

# Initiation

*by*

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It is obvious with a subject of this kind that I must ask for your close attention. It is not an elementary subject, and I cannot claim to put before old students anything remarkably original on this important subject. I can only pass on to you what I myself consider to be important in connection with this subject, and for what I say in the earlier part of my address I am largely indebted to Mr. James Pryses work, *Commentaries on the New Testament, and to the Commentary on the Comte de Gabalis*.

Initiation or spiritual rebirth results from the quickening in man of that divine energy which evolves through upward direction of the creative energy into the deathless spiritual body. So that it may be said that degrees of initiation are only degrees in the evolution of God in man. Illumination is that degree in which the divine Self masters and enkindles its manifestation, the personality, that is henceforward subservient to Its evolution. Initiation is the destiny of the entire race. In Romans viii. v. 19 we read: "For all creation, gazing eagerly as if with outstretched neck, is waiting and longing to see the manifestation of the sons of God. For those whom he has known beforehand he has also predestined to bear the likeness of his son, that he might be the eldest in a vast family of brothers."

## The soul's oblivion

The soul is drawn into the body staggering with recent intoxication, signifying by this the new drink of matters impetuous flood, through which the soul, becoming defiled and heavy, is drawn into a terrene situation. The starry cup, placed between Cancer and the Lion, is a symbol of this mystic truth, signifying that descending souls first experience intoxication in that part of the Zodiacal heavens through the influx of matter. Hence oblivion, the companion of intoxication, begins silently to creep into the recesses of the soul; for, if souls retained in their descent to bodies the memory of divine concerns of which they were conscious in the heavens, there would be no dissension among men about divinity. But all, indeed, in descending, drink of oblivion, though some more and others less. On this account, though truth is not apparent to all men of the earth, all exercise their opinions about it, *because the defect of memory is the origin of opinion*. But those discover most who drink least of oblivion, because they easily remember what they had known before in the heavens [Macrobius,

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Commentary on Scipio's Dream].

## **First astral flight**

It is one of the mystical traditions that the aspirant to initiation should pass the night before initiation in prayer. Hence the knight of the Grail prayed and kept vigil over his armour prior to receiving the golden spurs, the symbols of divine illumination. When any disciple leaves his physical body in full consciousness for the first time, he is usually accompanied by his master. For example, Swedenborg, in a passage which prefaced his work on the astral region, says that his first astral flight was guided by an angel. This experience in the disciples training is made the occasion for teaching him, through observation, many truths about superphysical beings and states of consciousness, and, if he pass through the ordeal successfully, he is able henceforward to leave and to enter his body at will and with ever-increasing freedom, until gradually the experiences while out of the body become as real and continuous as those in the flesh. Paul says: "And I knew such a man. Whether in the body or out of the body, I cannot tell. God knoweth."

Man, however, sinks into oblivion, and, through indifference of thought, allows himself to be governed by the minds and opinions of others. It has been possible, therefore, to keep him in ignorance of his true path and to retard his spiritual progress for centuries. The man who does not think cannot know, and he becomes the slave and property of other minds. The man who thinks wills to know, and tends to become the expression of the God within. The ancient philosophers held that the relation of the Creator to His creation has been the same in all ages; not only has been, but will be; that all creeds evolved by man are but concepts of this relation, and in no wise alter it. "The truth regarding the fatherhood of God, the sonship of His messengers, and the great teachers of humanity and the brotherhood of all His creatures is superior to all creeds and religions, and will unify them all when once apprehended."

Now, to understand anything at all about initiation it is necessary to have at least a superficial acquaintance with the ancient philosophies and other associated subjects. They must be understood to some extent before this subject can be studied intelligently and to advantage. Every thoughtful student of the literature of the ancient religions, including also that of Christianity, especially early Christianity, cannot but be impressed by the fact that in each and all of them may be found very clear indications of a traditional law, an archaic science, handed down from time immemorial.

## A traditional science

This secret body of knowledge has been called in different ages by different names, and each of the great nations of antiquity had an esoteric as well as an exoteric wisdom. The true wisdom, the *gnosis*, as it is termed in the Greek, was reserved for the temple initiates, while the popular religions, made up of moral precepts, myths, allegories and ceremonial observations, reflected more or less faithfully the mystic tenets. Origen, one of the early fathers, says: "All the Eastern nations, the people of India, the Persians, the Syrians, concealed sacred mysteries under the religious myths. The sacred philosophers of all religions penetrate the true meaning, while the ignorant see only the exterior symbol, the bark that covers it." The noblest of the philosophers and the sages, with but very few exceptions, gained their profounder knowledge through regular initiation at the schools of the mysteries, which in ancient times were the true centres of learning. In Greece, for example, the mysteries were established in various forms, and were under the direction of the State. The most notable, of course, as most of you know, were the Eleusinia, which were of great antiquity, and continued until the invasion of Alaric the Goth in the year 396 of the Christian era. During the first century the mysteries were the recognized religion of Greece, and were celebrated in every city of that country and in the Greek colonies in Asia Minor. The principal centre of the greater Eleusinia was the superb temple at Eleusis, near Athens, while the lesser Eleusina, at which candidates participated in the purificatory rites and were given elementary instructions, had their seat at Agra on the River Ilissos. The lesser mysteries were celebrated in February and the greater in September every year. The celebration of the greater Eleusinia lasted nine days. It began in public as a pageant and festival in honour of Demeter and Persephone; but the secret purifying rites were celebrated in the secrecy of the temple, to which none but the initiates were admitted. Every initiate was bound by an oath of inviolable secrecy; hence, nothing of any importance is known concerning the initiatory ceremonies. However, there is good reason for believing that in the Eleusinian ritual the Zodiacal symbols were employed, and that some of the instruction was given in the form of dramatic representations. The symbolism of the Zodiac was really a cryptic language in which certain facts concerning the inner nature of man were expressed, and this was common to the initiates of all ancient religions. There was no concealment of the fact that the initiatory rites were designed for moral purification, the development of the spiritual faculties, and the attainment of conscious immortality. Nor was there any secrecy about the general principles of this philosophy which were openly inculcated.

## Degrees

The first of the degrees covered the whole field of the inductive physical sciences, and they were concerned with investigating the phenomena of external nature. The second degree embraced exoteric religion and all phases of blind belief, and these two degrees - pertaining to the lower mind - comprised all the knowledge available to those whose consciousness does not transcend the illusions of the material world. The third degree related to speculative philosophy, which sought to arrive at first principles by the effort of pure reason. The fourth degree was the direct apprehension of truth by the clear, calm mind, independently, practically, of any reasoning process whatever. And these two degrees pertained to the higher mind, as we understand it, in theosophy; they represented the field of knowledge open to those whose consciousness rises to the world of spiritual reality. Plato speaks of the mantic state, which he describes as a kind of madness produced by a divine release from the ordinary ways of men. The exoteric scientist and the exoteric religionist rely of course, on the physical senses, the psychic emotions and the intellectual faculties, as these are understood in the present stage of human evolution. And while it may be said that the scientist somewhat enlarges the scope of the senses by employing the telescope, the microscope and other mechanical devices, the exoteric religionist puts his trust in the mutilated records of more or less suppositional revelations received from the remote past. But the true esotericist, refusing to be confined within the narrow limits of the senses and the mental faculties, processes of the lower reasoning mind, and recognizing that the gnostic powers of the soul are hopelessly hampered and obscured by its imperfect instrument, the physical body because we do not know how to use it, devotes himself to what may be termed intensive self-evolution, the conquest and utilization of all the forces and faculties that lie latent in that fontal essence within himself, which is the primary source of all elements and powers and being, of all that he is, has been, and will be.

## Conscious control

So that by gaining conscious control of his hidden potencies which are the immediate cause of his individual evolution, he seeks to traverse, in a comparatively brief period of time, the path leading to spiritual illumination and liberation from terrestrial bondage; he pushes forward toward that knowledge which the human race as a whole, advancing at an almost imperceptible rate of progress, will reach only after aeons of time. His effort, therefore, is not so much to know as to become, and herein lies the tremendous import of the Delphic inscription: "Know thyself," which is the key-note of all true esoteric development, for the true esoteric student understands that self-knowledge can be attained only through self-development in

the highest possible sense of the term; a development which begins with introspection and the awakening of creative and regenerative forces, which now, unfortunately, slumber in mans inner nature, like the vivifying potency in the ovum, and which, when roused into activity, transform him ultimately into a divine being, embodied in a deathless ethereal form of ineffable beauty.

## The object of initiation

*This process of self-conquest, the giving birth to oneself as a spiritual being, the creation from the concealed essence of ones own embryonic nature of a self-luminous immortal body, is the object of initiation,* the great theme of all the mystery dramas of the ages. All that the Universe contains is also contained in you, each one of you individually. The origin of man, we say loosely, is in the Deity, and his true Self, the Individual, is a Logos, a manifested God. Man the microcosm, like the macrocosm, has three bodies, which are called in certain sacred writings the spiritual body, the psychic body, the physical body. In the *Upanishads* they are termed the causal body, the subtle body and the gross body. In all mystical writings of any importance, these three, together with the fourth or perfected image of the immortal Self, are given as corresponding to the four occult elements in nature, and also to the earth, the moon, the sidereal system and the sun; hence they are spoken of as the earthly or carnal body, the lunar or water body, the sidereal or air body, and the solar or fire body. The spiritual body, strictly speaking, is not a body at all, but only an ideal archetypal form, inspired by that primordial principle which in the duality of manifestation generates all forces and elements. It is therefore called the causal body, because from this sphere all other bodies are engendered. All these lower forms are enveloped by the same circumambient aura, called in some Scriptures the radiance, the glory, which is visible to the seer as a faint film of bluish haze, and appears illustrated in that form in some theosophical books.

## Kundalini

Semi-latent within this ovum is the light of the Logos, which, in energizing, becomes what we may roughly describe as living, conscious electricity of incredible voltage, and hardly comparable to the form of electricity known to the physicist. This is the "good serpent" of ancient symbology, and it also is represented in the familiar symbol of the egg and the serpent. In Sanscrit writings it is called *kundalini*, that ring-form or annular force which in the Greek is called *speirema*, the serpent coil. It is this force which, in the cycle of initiation, weaves from the primal substance of the auric ovum the ideal form or archetype it contains, and conforming thereto the immortal Augoeides, or solar body, so called because, in its

visible appearance, it is self-luminous like the sun and has a golden radiance. The solar body is of atomic non-molecular substance. The psychic or lunar body, through which the spirit acts in the psychic world, is molecular in structure, but of far finer substance than the elements composing the gross physical form to which it closely corresponds. "In appearance it has a silvery lustre tinged with delicate violet, and its aura is of palest blue, with an interchanging play of all the prismatic colours, rendering it iridescent."

### **Life centres in the physical body**

The physical body, as I have indicated already, may be considered to be an objective microcosm, an epitome of the material world, to every department of which its organs and functions correspond and are in direct relation. Now this physical body is probably in some respects at the present stage of evolution the most important of all the bodies. It is the organism through which the soul contacts external nature. Its organs correspond to and are the respective instruments of the powers and faculties of the soul. Thus the body has four principal life centres which are, roughly speaking, analogous to the four worlds and the four generic powers of the soul. The divisions may roughly be given as follows: The head or brain is the organ of the higher mind; the region of the heart, including all the organs above the diaphragm, is the sea of the lower mind, including the psychic nature; the region of the navel is the centre of the passional nature, comprising the emotions, desires and passions; and the procreative centre is the seat of the vivifying forces on the lowest plane of existence.

A ganglion of the sympathetic nervous system, known as the pineal gland, is situated in the brain directly posterior to the extremity of the third ventricle. "From its broad anterior end two white bands pass upward, one on either side of each optic thalamus." As one mystic has said: "When, through the use of the holy Catholic medicine the pineal gland is regenerated, it endows man with superphysical or seer vision." The solar power, the creative energy, the universal fire, which acts in all bodies and may be used either for good or evil purposes, is the light of the Logos which in energizing becomes what may be described as living, conscious electricity. It is the force which, when governed by man, becomes the instrument which the soul uses to build up his spiritual body. As Paracelsus says, "The material of the philosophers stone is nothing else but sun and moon." "The sun and moon are the roots of this art," says Hermes.

### **The allegory of Eve and the serpent**

In the allegory of Eve and the serpent, the primordial electricity of which I have spoken, Semi-latent within the aura of every human being, was known to the Greeks as the *speirema*. In

the *Upanishads* it is said to lie coiled up like a slumbering serpent. In the third chapter of the book of Genesis it is symbolised as the serpent, "more subtle than any beast of the field which the Lord God hath made." Eve, according to the story, when this force stirred within her, was tempted to its misapplication. Directed downward through the lower physical centres, "unhallowed by a consciousness of responsibility to God and the incoming soul, the serpent force brought knowledge of evil." Directed upward toward the brain for regeneration, the formation of the spiritual body, it brought knowledge of good—spiritual knowledge. Hence the dual operation of this solar force is symbolized in the story as the tree of knowledge of good and evil. The curse of the Lord upon the serpent, "Upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life," makes reference to the fact that during a certain period of human evolution man shall remain in ignorance of the law governing this solar force, and during that period it will manifest in man's earthly vehicles misgoverned by the human mind. "And I will put enmity between thee and the woman, between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." During this cycle of evolution—the *kalīyuga*, as it is called in the East,—in ignorance of the law governing this divine force, man continually directs it downwards or bruises the serpent's head, while the serpent, thus misdirected, from the point of view of spiritual evolution, bruises man's heel, heel here being regarded by many authorities as a euphemism for that part of man nearest the earth, that is to say, the lower emotions and the mortal mind. And the Lord said: "Behold the man has become as one of us, to know good and evil. Now, lest he put forth his hand and take fruit of the tree of life and eat and live for ever"—here the tree of life symbolizes the upward play of this solar force for the creation of the immortal body. Hence the meaning is, lest man should learn the law governing this force, and by directing it upward become immortal before he has learned sufficiently the necessary experience under the bondage of matter. "God drove out the man, and He placed at the east of the garden of Eden Cherubims with a flaming sword, which turned in every direction, to keep the way of the tree of life." Now it is possible to interpret this passage in a variety of ways. It might be said, cosmically speaking, that the Garden of Eden symbolizes those realms of higher spiritual attainment at the gates of which, from the time of man's descent into the lower cycles of evolution, God placed heavenly beings, charged with the duty of preventing that nature in man corresponding to their own from receiving stimulation during man's progress through the lower spheres of knowledge. The Mohammedan mystics hold that man can only be born again in spirit through the aid of the heavenly powers. These powers are said by them to connect the heart of man with the soul, the lower consciousness with the higher. Then the same force in nature which has deterred man from premature spiritual attainment assists him in his upward evolution, the mind having been prepared, through man's own

effort, for a further understanding of the mysteries of God.

In the book of Genesis, as I have just stated, the agent, this creative power, this regenerative force, is personified as the serpent, "more subtle than any beast of the field which the Lord God hath made." In the allegory, Satan, the serpent, is seen to be the serpent fire or solar power or force, misgoverned by the human mind, as it opposes the law of nature, the law of "God" which wills obedience from all created things. How then, we ask, considering our present condition, considering how much we have to accept upon authority, how much we really fail to understand in all the writings and readings, how are we to take the first important step which leads finally to complete initiation. It almost sounds trite to say that the only method is, constant aspiration and the desire to know the law, that divine law which liberates in man, that force which is a living flame, and which acts under the direction of the God in man, and with or without the conscious effort of the finite mind.

## **Regeneration of the centres**

This force, once liberated, begins immediately to displace the sluggish force, the sluggish nervous energy, and to open and perfect those nerve centres or minor brains atrophied by disuse, and which, when regenerated, reveal to man superphysical states of consciousness and knowledge of his lost sovereignty over nature. This force manifests on the physical plane by passing through the ganglia of the sympathetic nervous system, and thence up the spine to the brain, where its currents unite to build up the deathless body. In its passage from one ganglion, or chakra, to another its voltage is raised, and it awakens and is augmented by the power peculiar to each ganglion which it dominates. These centres are the "concave mirrors" whose property it is to concentrate the fire of the world or divine solar energy which proceeds from the Sun behind the sun. In the cerebrospinal system there are many centres awaiting regeneration. Hence the spinal cord is the relaxed string whose pitch must be raised by the exaltation of the elements of fire which is in us. Knowledge as to the development of this power or force has been sacredly guarded in all ages, lest man through ignorance should employ it to his destruction. The soul renounces the "world," i.e. all personal ambition, and who seeks by selfless service of his fellow-beings to obey the divine spirit within, may, without external teaching or assistance, evoke this flame and achieve unaided a knowledge of nature's secrets and mysteries. He who seeks divine knowledge will surely find it, for the God in man ever strives to render unto him his lost birthright. No sincere effort to solve this mystery passes unheeded by the "silent watcher" within.

But unless with selfless purpose and governed by the spiritual principle within, this fire will intensify the lower passions and cause the man to become a destructive force, working

contrary to the law of nature.

## **Four bodies**

The philosophers hold that man is fourfold in nature, having four bodies corresponding to the four elements. The physical body is interpenetrated by a body of finer matter, vibrating at a higher rate, in which emotions and passions register, as I have said already, called the "water body"; the earth and water bodies are interpenetrated by a body composed of still finer matter, vibrating at a still higher rate, the mental body in which thoughts register, called the "air body"; and "informing these three bodies and engendering them is the divine spark, the potential solar body or God in man existing, as it were, in embryo, awaiting the evolution of the earth, water and air bodies, to sustain the flow of the solar force which shall stimulate and perfect its divine unfoldment."

"To seal a goblet of compressed air, water or earth means to master the body, emotions and mind, and to differentiate appetites from emotions and emotions from thoughts for the purpose of gaining absolute control over the personal self."

## **The mastery of the mind**

It is far easier to govern the body and emotions than to gain the mastery of the mind. This mastery, however, should be striven for, and may be achieved through concentration in meditation and by persistent effort at all times to impress the mind to reject falsehood and accept only truth, that it may purely reflect the God within. By concentration in meditation upon a given subject, by the effort of regular breathing, as some emphasize, though I do not think that is important, the mind may be held so that it is not subject to other thought than that pertaining to the object or symbol of expression about which man desires knowledge. If man will persist in this practice he can enter into harmonious relationship with the God within himself, his true being, and from that source gain knowledge which is the result of the soul's own experience while passing through the higher and lower states of matter. At the same time, if man will concentrate upon the highest, he can evoke from within himself that solar force and power which, if directed upward, will awaken and revitalize those organs of perception hitherto atrophied and withheld from his use. Life is the attainment of that Consciousness which is of God, and man is therefore shut out from the knowledge of his true being and estate until he seeks atonement with his own divine life-principle and its evolution and manifestation in him. Thus concentration in meditation, the holding the mind receptive to the divinity within, and in a positive attitude of repression to outside influences, is seen

to be an exalted form of prayer or communion with God, whereby man may become a sharer in the wonders of Gods omnipotence and recovers his lost sovereignty.

Hermes was said by the Greeks to typify and preside over the powers of the mind and to be the patron of gymnastic games. He is represented as bearing a staff, the gift of Apollo the sun god, and emblem of the Gods message to mankind. This staff represents the spine, containing the cerebrospinal nervous system, which is the wand of the magician; while the two intertwining serpents by ascent symbolize the positive and negative currents of solar force, directed upward for the stimulation and evolution of the divine principle in man.

## **Yoga**

As in the microcosm the physical body is formed and animated by the invisible or spiritual man, so in the macrocosm the visible sun derives its life and light through the invisible or spiritual Sun whose glory and power can be apprehended by man solely through his own divine solar principle, to which the Sun behind the sun is manifest as a radiance of unspeakable glory, realized or participated in as an ecstasy of consciousness, unnameable in any medium of expression known to the finite mind. In some systems it is called union with God; in the East, Yoga. Among the initiates of all races it has been striven for, though, so far as records show, rarely attained. "It is the flight of the alone to the alone," says Porphyry. "I and my Father are one," said the Jesus.

## **Natural laws**

Study of the mystery-teachings with regard to Man and Nature can be of real value only as it leads to technical and practical knowledge based on individual experience. Efficiency depends on what we are, not alone upon what we know intellectually. Obedience to natural laws—the basis of human efficiency—leads to high efficiency and an understanding of the divine science. Then it becomes possible to state and classify laws as aspects of the One Law, and to live according to It and teach It, for we are embodiments of the Law, and may become conscious cooperators with It in all the experiences of life. We must know ourselves, and learn how to develop our inherent efficiency-qualities. Then we will know our fellows, our work in the world will be apparent and will afford momentary opportunities for the application of all our qualities, of our knowledge of nature and the technical knowledge of the mystery-teachings. The correct use of knowledge will nourish our qualities and result in bodily fitness and mental efficiency; this will be reflected in character, in intellect and will; our daily and hourly education will be an unfolding of the inherent qualities of the soul.

## Spiritual intelligence

To know ourselves fully, to understand the operations of Consciousness in every part of our complex being is, therefore, of primary importance. To comprehend the "higher" it is necessary to understand the "lower." The various bodies through which Consciousness functions must first be understood in some measure, and this requires the exercise of the highest *spiritual intelligence*. Function precedes organism, a "mental feeling" leads to the development of a "physical sense." Perceptive life proper begins in the world behind the physical; all senses are but differentiations of the one sense-consciousness, and every veil over the vision of the soul adds to the illusions which so effectively ensnare it. The sages and wise teachers of man have taken great pains to emphasize the fact that the whole nature—moral, mental and physical—must be purified if the inner vision is to be rendered active. Purity of the body follows naturally from mental purity. It is only when the matter of the body is free from admixture of the impure elements of desire that it can reflect the images of the higher state, and preserve the recollections of the spiritual life. When any action is the subject of contemplation by the mind its effect is enormously increased for good or ill. The purifying of the mind is consequently of the first importance; when the thought is pure, desire is likewise pure, for the desires of the body originate in thought. Our bodies are largely subject to habit and repeat mechanically impulses good or bad; the mind is the tempter, and while it is under the illusion of the separated personal life it seeks the satisfaction of the self in matter. The consciousness in all the cells of the body constitutes the animal consciousness—the heart excepted. The spiritual consciousness has its seat in the heart—the dwelling of the spiritual man,—the most important organ of the body, the first spot that lives in the foetus and the last that dies. A yogi in trance may "live" in that spot, though the rest of the body be dead. "The spot contains potentially, mind, energy and will; during life it radiates prismatic colours, fiery and opalescent."

## The pineal gland

"The spiritual Consciousness in the heart centre cannot be used wisely until the pineal gland is touched by the kundalini, [An electric, fiery occult or folatic force, the great pristine force which underlies all organic and inorganic matter. It includes the two great forces of attraction and repulsion; electricity and magnetism are but manifestations of it." - H.P. Blavatsky.] and this is not possible by man until the "stale cadaver" that "blocks the passage" is removed. The efforts of the spiritual Consciousness to guide the mind wisely are evidently increasing in individuals, and every effort is helped by growth in purity of thought and desire.

When Consciousness is active in the brain the aura of the pineal gland vibrates, and

the play of the seven colours can be seen; this is reflected in the aura of the heart, which is negative to the brain in the ordinary man. The seven centres of the heart are then illuminated, and, if the *positive* current flows from the heart to the brain, the higher and lower centres of consciousness are united, the matter of the brain is impressed and cosmic consciousness is the result. During deep sleep the spiritual Consciousness of every man of the race is active, and, if the memory of this state could be impressed by the Heart on the brain, man would no longer be restricted within the bounds of the limited personal life.

### **The third eye**

This is the opening of the third eye—the eye of the seer. The capacity to impress on the brain "the memory of the Heart" is referred to in mystery language as the opening of the third eye—the single eye which being opened fills the whole body with light. This is the eye which opens in deep sleep and "beholds the King in his glory," but unfortunately it does not remain open; the impressions from the spiritual consciousness which reach the brain may be increased by the right kind of training. Brahmas Hall and Vishnus Hall, and the radiant homes of all the Gods are in the Heart of man, and each has its correspondence in the brain. "Concentrate on the Master as a Living Man within you. Make His image in your heart as a focus of concentration so as to lose all sense of bodily existence in the one thought. The great difficulty is the registration of the knowledge of the Higher Self on the physical plane. To accomplish this the physical brain must be made an entire blank to all but the higher Consciousness."

### **Centres in the brain**

The brain is the organ of the mind; its convolutions are formed by thought and its activities. There are seven centres or cavities in the brain filled with Akasha; ["The subtle, supersensuous essence which pervades all space; the primordial substance erroneously identified with ether, which is only one of its principles." H.P. Blavatsky] each centre has its own colour according to the state of consciousness and is visible to the purified vision. When the "memory of the Heart" can be impressed on these brain centres, the reflections of the Akashic records may be seen and read, but the ability to see and read them does not always imply the ability to correctly interpret them. The pineal gland is the organ of divine thought per se, and, when touched by the vibrating light of kundalini, it becomes the centre of spiritual intelligence and illumination. When the three higher cavities of the brain are active, the radiations of the "crown of life" become visible, the whole universe is seen, and the cavity of the skull itself filled with the light of Akasha. The story of the crucifixion is an allegory

of spiritual regeneration; not an historical record of a physical death, and, the resurrection of the "dead" centres having taken place, the glorified Initiate lives in the spiritual body, "exempt from change and death." Every man who becomes self-purified raises the level of the entire human race through the close psychic and spiritual ties which unite all men, and in this sense every initiate is a Christ—a Saviour. "Every good and perfect gift is from above, coming down from the Father of Lights, in whom there is no variableness, neither shadow of turning."

The gift of the spirit is spiritual seership, bestowed by the vibrating fire of kundalini - the Advocate, the Paraclete. The higher knowledge cannot be demonstrated through the senses or by mere intellection. Every purified man "conquers the world" by conquering the material elements of his own nature.

## **The pituitary body**

The pituitary body is the organ of psychic vision, and its molecular motion often gives rise to hallucinations. It should be the servant of the pineal gland (the organ of spiritual clairvoyance), its forerunner, its "torchbearer preparing the way for the Master"—the seventh principle centred in the sixth. The brain is the vehicle of desire-mind; its subdivisions correspond to the various aspects of the mind in activity, and the cavities relate to the Heart, through which it is possible to make impressions of the spiritual Consciousness in physical matter, and, by action within these cavities, to awaken the higher Mind on the physical plane, and develop spiritual vision and understanding.

Man is androgyne so far as his head is concerned.

## **Organs of desire**

In the trunk of the body the liver, stomach, navel and generative organs are the organs of desire. The real Spleen is covered by the physical spleen, which acts as the centre of the life currents in the body, and from it the principles of life are circulated through the body by way of the blood. The universal life principle penetrates desire in the body, and desire (Kama) is the essence of the blood; the blood is the vehicle of desire; its "red corpuscles are drops of electrical fluid—the progeny of the Fohatic principle." Electrical action "oozes" the white corpuscles—the scavengers of the human body—out of the astral body through the spleen. "They are the sweat-born of the Chhaya." The blood is the physical vehicle for the principles of life and desire, and plays a vitally important part in the animal economy.

## Medulla oblongata

Thus life radiates as the light of the Logos in the body; it is the force of energy which underlies matter in every stage, and is the producer of all the phenomena of existence. As specialized in the human organism it may be described as living, conscious electricity; it is the "good serpent" of the ancient legends. From the "sacred spot" above the medulla oblongata the sympathetic cords take their rise, and from this same spot is formed the upper junction of the sympathetic and cerebrospinal axes. The sympathetic cords are evolving in complexity to form a second spinal cord, and at the end of the next round humanity will once more become hermaphrodite, and then there will be two spinal cords in the human body, to merge later into one. The creative sexual power of man will be transformed as he returns up the arc of self-conscious evolution. In the end of the sixth and seventh races man will not have sexual organs, if analogy holds good. With the evolution of the races the true spinal cord will be developed and man will realize himself a divine being in a deathless form of ineffable beauty. This will be accomplished by gaining conscious control of the hidden forces and potencies which are the causes of his individual evolution.

## Spinal column

The physical body of man is the epitome of the material world; its organs and functions are in direct relation with every department of nature. The spinal column is the "red of Brahma," and is symbolized by the wand of the Yogi; the seven knots represent the seven "Nadis" along the spinal cord, and the three knots of the bamboo stick symbolize the three "vital airs" that "blow" through the spinal column. When, after due preparation, kundalini becomes active, it acts as the agent of man's spiritual will to complete the perfecting work in the body. The ganglionic centres or chakras are linked together like so many electric batteries, and, as the vivifying current of kundalini passes from one centre to another, the voltage is raised and the centres, having been purified, are technically "conquered."

## Atoms and molecules

The physical body is molecular; every molecule has its principles, informed and ensouled by atoms. Man is reflected in every molecule, as the universe is reflected in him. As the Divine Spirit (Atma) dwells in the material universe, so the atom dwells in the molecule; the *atom* of the objective world, for ever invisible—the spirit, soul and mind of the molecule; it is because of this that the higher principles of man are able to act in the body. The molecules of the physical body are, of course, related to the molecular structure of the astral body

and desire-mind. The atoms are the gods, or principles, which in combination constitute the mysterious Ego; and, when all is said, the Ego still remains the mystery of mysteries, for "darkness is about its pavilion." Sense-consciousness is molecular; in the cell there is no self-consciousness; the mind does not act directly in the molecule; the cells of the body cannot originate ideas—they report to the brain, and act under volition from the atom. Spiritual vision is the result of *atomic* vibration in its highest sense, and in bodies where powerful *molecular* vibrations are set up, the atomic are "drowned," and seership is difficult of attainment.

Life is within us and around us everywhere—the Universal Deity. It cannot, however, pass directly to the physical body, but is specialized through a life-body, which absorbs it from nature, and adjusts it to the physical body. This life-body has been called by many names in different systems—astral body, *linga-sharira*, etc. It is only through an understanding of its functions that many of the mysteries of life in relation to the physical body can be understood. In most of the ancient systems, and likewise in the Christian system, the symbolism is complex and difficult to follow, and the significance of the teaching cannot be understood by purely mental study. Practical experience is the only valuable guide, and it is quite true that, under the present racial conditions, few have the qualifications to enter safely on the study of practical occultism.

## Sanctity and chastity

There can be no archetypal disorder; disorder is always a parody of order. The relationship between sanctity and chastity is not by any means so simple as some appear to think. Dionysus, Apollo and Aphrodite are the gods of the "tavern" as well as of the "High Mass"; a glimpse of Heaven may be experienced by the sailor in the tavern as well as by the officiating priest at the altar. The eternal and sacred fire of the race hallows every body: "Your bodies are the temples of the Holy Ghost," and when this is understood by man no act of the body will be profaned, but inspired by the strength and beauty of the divine consciousness. Profanation is the idle abuse of the creative energies. Personal considerations must be transcended, and everything done "to the glory of God." Alas! how meaningless the beautiful mystery-language has become.

The subtle connection between the higher brain centres and the generative organs, through the spinal cord, and the sympathetic system, clearly indicates the dangers and difficulties to be undertaken in the work of regeneration, and suggests to the student why so many mystical schools have been wrecked on the rock of phallicism. The three vital airs (*sushumna*, *pingala*, *ida*) are controlled and guided by will, or its reflection—desire. The

airs must be "cool," otherwise the delicate and sensitive organs in the brain are in danger of being "scorched," and disease results in some form. The Leyden Jar of the divine fire cannot be discharged with impunity. To the daring soul, however, the "witness" is always present to guide, and the warnings, so gently given when personal desire "heats" the "airs" will lead, if they are promptly heeded, to safe exercise of power, and "the door of Brahma."

### **The holy Paraclete**

It is surely obvious that the present confusion of caste and all the blighting conditions of human life can be attributed to misuse of the God-given energy within the body. The regenerative force becomes destructive in its operation, and sickness and finally death comes to relieve. The power of the holy Paraclete cannot be exercised by man while he is gross and sensual, when his mind is constantly filled with images of impure desire. Spiritual forces, for the majority of humanity, can only be awakened by introspective meditation, by control of thought, by the ability to concentrate the mind upon abstract conceptions to the exclusion of irrelevant ideas. This has been set forth in detail, step by step, by all the wise teachers of man; its repetition becomes wearisome, but the purifying virtues can be acquired in no other way. Joy awaits the successful candidate in the mystic meditation, who, by the action of the Paraclete, conquers the life centres, and enters the realm of spiritual realities and becomes a Master of the Gnostic Science. Little wonder that the work has to be pursued with patience through many years and lives until the consummation, but even in its early stages the memory of the eternal life remains unbroken and knowledge becomes a certainty.