

LETTER VII - THE USE OF COLOUR AND SOUND [Page 203]

1. Enumeration of the colours and some comments.
2. Colours and the law of correspondences.
3. Effects of colours.
4. Application of colours and their future use.

August 27th, 1920. [Page 204]

There is no question that those who break the law perish by the law, whilst those who keep it live by it. The true study of occultism is the study of the why and how of phenomena. It is the finding out of the method whereby results are achieved, and it involves close analysis of events and circumstances in order to discover their governing laws. I have been led to make these preliminary remarks today because I saw with clarity the questions that are controlling your mind. These questions are of great value, if you continue to apply yourself to the search for the right answer. Certain definite laws govern the life of the disciple. They are the same laws that control all life. The difference consists in the partial realisation—on the part of the disciple—of the purpose of those laws, their *raison d'etre*, and their conscious judicious application to the circumstances met in daily living. By conformance to the law is the personal life transmuted...Take for instance the Law of Substance. This law puts the disciple in the position of wisely utilising the universal storehouse. It is the manipulation of matter, and its adaptation to the interacting forces of supply and demand...Blind faith is right for the mystic. It is one of the means whereby the Divine storehouse is entered, but to understand the method whereby that storehouse is kept replenished, and to comprehend the means whereby the bounteous supply of the All Father is brought in contact with the children's need is better still. One of those maxims I can here give anent supply and demand. It is only as a skilful [Page 205] use is made of the supply for the needs of the worker and the work (I choose these words each one with deliberation) that that supply continues to pour in. The secret is: use, demand, take. Only as the door is unlocked by the law of demand is another and higher door unlocked permitting supply. The law of gravitation holds hid the secret. Think this out.

Some remarks on colour.

Now we must go to work. The subject for our consideration this evening is of profound and complicated interest. This seventh letter of mine has to do with the use of colour and sound in meditation. We have, as you know, dealt a good deal with the subject of sound in our earlier letters, both in studying the use of the Sacred Word, and in the study of forms and mantrams. It is a truism to say that sound is colour and colour is sound, yet so it is, and the topic I really seek to bring to your attention is not so much sound as sound, but the colour effects of sound. I seek to emphasise especially the colour aspect in this letter, begging you to remember always that all sounds express themselves in colour.

When the Logos uttered the great cosmic Word for this solar system, three major streams of colour issued forth, breaking almost simultaneously into another four, so giving us the seven streams of colour by which manifestation becomes possible. These colours are:—

1. Blue.
2. Indigo.
3. Green.
4. Yellow.

5. Orange.
6. Red.
7. Violet. [Page 206]

Not unwittingly have I placed them in this order but the exact significance is left for you to discover.

I want to emphasise a second thought:—These seven streams of colour were the product of logic meditation. The Logos meditated, brooded, conceived mentally, formed an ideal world, and built it up in thought matter. Then our objective universe flashed into being, radiant with the seven colours, with the deep blue or indigo for synthetic undertone.

Therefore certain things can be posited about colour:

1. It has to do with objective meditation, therefore it has to do with form.
2. It is the result of sound uttered as the culmination of meditation.
3. In these seven colours, and their wise comprehension, lies the capacity of man to do as does the Logos and build.
4. Colours have certain effects on the different vehicles, and on the planes on which those vehicles function. When it is known by the occultist which colour is applicable to which plane, and which colour therefore is the basic hue for that plane, he has grasped the fundamental secret of microcosmic development, and can build his body of manifestation by means of the same laws that that Logos employed in building His objective solar system. This is the secret that ray meditation will eventually yield up to the wise student. These four points lay the foundation for all that follows.

I would here seek to put your mind at rest on the point as to whether the colours enumerated by me conflict with those enumerated by H. P. B. You will not find they [Page 207] do, but both of us use blinds, and both of us use the same blinds as those who have eyes can see. A blind is not a blind when recognised, and I offer not the key. One or two hints however I may give:—

Complementary colours may be spoken of in occult books in terms of each other. Red may be called green and orange may be called blue. The key to the accurate interpretation of the term employed lies in the point of attainment of the unit under discussion. If speaking of the Ego one term may be used; if of the Personality, another; whilst the Monad or higher auric sphere may be described synthetically or in terms of the monadic ray.

The colours of higher or lower mind are at times spoken of in terms of the plane and not in terms of the ray involved.

Blue-indigo, being cosmically related, and not simply analogous, may be used interchangeably for purposes of blinding. Let me illustrate:—The Lords of the Flame, in their work in connection with this planet, may be spoken of in terms of 4 colours:

- a. Indigo, as they're in the line of the Bodhisattva in connection with Love-Wisdom Ray. The Lord of the World is a direct reflection of the 2nd Aspect.
- b. Blue, because of its alliance with indigo and its relationship to the auric egg; just as the Solar Logos is spoken of as the "Blue Logos" (literally indigo), so the colour of the perfected man, and of the auric envelope through which he manifests, will be predominantly blue.
- c. Orange, which is the complementary to blue and which has direct connection with man as an intelligence. He is the custodian of the fifth principle [Page 208] of manas in its relation to the totality of the personality.

d. Yellow, being the complement of indigo, and also the colour of buddhi, and on the direct line of the second Aspect.

I give the above illustration to demonstrate to you the great complexity involved by the use of blinds, yet also to show you that for those who have the seeing eye even the choice of these blinds is not arbitrary, but subject to rule and law.

It is therefore obvious to you why it is so often emphasised that in dealing with esoteric matters lower manas helps not. Only he who has the higher vision in process of development can hope to attain any measure of accurate discrimination. Just as the green of the activity of Nature forms the basis of the love aspect, or the indigo vibration of this love system, so will it be found upon the mental plane. More may not be said, but food for thought lies here. Orange also holds the secret for the Sons of Mind, and in the study of flame (which even exoterically blends all the colours) comes illumination.

In studying this question of colour and sound in meditation how best shall we divide our vast subject? Let us consider it under the following heads:

1. Enumeration of the colours and certain comment thereon.
2. Colours and the Law of Correspondences.
3. The effects of colours:—
 - a. On the bodies of the pupil.
 - b. On groups and on group work.
 - c. On the environment.
4. The application of colour:—
 - a. In meditation. [Page 209]
 - b. For healing in meditation.
 - c. In constructive work.
5. The future use of colour.

Under these five heads we should be able to sum up all that has to be said at present. Perhaps little that I may say will be fundamentally new, for I give not aught which may not be found in that foundation book of H. P. B.'s. But in a newer presentation, and in the aggregation of material under one head may come enlightenment, and a further wise adjustment of knowledge. We will take up these five divisions later. Tonight I will only add a few further points to those already given.

Colours as manifested on the physical plane show at their crudest and harshest. Even the most exquisite of shades as seen by the physical eye is hard and harsh compared to those on the emotional plane, and as the finer matter of the other planes is contacted, the beauty, the softness and the exquisite quality of the different hues grow with each transition. When the ultimate and synthetic colour is reached the beauty transcends all conception.

Colours—such as we have now to do with in evolution—are the colours of light. Certain colours, which are the left-overs from the previous solar system, have been seized upon as modes of expression by that mysterious something which we call "cosmic evil" (in our ignorance so we term it). They are involutory colours, and are media for the force of the Dark Brotherhood. With them the aspirant to the Path of Light has naught to do. They are such hues as brown, grey, the loathsome purple, and the lurid greens that are contacted in the

dark places of the earth, on the emotional plane, and on the lower level of the mental plane. They are negations. Their tone is lower than the note of Nature. They are the offspring [Page 210] of night, esoterically understood. They are the basis of glamour, of despair, and of corruption, and must be neutralised by the pupil of the Great Ones by the admission of the colours connected with light.

6. The synthesis of all the colours, as aforesaid, is the synthetic ray of indigo. This underlies all and absorbs all. But in the three worlds of human evolution the orange of flame irradiates all. This orange emanates from the fifth plane, underlies the fifth principle, and is the effect produced by the esoteric sounding of the occult words "Our God is a consuming Fire." These words apply to the manasic principle, that fire of intelligence or reason which the Lords of the Flame imparted, and which stimulates and guides the life of the active personality. It is that light of reason which guides a man through the Hall of Learning on into the Hall of Wisdom. In the latter hall its limitations are discovered, and that structure which knowledge has built (the causal body or the Temple of Solomon) is itself destroyed by the consuming fire. This fire consumes the gorgeous prison house which man has erected through many incarnations, and lets loose the inner light divine. Then the two fires merge, mount upwards and are lost in the Triadal Light.

Certain colours belong more exclusively to the human Hierarchy, others to the deva. In their ultimate blending and intermingling comes eventual perfection....

August 29th, 1920.

1. Enumeration of the Colours.

Tonight we must continue our study on colour and take up our first point.

In doing this I will make certain comments and give you certain data, impressing upon you nevertheless again the fact that I use the exoteric terms, and that the discussion [Page 211] is but for suggestive purposes. The very use of the word "Colour" shews the intention, for, as you know, the definition of the word conveys the idea of concealment. Colour is therefore "that which does conceal." It is simply the objective medium by means of which the inner force transmits itself; it is the reflection upon matter of the type of influence that is emanating from the Logos, and which has penetrated to the densest part of His solar system. We recognise it as colour. The adept knows it as differentiated force, and the initiate of the higher degrees knows it as ultimate light, undifferentiated and undivided.

We enumerated the colours yesterday and in a certain order. I seek again to enumerate them thus, only this time reminding you that the one Ray of which all the others are but sub-rays, might be regarded as a circle of sevenfold light. Too apt is the student to picture seven bands, striking down athwart the five lower planes till they contact the earth plane and are absorbed into dense matter. Not so is it in fact. The seven colours may be regarded as a band of seven colours circling and continuously shifting and moving through the planes back to their originating source.....These seven bands of colour emanate from the synthetic Ray. The indigo sub-ray of the indigo Ray forms the path of least resistance from the heart of densest matter back again to the source. The bands of colour form a circulating ring which, moving at different rates of vibration, passes through all the planes, circling down and up again. What I seek to bring out specially here is that these seven bands do not all move at the same rate, and herein lies hid the key to the complexity of the matter. Some move at a swifter rate of vibration than do some of the others. Hence—as they carry their corresponding monads with them—you have here [Page

212] the answer to the question as to why some egos seem to make more rapid progress than do some others.

These coloured rings do not follow a straight unimpeded course, but interweave in a most curious manner, blending with each other, absorbing each other in stated cycles, and grouping themselves in groups of threes or fives, yet ever moving onwards. This is the real foundation to the diamond pattern upon the back of the serpent of wisdom. Three major lines of colour should be portrayed as forming the lattice work on the serpent's skin, with the four other colours interweaving. Some day some student of colour and of the Divine Wisdom should compile a large chart of the seven planes, and superimposed upon those planes should be placed a seven-coloured serpent of wisdom. If correctly drawn to scale some interesting geometrical patterns will be found as the circles cut across the planes, and some impression will be conveyed occularly of the complexity of the matter of the seven rays.....

Certain brief statements seem to be in place:—

The true indigo is the blue of the vault of heaven on a moonless night. It is the culmination, and at the attainment by all of synthesis, the solar night will supervene. Hence the colour corresponds to what the sky nightly proclaims. Indigo absorbs.

Green is the basis of the activity of Nature. It was the synthetic colour for system 1, and is the foundation for the present manifested system. The note of Nature is green, and each time a man reviews the robe in which the earth is clad he is contacting some of the force that reached its consummation in system 1. Green stimulates and heals.

I seek to call your attention here to the fact that it is not yet permissible to give out the esoteric significance of [Page 213] these colours, nor exact information as to their order and application. The dangers are too great, for in the right understanding of the laws of colour and in the knowledge (for instance) of which colour stands for a particular ray lies the power the adept wields.

Comments on the colours.

Certain colours are known and it might be well if we here enumerated them. The synthetic ray is indigo, or a deep hue. It is the Ray of Love and Wisdom, the great fundamental ray of this present solar system, and is one of the cosmic rays. This cosmic ray divides itself, for purposes of manifestation, into seven sub-rays, as follows:

1. Indigo.....and a colour not disclosed.
2. Indigo-indigo...The second sub-ray of Love and Wisdom. It finds its great expression on the 2nd monadic plane, and its major manifestation in the monads of love.
3. Indigo-green.....The third sub-ray, the third major Ray of Activity or Adaptability. It is the basic ray of the second system. It is the great ray for the deva evolution.
4. Indigo-yellow.....The Harmony Ray.
5. Indigo-orange..The Ray of Concrete Knowledge.
6. Indigo...and a colour not disclosed. The Ray of Devotion.
7. Indigo-violet.....The Ray of Ceremonial Order.

Now you will note that I do not name the two colours, indigo-red and indigo-blue, nor do I apportion them to [Page 214] certain rays or planes. It is not that it is not possible to do so, but it is the withholding of this information that creates the puzzle. Certain things you must always remember in dealing with these colours:

That I have given their exoteric names and application, and that of all I have given only two correspond with their esoteric application,—indigo and green. The Synthetic Ray and the Activity Ray are at this stage the only two of which you can be absolutely assured. One is the goal of endeavour, and the other is the foundation colour of Nature.

That the other five colours with which our fivefold evolution is concerned, change, intermingle, blend, and are not esoterically understood in the same sense as you might imagine from the use of the words, red, yellow, orange, blue and violet. Esoterically they scarcely resemble their names, and the names themselves are intended to blind and mislead.

That each of these three colours and the other two are only understood as yet through four of their lesser sub-rays. This is the fourth round and only four sub-rays of these colours have as yet been glimpsed. By remembering these three points undue emphasis will not be laid upon apparent information, and the student will wisely reserve his opinion.

Yellow is another of the colours that have come to us from system 1. The blending of blue and of yellow in that system had much to do with the production of activity. Yellow harmonises, it marks completion and fruition. Note how in autumn, when the processes of Nature have run their course and the cycle is complete, the yellow of the autumn is spread upon the landscape. Note also that when the sun pours unimpeded down the yellow of the harvest is also to be seen. So it is in the [Page 215] life of the spirit. When the fourth plane of harmony or of buddhi is achieved, then is consummation. When the work of the personality is completed, and when the sun of the microcosm, the Ego, pours unimpeded down into the personal life, then comes fruition and harvest. The at-one-ment, or the harmonising has been made, and the goal has been reached. Blue and yellow blended result in green, and the synthetic blue or indigo (the love and wisdom aspect) dominates when the plane of harmony is reached. It leads then to the third plane of atma whereon the green of activity predominates.....

August 31st, 1920.

In continuing our study of colour and meditation, and our particular division in that study, I would—for your encouragement—point out that the part that falls to you is the reception and publication of these letters and of the imparted data, whereas the responsibility for that data rests with me. Even if you understand them not, and even if it seems to you that some of the data may be contradictory, I would suggest for your consideration that in the esoteric interpretation lies hid half the mystery, and the other half is concealed by the fact that all interpretation depends upon the standpoint of the interpreter, and the plane whereon his consciousness is working. The value of what I impart now consists in this:—that in the study of colour (which is one form of the study of vibration) comes the ability to understand personal vibration, to attune that vibration to the egoic one, and to synchronise it later with that of the Master. One of the main methods of effecting this synchronisation is meditation. When the intelligence grasps the scientific facts anent this subject, then comes the utilisation of these facts for the advancement of vibration, and the wise development of the colours necessitated.

We dealt in my [Page 216] last letter with the four colours—blue, indigo, green, and yellow,—and in this primary grouping lies much of interest. We now come to a different group of colours, and one that falls naturally together, orange, red, and violet.

Orange. This colour is for our purpose the colour of the mental plane, the colour that marks burning; it is the symbol of flame, and curiously enough the colour that epitomises separation. But I would have you note that the occult orange is not exactly the colour that you understand by

the term. Exoteric orange is a blend of yellow and red; esoteric orange is a purer yellow, and the red scarcely is seen at all. This orange comes in as a vibration set up by a cosmic ray, for you have to remember that this fifth ray (just as the fifth plane and the fifth principle) is closely allied to the cosmic ray of the intelligence, or to that activity aspect that found its great expression in the first solar system. The synthetic ray of that time was the green ray, and it found one of its closest alliances in the ray of orange, or mind or intelligence demonstrating through form. You get a correspondence in this solar system in the synthetic Ray of Love and Wisdom, and its close relationship to the fourth Ray of Harmony. It finds a demonstration in the triangle formed by their interaction, as follows: [Page 217]

FIRST SOLAR SYSTEM

Green Ray
Third Aspect
Activity or Intelligence

Third sub-ray	Fifth sub-ray
Activity	Manas, mind
Green-green	Green-orange

SECOND SOLAR SYSTEM

Indigo Ray
Second Aspect
Love and Wisdom

Second sub-ray	Fourth sub-ray
Love and Wisdom	Harmony
Indigo-indigo	Indigo-yellow [Page 218]

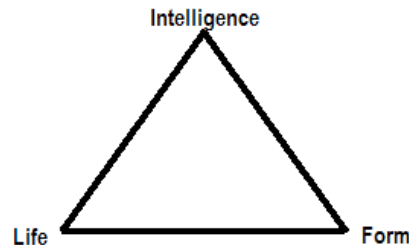
In the activity system you have the third aspect of universal mind or activity, demonstrating through the orange of the concrete sub-ray.....adaptability through form—form which perfectly expresses that latent activity. Similarly in the second system of love, you have the love aspect demonstrating through the yellow of the ray of harmony or beauty—love expressing itself perfectly through unity, harmony or beauty. Note here the fact that I again use terms that are dependent for their correctness upon their exoteric or esoteric interpretation.

Therefore to return to what I earlier said, this orange comes in as a vibration set up by the earlier cosmic ray of activity in the earlier solar system; the force of orange (which is scientific apprehension by the intelligence) comes in to perfect the link between spirit and form, between life and the vehicles through which it is seeking expression.

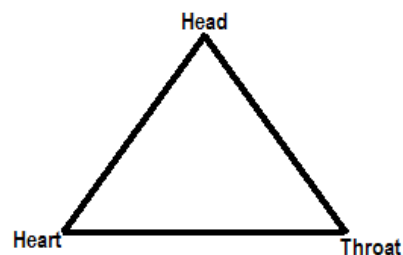
We might apportion the great basic colours between the various terms that we use to express the totality of the manifested universe:

1. Life Aspect	2. Form Aspect	3. Intelligence Aspect
Spirit	Matter	Mind
Consciousness	Vehicle	Vitality
Self	Not-Self	Relation between
Ray	Ray	Ray
2. Love and Wisdom	1. Power or Will.	3. Activity or Adaptability
4. Harmony	7. Ceremonial Law	5. Concrete Knowledge
6. Devotion	5. Concrete Knowledge	

[Page 219] This is but one of the ways in which the rays may be apportioned and considered as influences having direct effect upon the evolving life, or upon the form in which it evolves by means of that third factor, the intelligence. These three divisions make the three points of a cosmic triangle:—



and the current of the rays playing macrocosmically between the three has its microcosmic correspondence in the fire of kundalini (awakened through meditation) playing in accurate geometrical form between the three major centres:—



All the seven rays interact between the life, the form and the inner mind, and are in their essence themselves those three. They are life, they are form, they are intelligence, and their totality is the manifested universe. All seven at different times play on the different aspects.

The most important interaction exists between:— [Page 220]

- a. The Love-Wisdom Ray and the Harmony Ray, as it does between the monadic plane and the buddhic.
- b. The Power Ray and that of Ceremonial Law, just as it does between the first and the seventh planes.
- c. The Activity or Adaptability Ray and that of Concrete Knowledge or Science, just as it does between the third plane of atma and the fifth plane of mind. Green and orange were allied in the first solar system, and continue their alliance here. I have opened up for all true students vast realms of thought.

In the relationship between indigo, blue and yellow lies hid a secret.

In the relationship between green, orange and red another is revealed.

In the relationship between blue, red, and violet lies still another mystery.

The student, who, by using his intuition, apprehends these three mysteries has found the key to the greater cycle and holds the key to evolutionary development. Remember, therefore, when studying the microcosm that the same relationship will be found, and will open the portal to the "Kingdom of God within."

Red is for all apparent purposes one of the most difficult colours to consider. It ranks as undesirable. Why? Because it has been considered as the colour of kama, or evil desire, and the picture of the dark and lurid reds in the emotional body of the undeveloped man rises ever to one's vision. Yet—at some distant time—red will be the basis of a solar system, and in the perfect merging of red, green and blue will come eventually the completed [Page 221] work of the Logos and the consummation of the pure white light.

The activity system was green.

The love system is blue.

The power system will be red.

The result of merging red, blue, and green is—as you know—white, and the Logos will then have esoterically "washed His robes and made them white in the blood," just as the microcosm, in a lesser sense, does in process of evolution.

Violet. In a curious way the violet Ray of Ceremonial Law or Order is a synthetic ray when manifested in the three worlds. Just as the synthetic Ray of Love and Wisdom is the synthesis of all the life forces, so in the three worlds the seventh ray synthesises all that has to do with form. On the first plane, life in its purest, highest, undifferentiated synthetic aspect; on the seventh plane, form in its densest, grossest, most differentiated aspect; one is summed up in the synthetic Ray of Love, whilst the other is worked upon by the seventh.

A synthesis too is found in the fact that through the medium of violet the deva and human kingdoms can find a place of contact. Esoterically violet is white. In the blending of these two kingdoms the seven Heavenly Men attain perfection and completeness, and are esoterically considered to be white, the synonym of perfection.

Another point of synthesis is the fact that through the dominance of this seventh ray comes a point of merging between the dense physical and the etheric bodies. This is of paramount importance in the macrocosm, and to the student of meditation. It is necessary to effect this merging and alignment before the transmission of the teaching to the dense physical brain can in any way be [Pg222] considered accurate. It has a close bearing upon alignment of the centres.

I have sought in the above remarks solely to indicate lines of thought which, if followed closely, may lead to surprising results. By the study of colours and the planes, by the study of colour and its effect and relationship to the life side, and by the study of the form side of the mind, will come much of value to the student of meditation, provided always he does 3 things:

1. That he seeks to find the esoteric colours and their right application to the planes and centres, to the bodies through which he manifests, and to the bodies through which the Logos manifests (the seven sacred planets); to the rounds and to the races, and to the cycles of his own individual life. When he can do this he holds in his hands the key to all knowledge.

2. That he endeavours to make practical application of all indicated truth to his personal life of service in the three worlds, and that he tries to conform in his methods of work to the methods demonstrated by the Logos through the seven rays or influences. By this I mean that, through meditation, he brings his life systematically and in ordered occult cycles under those seven great influences, and so produces an ordered beauty in his manifestation of the Ego.

3. That he remembers ever that perfection, as we know it, is only partial and not real, and that even perfection itself—as grasped by the mind of man, is but illusion, and that only the next logoic manifestation will reveal the ultimate glory in view. As long as there is differentiated colour there is imperfection. Remember, colour as we know it is the

realisation by the man using a fifth root-race body in the fourth round on the fourth chain, of a vibration that contacts the human eye. What then will [Page 223] colour be as visioned by a man of the seventh round in a seventh root-race body? Even then a whole range of colours of wondrous beauty will be outside and beyond his comprehension. The reason being that only two great aspects of logoc life are being thoroughly demonstrated and the third will be but partially revealed, waiting for the still greater "Day be with us" to flash forth in perfect radiance. This word "radiance" has an occult meaning worthy of your consideration.

September 3rd, 1920.

In the steady adherence to the next duty and the planting of the foot firmly on the next step ahead lies the open road to the Master, and the incidental clearing away of all difficulties. In the formulating of high mental concepts, and the expressing of them on the physical plane lies that development of the mental body that permits of an ever greater influx of the life from above. In the stabilising of the emotions, and in the transference of desire from that plane to the buddhic comes the ability to reflect truly the higher point of view. In the disciplined, purified physical body comes the capacity to work out that which the inner man knows. If these three things are attended to, the law can then work and emancipation be hastened. People ask themselves, how does the law work? What is our part in the carrying out of action that sets the law loose in the individual life? Simply adherence, as stated above, to the highest duty and an ordering of the personality life so that that duty may be perfectly achieved.

The Esoteric and Exoteric colours.

Today our subject is the second one in our letter on the use of colour and deals with the law of correspondences [Page 224] and of colour.....The esoteric meaning of the exoteric colours is not yet wholly imparted, as I have already told you. Some of these meanings have been given out by H.P.B. but their significance has not been sufficiently apprehended. One hint I give for your wise consideration. Some of the information given in The Secret Doctrine anent colour and sound concerns the first solar system and some concerns a portion of the second solar system. The distinction has naturally not been apprehended, but as a key fact for studying in the newer school, the revelation will be great. In this statement as to esoteric significance of the colours I would have you now tabulate (even though it can be found in The Secret Doctrine), in order to form the basis of such later communications as I may seek to impart.

Exoteric	Esoteric
Purple	Blue
Yellow	Indigo
Cream	Yellow
White	Violet

Only four as yet can be communicated, but if rightly understood they hold the key to the present fourth round, and to its history. This being the fourth chain and the fourth round you will note therefore how in the number four lies the history of the present. Especially would I urge you who are the teachers and students of the coming generation to ponder upon the significance of white being esoterically violet. It has special application now in the coming in of the violet ray, the seventh ray being one of the three major rays in this round; it wields power in ratio to the four, on the four and under the four.

The esoteric colours of the exoteric red, green and orange may not yet be imparted to the general public, [Page 225] though students and accepted chelas, whose discrimination can be trusted, can attain the necessary knowledge with effort.

I would here like to point out certain other considerations which can be best dealt with by a brief consideration of the law of analogy and correspondence. We might therefore consider the following points:—

- a. Wherein the microcosm and the macrocosm correspond.
- b. The basic correspondences.
- c. Colour in the microcosm and in the macrocosm.

Let us briefly take up each point, for in the right apprehension of the law lies the ability to think esoterically, and wrest the inner meaning out of the external happenings.

Microcosmic and macrocosmic correspondence.

The relationship between the microcosm and the macrocosm is accurate, and exists not only broadly but likewise in detail. This is a fact to be grasped and worked out. As knowledge increases and progress is made, and as the ability to meditate results in the faculty of transmitting from the higher Triad to the Personality, via the causal, then these facts will be ever more clearly demonstrated in detail, and perfect comprehension will ensue. "As above, so below" is a truism glibly repeated but little realised. What is found above and what will consequently be developing below? Above will be found Will, Love and Activity, or Power, Wisdom and Intelligence, the terms that we apply to the three aspects of divine manifestation.

Below will be found these three in process of appearing:—

- a. The Personality expresses active intelligence. [Page 226]
- b. The Ego expresses love or wisdom.
- c. The Monad expresses power or will.

You have in the three worlds of the Personality:—

- a. The physical, expressing a reflection of the activity aspect.
- b. The astral, expressing a reflection of the love or wisdom aspect.
- c. The mental, expressing a reflection of the will or power aspect.

What have you for the colours of those three bodies, exoterically described?

- a. The violet of the physical as expressed by the etheric.
- b. The rose or red of the astral.
- c. The orange of the mental.

What have you in the Triad, or the world of the threefold Ego?

- a. Higher manas, expressing the activity or intelligence aspect.
- b. Buddhi, expressing the love or wisdom aspect.
- c. Atma, expressing the will or power aspect.

What again are the colours of those bodies exoterically described?

- a. The blue of the higher manasic levels.
- b. The yellow of the buddhic level.
- c. The green of the atmic level.

They are in the process of transmutation. You have to effect the corresponding change of colour from the lower to the higher. Couple up this information that I have here imparted with that given in an earlier letter on the transference of polarisation.

There is a direct correspondence between:—

- a. The violet of the etheric level and the blue of the higher mental. [Pg 227]

- b. The rose of the astral and the yellow of the buddhic.
- c. The orange of the mental and the green of the atmic.

The secret of it all is to be found in the application of the occult laws of meditation.

Again you can shift the whole range of colour higher, and in the Monad work out the correspondence.

- a. The green of the third aspect.
- b. The synthetic blue or indigo of the second aspect.
- c. The red of the first aspect.

I would point out here that as you return to the centre of systemic evolution the nomenclature of these colours is most misleading. The red, for instance, has no resemblance to that termed red or rose on the lower plane. The red, the green and the indigo of these high levels are to all intents and purposes new colours of a beauty and translucence inconceivable. If justly interpreted, you have here a hint of the correspondence between the microcosm and the macrocosm.

The colours exoterically have to do with the form. The forces or qualities which those colours conceal and hide have to do with the life, evolving within those forms. By the use of meditation the bridge is formed which connects these two. Meditation is the expression of the intelligence that links life and form, the self and the not-self, and in time and in the three worlds the process of this connection eventuates on the plane of mind which links the higher and the lower. The correspondence will always be found perfect. Therefore through meditation will come that knowledge which will effect three things:—

1. Give the inner significance of the exoteric colour.
2. Build in the qualities that those colours veil. [Page 228]
3. Effect the necessary transmutation of the colours from the Personality to the Triad, and later from the Triad to the Monad.

The causal body acts as a synthesis of these colours in the life of the reincarnating Ego, just as the synthetic ray blends all the colours in logoc manifestation. Endeavour to keep clear in your own mind.....that colours are the expressions of force or quality. They hide or veil the abstract qualities of the Logos, which qualities are reflected in the microcosm in the three worlds as virtues or faculties. Therefore, just as the seven colours hide qualities in the Logos, so these virtues demonstrate in the life of the personality and are brought forward objectively through the practice of meditation; thus each life will be seen as corresponding to a colour. Ponder on this.

The basic correspondences.

It is in the study of these correspondences in the different departments of the manifested universe, and the application of these colours to their adjusted portion that the beauty of the synthetic whole and the illuminating of the microcosmic life ensues. Let us enumerate or tabulate in broad general fashion, leaving the detailed working out to the student of meditation. More at this juncture is not possible.

1. The threefold solar system.
 - The threefold evolving jiva.
 - The three aspects of the Logos.
 - The threefold Monad.
 - The spiritual Triad, the Ego.
 - The threefold Personality.
 - The three worlds of human evolution.
 - The three persons of the Deity. [Page 229]

2. The four Lipika Lords.
 - The four Maharajahs.
 - The fourfold lower man, the quaternary.
3. The five planes of human evolution.
 - The five senses.
 - The fivefold department of the Mahachohan.
 - The five kingdoms of nature.
 - a. The mineral kingdom.
 - b. The vegetable kingdom.
 - c. The animal kingdom.
 - d. The human kingdom.
 - e. The spiritual or superhuman kingdom.
 - The fifth principle of manas.
4. The seven rays or hierarchies.
 - The seven colours.
 - The seven planes of manifestation.
 - The seven Kumaras.
 - The seven principles of man.
 - The seven centres.
 - The seven sacred planets.
 - The seven chains.
 - The seven globes.
 - The seven rounds.
 - The seven root-races and subraces.
 - The seven initiations.

What I seek to emphasise in the above table is that to the adept the correspondence of all these is perfectly known and exists in terms of consciousness, in terms of form, and in terms of intelligence. He knows it,—if I may so express it,—in terms of colour when dealing with form; in terms of sound when dealing with the life side, and in terms of vitality when dealing with intelligence, or the activity aspect. The above statement will repay much [Page 230] earnest thought; it contains a statement of occult fact. According to the three lines of approach as dealt with in our preceding letter, will be the use of the terms as above described.

Colour in the microcosm and in the macrocosm.

Here lies much of difficulty owing to the process of constant mutation. Colour in the microcosm is subject to the following factors:—

1. The factor of the ray of the Ego.
2. The factor of the ray of the Personality.
3. The factor of the point in evolution. One hint may here be given. At a low point in evolution the colours are largely based on the activity aspect. Later comes the working in the love, or wisdom aspect, having 3 effects:—
 - a. The dropping out of colours from the lower sheaths which are the left-overs from a previous system. It involves the elimination of such hues as brown and gray.
 - b. The transmutation of certain colours into those of higher tone.

c. An effect of translucence, or an underlying radiance or brilliance, which is the result of the greater purity of the bodies and the dimensions of the ever-growing inner flame.

4. The factor of the ray, or rays, that are manifested passing out of manifestation or coming into manifestation. These rays necessarily affect the egos in incarnation; they cause a change of vibration somewhat or a consequent change of colouring or of quality. If a man, for instance, is on the Ray of Science, and comes under the influence of the incoming Ray of Harmony, the effect on his trend of thought, and consequently on the colour he [Page 231] will be demonstrating, will be quite noticeable. All these factors cause the blending and merging and mixing that is practically inextricably confusing to the man from the standpoint of the three worlds.

.....I appreciate your feeling that even these hints but lead apparently to greater confusion. But by constant application to the subject in hand, by frequent brooding and meditation on the colours, and by an endeavor to attain their esoteric significance, and their microcosmic application, will gradually appear the thread that will lead the student out of his confusion into the clear light of perfect knowledge. Have, therefore, courage, a broad elasticity of view, and an ability to reserve opinion until further facts are demonstrated, and also an avoidance of dogmatic assertion. These will be your best guides in the early days of your search. Many have, through meditation and a receptiveness to the higher teaching, found their way out of the Hall of Learning into the Hall of Wisdom. Only in the Hall of Wisdom can the esoteric interpretation of the colours be truly known. That Hall is entered through the meditation which prepares the student for that initiation which opens to him the door. Therefore, hold fast to meditation and falter not in purpose.

September 4th, 1920.

We have for discussion today, something of real spiritual application in a practical sense. Much that I have imparted to you has provided food for thought and for speculation. It tends to the development of the higher mind and by stimulation of imagination it somewhat develops the intuition. Much of it has been in the nature of prophecy, and of the holding forth of an ideal some day to be attained. Only by pointing out the goal and by emphasising that point will man be induced to make the [Page 232] necessary effort and thereby approximate in some measure the desired position. But today we come down to practical living and the imposing upon the personality of a certain rate of rhythm. We do this in our study of the third point upon the effect of colour:—

- a. On the bodies of the student.
- b. On the groups with which he is affiliated.
- c. On his environment.

The point I seek specially to emphasise is the life side and not the form side of colour. As I wrote earlier, colour is but the form assumed by force, of some kind, when that force is moving at a certain measure, and when its action and movement is impeded or unimpeded by the material through which it plays. In this sentence lies the key to the solution of the problem as to the colour differences on the higher planes and on the lower. The resistance of matter to the downflow of force or life, and its relative density or rarity accounts for much of the colour distinction. One of the distinctions has, necessarily, a cosmic basis and is consequently difficult of apprehension by three-dimensional man in this, the fourth round. But the basic reason of the difference can be apprehended sufficiently to permit the pupil to realise the absolute necessity of steadily refining his vehicles so that the force may radiate through with greater facility. It is

therefore on the three lower planes a question of practical living and a bringing of all the three bodies under edict rules of refinement.

These forces in terms of spiritual development, and not so much in terms of form, demonstrate through the virtues, as you call them, through magnetism and through vitality and intelligence. To put it quite briefly, as the student builds a pure physical body and a refined etheric, as he develops the emotional virtues and as he co-ordinates [Page 233] and enlarges his mental body, he is continuously altering its rate of vibration, and changing its rhythm, which change demonstrates to the eye of the clairvoyant as mutation in colour. As you have been taught, the colours as seen in the aura of a savage and in those of the average developed man are extraordinarily dissimilar. Why? Because one is moving or vibrating at a slow rate and the other with greatly increased rapidity. One has a rhythm slow, sluggish and heavy, the other is pulsating and moving with a tremendous velocity permitting consequently a more rapid play of the material of which those bodies are constructed.

Therefore, I would like to point out that as the race progresses as a collective unit, Those Who gaze upon it from a higher plane are aware of the steady improvement in the colours seen, and of a greater purity and clarity of hue in the aura of the race, which aura is composed of the composite auras of the units of the race. For instance, the aura of the Atlantean root-race and that of the Aryan are widely diverse, and radically different. We have, therefore, demonstrated our first point that, as the units evolve, the colours change and this is brought about by the transmutation of what you term vices, into virtues. A vice is dominance of an involitional quality of the same force which at a later period will show forth as a virtue.

The second point I seek to make is that these influences (which show forth as colours when they contact matter) move in their own ordered cycles. These cycles we describe as the coming in or the going out of a ray. In this fourth round usually four rays are in flux at any one given time; by this I seek to impress upon you that though all rays manifest in the solar system, at certain stages of manifestation more or less of them will be dominating simultaneously. These rays, forces, influences, or [Page 234] co-ordinations of qualities, when expressed in terms of light, colour the matters they impinge upon with certain recognisable hues, and these give the tone to the life of the personality or to the Ego. They are recognized by you as the composite character and are seen by the clairvoyant as colour.

Groups, therefore, of units who converge through similarity of vibration will be seen as having approximately the same basic hue, though with many lesser differentiations in colour and tone. As stated before, the colour of large masses of people can be gauged and judged. It is in this way that the members of the Hierarchy in Whose Hands is placed evolutionary development in the three worlds, judge of the stage attained and the progress made.

Different rays come in bearing units coloured by that ray. Other rays pass out carrying with them units of a different basic hue. In the period of transition the blending of colour is of deep complexity, but of mutual helpfulness and benefit. Each ray imparts somewhat to the other rays in incarnation at the same time, and the rate of rhythm will be slightly affected. This from the standpoint of the present and of time in the three worlds, may be almost inappreciably small, but through the frequent meeting and interplay of the forces and colours, and their constant action and interaction upon each other, will come a steady, general levelling up, and an approximation in vibration. You will see, therefore, how synthesis is achieved at the end of a greater mahamanvantara. The three rays absorb the seven and lead eventually to a merging in the synthetic ray. In the microcosm the three rays of the Monad, the Ego, and the Personality will likewise

dominate and absorb the seven, and in time also lead to a merging in the [Page 235] synthetic ray of the Monad. The correspondence will be found perfect.

These forces, or virtues, or influences (I reiterate synonymous terms because of the need of clear thinking on your part) are gradually received into the bodies of the personality with ever greater facility and fuller expression. As the bodies are refined they provide better mediums for incoming forces, and the quality of any particular force,—or, to reverse it, the force of any particular quality—becomes more perfectly expressed. Here comes in the work of the student in meditation. Early in evolution these forces played through and on the bodies of a man with little understanding on his part, and small ability to profit thereby. But as time proceeds, he comprehends more and more the value of all that eventuates, and seeks to profit by the sum of the qualities of his life. Herein comes opportunity. In the intelligent apprehension of quality, in the striving after virtue, and in the building-in of God-like attribute, comes response to those forces and a facilitating of their action. The student of meditation ponders on those forces or qualities, he seeks to extract their essence, and to comprehend their spiritual significance; he broods on his own lack of response, he realises the deficiencies in his vehicle as a medium for those forces; he studies the rate of his rhythmic vibration, and he strenuously endeavors to bend every opportunity to meet the need. He concentrates on the virtue, and (if he is so situated that he is aware of the incoming ray or of the ray in dominance at that time), he avails himself of the hour of opportunity and co-operates with the force extant. All this he does through the ordered forms of the true and occult meditation.

As time progresses—yes, again I prophesy—occult students will be given certain facts anent the dominating [Page 236] rays which will enable them to avail themselves of the opportunity any particular ray affords.

Effect on the Environment.

As regards our third point, the effect of all the above on the environment, it will be obvious at once to the careful student that the effect upon the environment will be noticeable, especially as more and more of the human race come under the conscious control of their higher self and in line with the law. Certain things will then be possible:—

a. Direct contact with the deva or angel evolution will come about, though it is impossible now through instability of vibration.

b. Many very highly developed souls will come in who are at present hindered by the low rate of vibration and consequent heaviness of colour of the majority of the human race. There are, in the heaven world and on the causal level, some great, and, to you, incomprehensible units of the fourth Creative Hierarchy, awaiting opportunity of expression, just as some of you awaited a period in the Atlantean race before taking incarnation on this planet. When the rate of the vibration of a larger percentage of the race has reached a certain measure, and when the colour aspect of the co-ordinated auras of the groups is of a certain tone, they will return, and bring to the earth much of value past your realisation.

c. Another interesting point upon which we have not time to dwell is that the rhythmic effect on even the two kingdoms beneath the human will be objectively demonstrable. It was no idle boast of the prophet of Israel when he said "The leopard shall lie down with the lamb" or that "the desert shall blossom like a rose". It will be [Page 237] brought about by the domination of certain vibrations and the bringing in of certain colours veiling certain virtues or influences.

September 7th, 1920.

Today we will take up the subject of the application of colour. If colours are but the veil cast over an influence, and if you can, by use of the intuition, find out which colours thus shroud a virtue you have the key to the matter in hand. You will have noted two facts that stand out in these letters: That the subject touched upon is so vast that only its outline has in any way been attempted. That each sentence written in these letters aims at an exact impartation of a complete thought and is full of matter for consideration. Why have I not dealt with the matter in greater detail, and why have I not entered into lengthy explanations and sought to expand the sentences into paragraphs? For the sole reason that if the preliminary work has been done in the meditation of the past years by the student he will find the material of these letters conducive to the development of abstract thought, and to the widening of the channel that communicates with the intuition. I but seek to be suggestive. My aim is but to indicate. The usefulness of the teaching I give depends upon the intuition of the pupil. Therefore, when I say that colour has certain effects when applied I would warn you that it will be necessary to interpret the above in terms of life, in terms of form, and in terms of mind.

The application of colour.

- a. In meditation.
- b. In healing.
- c. In constructive work. [Page 238]

Colour may be used in many ways, and the above three ways do not cover the subject. They but indicate three ways that are of immediate and practical use to the student. Colour may be employed in contacting other evolutions, subhuman or superhuman; in definite work of destruction or of shattering; it may be used in connection with other methods such as music or movement, or in connection with stated mantrams, thereby bringing about certain results, but with all these we need not, in this series of letters, concern ourselves. The growth of the individual and his increased capacity to be of service are all brought about by the wise use of occult meditation. Let us therefore consider our first point.

Use of Colour in Meditation.

All colours emanate from one source or one primary colour—in this solar system the cosmic ray of indigo veiling cosmic love or wisdom,—and then split into three major colours and thence into the four minor, making the seven colours of the spectrum. You will expect to see the same effect in the life of the individual, for always the macrocosm affects the microcosm. His primary colour will be his monadic ray, manifesting next in the three colours of the Triad and in the four colors of the Quaternary. These colours on the path of return are resolved into the three and thence again into the one.

The path of manifestation, of differentiation, is the path of acquisition. It is the homogeneous becoming the many or the heterogeneous. It is the breaking up of the one basic colour into its many component parts. This is the form side, the expression of that which veils the life. On the life side it is the development from the one basic quality of the many inherent virtues; it is the latent possibility of divinity demonstrating as the many attributes of [Page 239] the divine; it is the one life manifesting its many qualities through diversity of form. It is the self, with the inherent capabilities of the All Self, utilising forms for the demonstration of its all-including perfections. On the intelligence side it is the method whereby the life utilises the form and develops its thorough comprehension, analysis and intellect. It is the relation between life and form, the self and the not-self, between spirit and matter, manifesting as modes of expression

whereby the indwelling divinity imposes his characteristics upon the material provided for his using. The God within expresses all his latent virtues through forms by the use of activity or intelligence. The life shows colour and the form perfects those colours, as the intelligence aspect (which forms the energising link) becomes more evolved and comprehension is developed.

On the path of return, renunciation is the rule, in contradistinction to the earlier method. The indwelling life renounces the forms, hitherto regarded (and necessarily so) as essential. By the use now of the intelligence which has linked these two pairs of opposites, spirit and matter, consciousness and form, the forms built of matter by the aid of the intelligence are one after another repudiated by the aid of that same intelligence, or reasoning faculty transmuted into wisdom. The forms go, but the life remains. The colours are gradually reabsorbed, but the divine virtues persist, stable now and enduringly of use by reason of experience. Not potential are these attributes divine, but developed into powers for use. Inherent faculty has become active characteristics carried to the nth power. The veils are discarded one by one; the sheaths are dropped and superseded; the vehicles are dispensed with and the forms are no longer required, but the life ever remains and returns to its parent ray. It is [Page 240] resolved back into its primary, plus activity and expression plus experience and the ability to manifest; plus all that constitutes the difference between the ignorant savage and the solar Logos. This has been consummated by the utilisation of many forms by the life, the intelligence constituting the means whereby that life employed those forms as a mode for learning. Having manifested as an aspect of this primary ray, having through many incarnations differentiated that ray into its many component parts, having veiled himself under all the seven colours that compose that ray, the reincarnating jiva takes the path of return and from the seven becomes the three and from the three again becomes the one.

When the man does this consciously, when he willingly and with full comprehension of what he has to do endeavours to set the indwelling life free from the veils that hide, and from the sheaths that imprison, he discovers that the method whereby this is accomplished is by the subjective life of occult meditation, and the objective life of service. In service is renunciation, & under the occult law, therefore, in service the subjective finds liberation, and is set free from objective manifestation. Think this out, for it has much hidden under the veil of words.

The occult student, from the standpoint of colour has 2 things to do in meditation.

1. To discover his three major colours as manifested in the Personality, the Ego, and the Monad.

2. To resolve then the lower quaternary into the three, the first stage of which is consciously to withdraw into the Ego and so atrophy the lower self. The student begins by eliminating the colours that are not desirable, killing out all low or coarse vibration and eventually so [Page 241] refining his vehicles that the three major colours—of which he is the expression—shine out with perfect clarity. This leads him up to the third initiation. After that, he seeks to resolve the three into the one until he has withdrawn all his consciousness from the lower vehicles into the monadic sheath.

It was not my intention, as you erroneously supposed, to give you information as to the effect of colours playing on the bodies in meditation. I have sought only to give you some idea of colour as a veil that must eventually be set aside. Under the heading of the "Future use of colour," I may touch upon that which interests you, but to understand fundamentals is far better than to have formulas for experimenting given to you.

September 10th, 1920.

We will, today, scarcely do more than touch upon our second point, which is the application of colour for healing purposes, the reason for this brevity being that the subject, in order to be handled correctly and therefore safely, should be dealt with at length, and the old adage will consequently prove true in this connection that "a little knowledge is a dangerous thing". Unless the matter of healing with colour is dealt with in correct fashion and with technical knowledge and at length, the results achieved might prove more disastrous than beneficent. The subject will later be fully elucidated if the future brings that which is intended, and in the meantime I can, for your information, outline certain features of this work, point out certain conditions incident to success, and foretell for you somewhat the trend the matter will probably take. [Page 242]

Application of colour in healing.

We are dealing with the subject now from the standpoint of meditation. It is essential therefore that we consider the subject from that angle. In meditation the work of healing is handled entirely from the mental standpoint. The direction of any force supplied will be from the mental body of the patient and will work from thence to the physical via the emotional. This involves on the part of the person or group that undertakes this work the ascertaining of certain facts. Let us briefly enumerate them in order to clarify the mind of the reader:—

1. The work will be largely subjective and will deal with causes and not with effects. The primary aim of the healing group will be to discover the originating cause of the trouble and having located that cause in either the emotional or the mental body the members of the group will then proceed to deal with the effect as demonstrated in the physical or the etheric. Should the trouble be entirely physical, such as is the case in an accident of any kind, or in some affliction which is purely the result of heredity or of congenital trouble, the ordinary high class physical plane scientific methods will be applied at first, and the work of the healers will be to aid those methods through concentration on the subtler bodies. This applies during the transition period into which the race is now entering. Later, when the knowledge of occult healing is more familiar, and the laws which govern the subtle bodies are more known, physical plane science will be superseded by the preventive science of the subtler planes, that science which aims at the provision of right conditions and the building of bodies that are both self-protecting and neutral to all attack. It will be found that the comprehension [Page 243] of the law of vibration, and the effect of one vibration upon another vibration holds the key to the establishing of better conditions of living, and of sound bodies on all planes.

But as things are now, disease, corruption of different kinds and trouble in all the bodies is everywhere contacted, and when conditions are thus recognised, means of aiding must be earnestly sought. This leads us on to our next point:

2. The ascertaining by the group that practises healing of full information as to the patient, based on the following questions:—
 - a. What are his basic lines of thought? By what thoughtforms is he principally surrounded?
 - b. What is the predominant hue of his emotional body? What is its rate of vibration? Is the patient subject to sudden turmoils that throw the entire emotional body into disorder?
 - c. What are his ordinary topics of conversation? What are his principal interests? What literature does he study? What are his favourite pursuits?

d. What is the condition of the centres in his body? Which centres are awakened? Are any centres rotating in fourth dimensional order? Which centre is the major one in any particular case?

e. What is the state of the etheric body? Does it show symptoms of devitalisation or of congestion? Is the patient lacking in vitality? What is the value of his magnetic action on other people? [Page 244]

Having studied the patient from all these angles, and not at any earlier time, will the group who purpose healing study the physical vehicle itself in detail. Then—with some idea of the inner conditions that underlie the trouble—they will study as follows:—

f. The condition of the nervous system, giving particular attention to the spine, and to the state of the inner fire.

g. The state of the various organs of the body, and especially the organ, or organs, that are causing distress.

h. The structure itself, studying the bones and the flesh, and the condition of the vital fluid, the blood.

Higher vision and health.

This, as you can see, necessarily involves either direct scientific knowledge, or else it involves the faculty of inner vision, that sees the trouble wherever it may be, and can clairvoyantly view the entire frame and organs, so locating instantaneously any trouble. This capacity presupposes the development of those inner powers which give knowledge in the three worlds, and so obviates the disastrous mistakes that so oft eventuate in the modern practice of medicine, as you call the art of healing. There will not be so much danger of error in the future day of healing, but what I seek to point out is that although those errors will be obviated in the case of the physical body, yet much time must elapse before full comprehension of the emotional body has reached the point where modern science has placed the physical. The healing of the physical body and its due comprehension and study can be carried on by the man who has the inner vision. With his ability to see on emotional levels he can co-operate with the modern enlightened medical man, and thus safeguard [Page 245] him from error, enabling him to judge truly of the extent of the trouble, the seat of distress, its assistance, and the progress of the cure.

Emotional trouble that is working out in the physical body, as is the case in the majority of physical ills today, can usually be located and eliminated by judicious treatment. But emotional trouble that is deepseated in the subtle body has to be dealt with from mental levels, so that it requires a mental psychic to deal with and eliminate it. All these methods of course entail the active conscious co-operation of the patient himself.

Similarly, mental trouble has to be dealt with directly from the causal level, and necessitates therefore the assistance of the Ego, and the help of someone who has causal vision and consciousness. This latter method, & the major part of these types of trouble, lie far ahead for the race, and therefore little concern us at this time. Nevertheless the curing of physical ailments that have their seat in the emotional body is already beginning to be known and slightly studied. In the study of psychology and in the comprehension of nervous diseases and troubles and their linking together will come the next step ahead in medical science. The link between the body of the emotions and physical body is the etheric body. The next immediate step is to consider the etheric body in 2 ways, either as a transmitter of prana, the life force, vitality or magnetism, or as a vehicle linking the emotional nature to the dense physical. The physical invariably follows the behests of that nature as transmitted via the etheric.

In forming groups for healing under ideal conditions you would have at the head of the group a person with causal consciousness, who can deal with any trouble in the mental body, and who can study the alignment of all the bodies with the Ego. The group will also include:—

- a. A person, or persons who can clairvoyantly view the subtle body of the emotions.
- b. A number of people who know somewhat the rudiments of the law of vibration, and can definitely, by the power of thought, apply certain waves of colour to effect certain cures, and bring about, through scientific comprehension, the desired results.
- c. Some member of the group will also be a member of the medical profession, who will work with the physical body, under the direction of conscious clairvoyants. He will study the resistance of the body, he will apply certain currents, and colours, and vibrations, which will have a direct physical effect, and by the co-operation of all those units in the group, results will be achieved that will merit the name of miracles.
- d. In the group, also, will be a number of people who can meditate occultly, and can, by the power of their meditation, create the necessary funnel for the transmission of the healing forces of the higher self and of the Master.
- e. Besides this, in each group will be found some person who can accurately transcribe all that takes place, and so keep records that will prove to be the literature of the new school of medicine.

I have here touched on the ideal group. It is not as yet in any way possible, but a beginning can be made by the utilisation of any knowledge and powers that may be found amongst those who seek to serve their race and the Master.

As you will note from the above, colours will be applied in two ways:— [Page 247]

1. On the subtler planes by the power of thought, and
2. By means of coloured lights applied to the physical body.

On the physical plane the exoteric colour will be applied, whilst on the subtler the esoteric. The work therefore will be (until the esoteric becomes the exoteric) largely in the hands of the occult students of the world, working in organised groups under expert supervision.

You ask, just what is the point at which these groups may now begin to work with colour? The thing that now lies ahead to be mastered and done is to develop the knowledge necessary anent the etheric, to inculcate the building of pure bodies, and to study the effect of different colours on the dense physical. It has been but little studied as yet. It will be found that certain colours will definitely affect certain diseases, cure certain nervous troubles, eradicate certain nervous tendencies, tend to the building of new tissues, or to the burning out of corruption. All this must be studied. Experiments can be made along the line of vitalisation and magnetisation, which involve direct action on the etheric, and this again will be found hid in the law of vibration and of colour. Later.....we can take up with greater detail the work of these healing groups when gathered for meditation. Here I would but add that certain colours have a definite effect, though I can only as yet enumerate three, and them but briefly:—

1. Orange stimulates the action of the etheric body; it removes congestion and increases the flow of prana.
2. Rose acts upon the nervous system and tends to vitalisation, and to the removal of depression, and [Page 248] symptoms of debilitation; it increases the will to live.
3. Green has a general healing effect, and can be safely used in cases of inflammation and of fever, but it is almost impossible as yet to provide the right conditions for the application of this colour, or to arrive at the adequate shade. It is one

of the basic colours to be used eventually in the healing of the dense physical body, being the colour of the note of Nature.

This seems to you sketchy and inadequate? So it is, even more so than you can grasp. But forget not that which I have often told you, that in the following up of brief hints lies the path that leads to the source of all knowledge.

September 11, 1920.

We come now to the final part of our thoughts on the use of colour in meditation. We have dealt with the matter in such a way that if the hints that are scattered throughout the communication are adequately followed up they will form the basis of certain inevitable conclusions. These conclusions will eventually prove to be the postulates upon which the newer schools of medicine or science will base the continuance of their work.

We might sum up the imparted data under definite statements:—

1. That the basic colours of the Personality must be transmuted into the colours of the Triad, or the threefold Spirit. This is effected by the truly occult meditation.
2. That the colours with which the beginner will be primarily concerned are orange, rose and green.
3. That the violet ray holds the secret for this immediate cycle. [Page 249]
4. That the next point of apprehended knowledge will be the laws governing the etheric body.
5. That in the development of the intuition comes cognisance of the esoteric colours which the exoteric veil.
6. That colour is the form and force of virtue (in the occult sense) in the inner life.

I have summed up the practical points requiring immediate attention for the purposes of clarification. With this as the basis of study the student may expect eventually to see the complete transformation of the type of work done both by the schools of medicine and by chairs of psychology. Certain prophecies I may here make which you can note down for the benefit of those who may come after.

Forecasts anent the future.

1. The phraseology of the medical schools will more and more become based on vibration and be expressed in terms of sound and colour.
2. The religious teaching of the world and the inculcation of virtue will be likewise imparted in terms of colour. People will eventually be grouped under their ray-colour, and this will be possible as the human race develops the faculty of seeing auras. The number of clairvoyants is already greater than is realised, owing to the reticence of the true psychic.
3. The science of numbers, being in reality the science of colour and sound, will also somewhat change its phraseology and colours will eventually supersede figures.
4. The laws that govern the erection of large buildings and the handling of great weights will some [Page 250] day be understood in terms of sound. The cycle returns, and in the days to come will be seen the re-appearance of the faculty of the Lemurians and early Atlanteans to raise great masses,—this time on a higher turn of the spiral. Mental comprehension of the method will be developed. They were raised through the ability of the early builders to create a vacuum through sound, and to utilise it for their own purposes.

5. Destruction, it will be shewn, can be brought about by the manipulation of certain colours, and by the employment of united sound. In this way terrific effects will be achieved. Colour can destroy just as it can heal; sound can disrupt just as it can bring about cohesion; in these two thoughts lie hid the next step ahead for the science of the immediate future. The laws of vibration are going to be widely studied and comprehended and the use of this knowledge of vibration on the physical planes will bring about many interesting developments. They will be partially an outgrowth of the study of the war and its effect, psychological and otherwise. More was effected by the sound of the great guns, for instance, than by the impact of the projectile on the physical plane. These effects are as yet practically unrecognised, and are largely etheric and astral.

6. Music will be largely employed in construction, and in one hundred years from now it will be a feature in certain work of a constructive nature. This sounds to you utterly impossible, but it will simply be the utilisation of ordered sound to achieve certain ends. [Page 251]

You will ask, what place has all this in a series of letters on meditation? Simply this:—that the method employed in the utilisation of colour and sound in healing, in promoting spiritual growth, and in exoteric construction on the physical plane, will be based on the laws that govern the mental body, and will be forms of meditation. Only as the race develops the dynamic powers and attributes of thought—which powers are the product of meditation, rightly pursued—will the capacity to make use of the laws of vibration be objectively possible. Think not that only the religious devotee or mystic, or the man imbued with what we call higher teaching, is the exponent of the powers attained by meditation. All great capitalists, and the supreme heads of finance, or organised business, are the exponents of similar powers. They are personifications of one-pointed adherence to one line of thought, and their evolution parallels that of the mystic and the occultist. I seek most strongly to emphasise this fact. They are the ones who meditate along the line of the Mahachohan, or the Lord of Civilisation or Culture. Supreme concentrated attention to the matter in hand makes them what they are, and in many respects they attain greater results than many a student of meditation. All they need to do is to transmute the motive underlying their work, and their achievement will then outrun that of other students. They will approach a point of synthesis, and the Probationary Path will then be trodden.

The Law of Vibration will gradually, therefore, be more and more understood, and be seen to govern action in all of the three departments of the Manu, the World Teacher and the Mahachohan. It will find its basic expression and its familiar terminology in those of colour and sound. Emotional disorder will be regarded as discordant sound; mental lethargy will be expressed in terms of low [Page 252] vibration, and physical disease will be numerically considered. All constructive work will eventually be expressed in terms of numbers, by colours, and through sound.

This suffices on this matter and at this juncture I have naught further to communicate. The subject is abstruse and difficult, and only by patient brooding will the darkness lighten. Only when the ray of the intuition strikes athwart the pall of darkness (which pall is the ignorance that hides all knowledge) will the forms that veil the subjective life be irradiated and known. Only when the light of reason is dimmed by the radiant sun of wisdom will all things be seen in their just proportions, and will the forms assume their exact colours, and their numerical vibration be known.