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The Ryan MSS

[Also Name, similar (1887-?)]

COPY OF LETTER FROM K.H. TO HUME (In the possession of W.Q.J.)

DUGPAS when seen psychically cannot conceal the presence of red about them. It is always visible in their aura and is deep, crimson red. The aura of all persons shows various combinations and shades of color, though rarely the pure prismatic colors. The aura around the Master is white moonlight color, but shows iridescence like the opal, white predominating.

The power of perceiving their colors can be developed by concentrating the mind on the astral light. Great experience, however, is needed to distinguish and interpret the various shades and gradations.

During concentration one must make oneself as positive as possible to spooks and all astral lower influences, but as negative as possible to the influence of . . .

In Thibet the followers of the Right and Left hand, called White - Gyalugpas, yellow caps, Black Dugpas, red caps. The yellow color is that of blood seen by transmitted light; the red, that of blood seen by reflected. Yellow is the color of the Sun or of the Zodiacal Light, the color of the blood of the atonement for the "Sacrifice of the Gods" who incarnated in man for his salvation from ignorance and unconsciousness. The red is the sign of the joy felt by the "evil" powers when they got hold of the secret of the Gods, or creative powers. It is thus the blood of the "woman," female, or evil side of nature.

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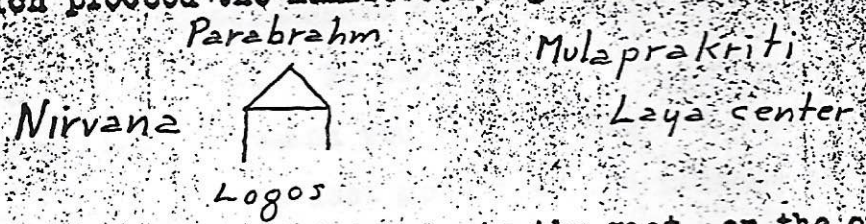
Red signifies the covenant or the fall or brutalization of humanity. 24  
From the sun emanates the life blood which falling on all things in 25  
nature makes them live and grow by immaculate conception. Thus, 26  
when the blood or the life fluid is held up between the eye and the 27  
light, one really looks through the external delusive thing at the 28  
divine light, while red blood seen by reflected light is the thing 29  
itself seen as a separate object or mayavic appearance in looking 30  
at which the light is lost sight of. Thus those whose gaze is 31  
centered in the external or red, worship nature in the purely earthly 32  
plane and are left-hand adepts, Dugpas, while those who behold the 33  
Light through the external appearance worship Nature in the astral, 34  
psychic, and spiritual planes and are the Yellow Caps or :.



It is impossible to worship both sides, the male and the 35  
female of nature, at once. One or the other must predominate and 36  
then the disciple becomes a black magician. Only by following the 37  
absolute sexless unity can the white path be trodden. Hence the 38  
necessity for chastity. 39




Yellow is the color of the equilibrated astral light called 40  
"gold," and used by the alchemists. The sexless, life-giving prin- 41  
ciple of universal nature was called Eros by the Greeks. Metaphys- 42  
ically it is the highest and noblest absolutely sexless power of 43  
creation symbolized by Brahma, Euranos, Kronis, the noumenon of 44  
Fohat. Eros is thus a Universal Love, a desire for manifestatio  
It is an unavoidable law, creating those divine powers which 45  
to the manifested plane, and which may be regarded as the p 46  
desires of the One Absolute. Eros is often called the Or 47  
Secret Doctrine. It is that which "set fire" to the A 48  
produced manifestation. The One Ray first becomes t 49  
minister 50  
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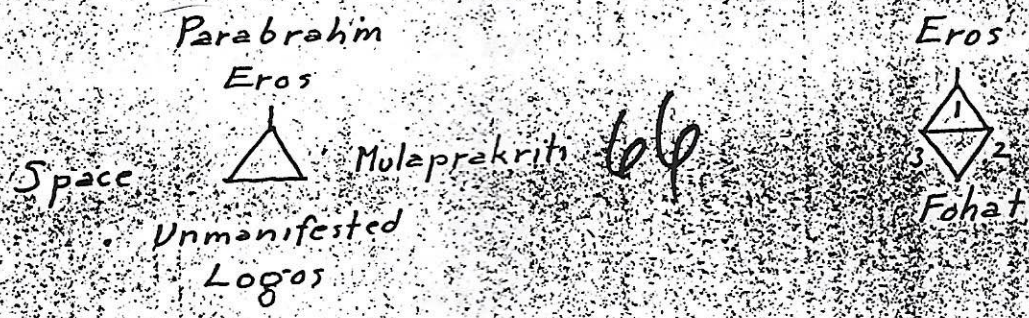
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ing only divergence, cannot stand. It therefore becomes three, the base of the triangle being the point or unmanifested Logos, from which proceed the manifested Logoi or Creative World. --(Word?)



The upper triangle is the root, on the one side of the manifested, and on the other of the unmanifested universe. The 3 falls into 4. The 4 is the , a perfect , Nirvana, above which there is the first triangle,

Aditi, first emanated space, Marttanda, Brihaspati, etc. are the  and the 7 zodiacal planets. The earth is the product of , Lucifer. Neptune is the secret planet of the ancients. The  under the thigh of Hercules influences our system and some other smaller ones; i.e., our sun has for its center the real (for it) sun under the thigh of Hercules.



The Dhyana Chohans stand to the circle of "pass not" in analogy to drops of blood circulating in the human body. The Universe has its vital organs which are strictly analogous to those of the human body (v. Boehme). When chelas materialize they create a vacuum round them which feels to us like a change of atmosphere as on removal to a high plateau of Thibet. Have solidarity among yourselves like the fingers of a hand. If one were cut off all would feel it. Yellow is the , the red is , the bar sinister etc.

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Concentrate on the idea of the H.S., say for  $\frac{1}{2}$  an hour at first. Permit no other thought. By degrees you will be able to unite your consciousness with the H.S. The H.S. is always to be sought for within. To look without is a fatal mistake. Reach the Highest Self of which you are capable and hold on. The registration takes place at the last moment of the passage back to the physical, and this, with the fact that the double is often active, produces a kind of double consciousness, a source of error. In acquiring the power of concentration the first step is one of blankness. Then follows by degrees consciousness, and finally the passage becomes rapid and easy. During the moment of concentration the body is in a kind of brown study and retains a sort of dream perception (this of course applies only to chelas). The H.S. is shapeless, sexless, formless. It is a state of consciousness, a breath, not a body or form. The highest form is the Mayavi Rupa, which contains the whole man minus physical body and life. The form is that of the physical body, unless modified by will. The H.S. is the perfect  $\square$ , Manas or Mayavi Rupa and Buddhi and Atma, which together form a mirror in which is reflected Parabrahm--which is the one self. The great difficulty is registration. To do this, the brain must be made an entire blank to all but the higher consciousness and the double must be paralyzed.

Try and feel nothing that happens to the body, in fact separate yourself. If in this attempt you feel anything, any foreign influence from outside, break off the concentration at once. Your best method is to concentrate on the . . . as a living man inside you. Make his image in your heart and a focus of concentration so as to lose all sense of bodily existence in the one thought. The idea of

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the Master will prove the best influence against spooks, etc. The effort is far more dangerous for physics than for others because their bodies are much more sensitive and attract more--various other powers of nature. Spooks and astral influences act through the physical man on the astral body.

This astral body is the noumenon of the physical, but without the latter it has no intelligence or consciousness. Its senses are the noumena of the physical senses, and its feelings are those of the physical body.

The Mayavi Rupa is the middle self, and is the body used by adepts with the Kama Rupa as its vehicle. It is the human soul, the seat of the emotions and feelings as well as the thoughts. When in the body it is the Manas. The 7 principles are aspects of one and the same entity, the form and character which are assumed depending upon the will.

A sense of Freedom is one of the marked characteristics of the higher consciousness and the will effort needed to silence the body is much the same as that needed to forget pain. No two men go through the same in reaching the H.S. The H.S. never acts on this plane, where the active agent is the Manas. This union is the best means of killing out the "sense of separateness." A man must become the slave of the Higher Self.

In the 19th-century man instinct, Kama Rupa, is much crushed by Manas or Intelligence. The Manas is the fallen angel, the unsheathed essence of the Manasaputra or the Mahat collectively. The monad, Atma Buddhi, is not of this plane, but is Parabrahmic. Therefore on this plane Manas is the highest principle in man and makes of man either a god or devil, according as the divine Monad acts on

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this plane through the Manas or as the Manas, producing effects on this plane by acting upon the godlike powers of the lower part of the Buddhi. The H.S. is the perfect  . The inborn psychic faculty being more sensitive comes in contact with more forces of nature.

Green reflects the most material aspect of nature.

The occult properties of numbers depend largely upon their association with the moon. The even Nos, belong to the gods who have fallen into generation. It is a female No.

Every one of you create for yourself a master. Give him birth and objective being before you in the astral light. If it is a real master he will send his voice. If not, then the voice will be that of your H.S.

Before you can become an occultist you have to give up every prejudice, every earthly liking, every feeling of preference for one thing or another. It is easy to fall into black magic. An adept must always separate himself from his personality, being only a power.

It is necessary when acting to lose all sense of identity and become abstract force.

Justice - - - - - Partiality.

To the extent that one works for one's partiality one becomes a black . . .

To help a sick person is not black magic, but no personal preference must guide you.

.'s are destroyed by Kundalini.

The beasts of Duggas have nothing but the animal in them,

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and even when they awaken the highest spirituality in them it is the spirituality of the beast, where there is nothing but the selfish instinct.

The intelligence of the elephant is that of the more spiritual manas, that of the ape the cunning of the more physical manas. The elephant symbolizes the union of manas and Buddhi.

The higher you go, the more is evil the absence of good. The sign of the presence of a dugga, is a cold, clammy, empty, snaky feeling. The first exercise of duggas is to psychologize people. Conceit is our great danger, and the presumption of powers we have not.

Masters are born with a Nirmanakaya in them.

All bodily illnesses come from the astral plane.

The occult and physical must not be mixed up; you must concentrate on one or the other.

(Copied from a letter of ... K.H. in the possession of H.Q.J.)

[Given to me about 1901 or 1902 by someone who had the original, I don't remember who it was, but it was authentic.]

Dasil Critchfield gave tea to me in it in "The Canadian" their debut in August, 1912 in his attack on W. W. Evans - Lectures - (page 1-2) of "The Repair"

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