); *Srotāpanna* is one who has entered such river. — *Sanskrit-English Dictionary*.]

⁴ Cf. *Voice of the Silence*, frag. III, note 89 to *vs.* 201; pp. 87-88 in glos. of Chinese & Centenary eds.

⁵ “Exoterically Buddhi is said to perceive; esoterically, it obtains perception only through the H. Manas.” H.J. Spierenburg (*Comp. & Ed.*) *The Inner Group Teachings of H.P. Blavatsky*. San Diego: Point Loma Publications, Inc., 1995 (2nd ed.); p. 50. [Meeting No. X, 7th January 1891]

⁶ *op. cit.*, *The Inner Group Teachings of H.P. Blavatsky*; pp. 60-61. [Meeting No. XII, 21st January 1891]

⁷ *ibid.*, p. 5. [Meeting No. III, 17th September 1890]

We have thus discovered the Triangular Key: Light–Music–Form.

First published in *Lucifer*, Vol. I (6), February 1888, pp. 507-12. Republished in *Blavatsky Collected Writings*, (MISCELLANEOUS NOTES) IX; excerpted from p. 64.

[We have now discovered a triangular key — light, music, form — which will disclose to us the exact relations which colour sustains to the interlaced triangles, the six-rayed star, universal symbol of creative force acting upon matter.]

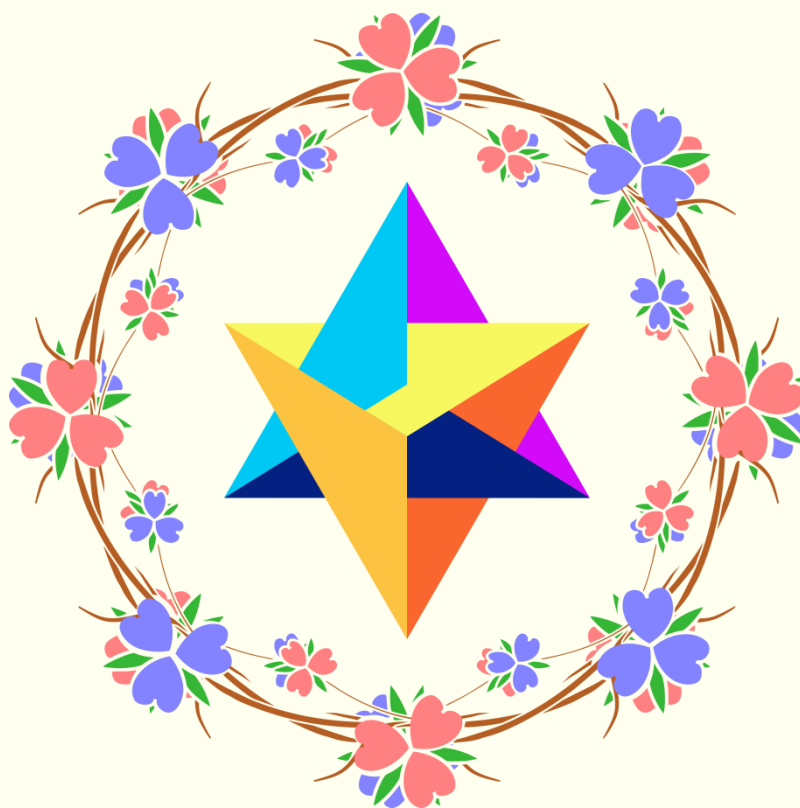
Hence in Kabbalistic symbolism the *pentacle*, or the six-pointed star, is the sign of the *manifested* “Logos,” or the “Heavenly man,” the Tetragrammaton.¹

The four-lettered Adni (*Adonai*, “the Lord”), is the *Eheieh* (the symbol of *life* or existence), is the Lord of the six limbs (6 Sephīrōth) and his Bride (*Malkuth*, or physical nature, also Earth) is his seventh limb.²

[The culmination of light resides in the yellow ray, and hence to that colour is given the East point in our symbolised centre of radiation.]

It is the secret of the great reverence shown in the East for this colour. It is the colour of the *Yogi* dress in India, and of the *Gelugpa* sect (“Yellow caps”) in Thibet. It symbolizes *pure blood* and sunlight, and is called “the stream of life.” Red, as its opposite, is the colour of the *Dugpas*, and black magicians.

אֶהְיֶה אֲשֶׁר אֶהְיֶה



¹ [Consult “Tetragrammaton is the Key to Occult Theogony,” in our Secret Doctrine’s First Proposition Series. — HvM]

² Chaldean *Book of Numbers*, viii, 3-4

Septenary A. Macrocosmos
Divine Principles in Man



Septenary B. Microcosmos
Ascending Arc of the Soul



Phase 1

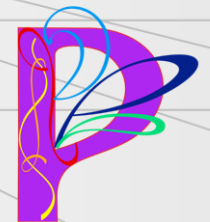
Phase 2

Phase 3

Phase 1. The Green (Lower Manas) of the \square withdraws into the ∇ . The old \square becomes a new \triangle (aligning itself with Cosmic \triangle above). And the old ∇ , a new \square . The aspirant has thus completed a 180-degree turn. He now faces inwardly, toward the centre of his being.

Phase 2. The new \triangle is reflected in the Green of the new \square . But the Indigo (Higher Manas) cannot reflect upon itself unaided, for "the highest sees through the eye of the lowest" in the manifested world. When freed from the clutches of the Red (Kama), the Green passes upwards, merges with, and is finally overcome by, the Indigo. Then, there is no more Green. The previous \square is transformed into a ∇ , which mirrors the higher \triangle . The human psyche is now divine.

Phase 3. When the human ∇ begins vibrating in unison with the Cosmic \triangle , the Pythagorean Tetraktys is formed in a living man. A pilgrim has returned back "from the other shore." A new Arhan, the full Adept, has arisen. This is the holy union of Wisdom-Sophia, the female principle, with Christos or Divine Consciousness, the male principle. Which path will He now choose?



How to paralyse the \square and discern superior and inferior vibrations with the spiritual senses seated in the upper \triangle .



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