

There are three principal centres in the Body of Man: the Heart, the Head, and the Navel; the Heart, as said, is the centre of the Spiritual Consciousness; the Head is the centre of the Psychic Consciousness; and the Navel is the centre of the Kâmic Consciousness. Any two of these may be positive and negative to each other, according to the relative predominance of the Principles, and therefore of their organ for manifestation on this plane. The meaning of the words positive and negative in this relation is the same as is attached to them in electrical science. The current flows from the positive to the negative, or the impression is made by the positive on the negative.

For instance: the aura of the Pineal Gland vibrates during the activity of the Consciousness in the Brain, and shows the play of the seven colours. This septenary disturbance and play of light around the Pineal Gland are reflected in the Heart, or rather in the aura of the Heart, which is negative to the Brain in the ordinary man. This aura then vibrates, and illumines the seven brains of the Heart, as that of the Pineal Gland illumines the seven centres in the Brain. If the Heart could, in its turn, become positive and impress the Brain, the Spiritual Consciousness would reach the lower Consciousness. The Spiritual Consciousness is active during deep sleep, and if the "dreams" that occur in so-called dreamless sleep could be impressed by the Heart on the Brain, your Consciousness would no longer be restricted within the bounds of your personal life. If you could remember your dreams in deep sleep, you would be able to remember all your past incarnations. This is the "memory of the Heart"; and the capacity to impress it on the Brain, so that it becomes part of its Consciousness, is the "opening of the Third Eye." In deep sleep the Third Eye opens, but it does not remain open. Still, some impressions from the Spiritual Consciousness do reach the Brain more or less, thus making the Lower Ego responsible. And there are some of these which are received through the Brain, which do not belong to our previous personal experience. In the case of the Adept, the Brain is trained to retain these impressions.

The Eastern Secret School knows each minute portion of the Heart, and has a name for each portion. It calls them by the names of the Gods, as Brahmâ's Hall, Vishnu's Hall, and so on. Each of these corresponds with a part of the Brain. The student will now begin to understand why so much stress is laid on the Heart in connexion with meditation, and why so many allusions are made in old Hindû literature to the Purusha in the Heart. And so with regard to concentration the Blessed MASTER KOOT Hoomi .°. writes:

YOUR BEST METHOD IS TO CONCENTRATE ON THE MASTER AS

A LIVING MAN WITHIN 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.

So again He says:

THE GREAT DIFFICULTY TO BE OVERCOME 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.

When the Brain is thus rendered a blank, an impression from the Heart may reach it and be retained; and this is what is spoken of on p. 91, with regard to the Chela, who is able only to hold parts of the knowledge gained. The above-quoted letter says:

IN ACQUIRING THE POWER OF CONCENTRATION THE FIRST STEP IS ONE OF BLANKNESS. THEN FOLLOWS BY DEGREES CONSCIOUSNESS, AND FINALLY THE PASSAGE BETWEEN THE TWO STATES BECOMES SO RAPID AND EASY AS TO BE ALMOST UNNOTICED.

He who can do this at will has become an Adept, and can "store the knowledge he thus gains in his physical memory."

Such is the kingly function of the Heart in the human Body, and its relation to the Brain, which, as a whole, "is the vehicle of the Lower Manas, enthroned in Kāma Rūpa."

#### THE BRAIN.

The Brain, taken as an organ of Consciousness, serves as the vehicle on the objective plane of the Lower Manas, which works upon its material molecules in a way hereafter to be explained. Its subdivisions correspond to, and are the organs of, the subdivisions of the Lower Manas, its convolutions are formed by thought, the activity of the thinking Principle building up more and more complicated convolutions.

There are seven cavities in the Brain which during life are empty, in the ordinary sense of the word. In reality, they are filled with Ākāsha, each cavity having its own colour, according to the state of Consciousness in which you are. (The colours are only visible, of course, to the purified vision.) These cavities are called in Occultism the "Seven Harmonies," the scale of the Divine Harmonies, and it is in these that visions must be reflected, if they are to remain in the Brain-memory. These are the parts of the Brain which receive impressions from the Heart, and enable the memory of the Heart to be impressed on the memory of the Brain.

The fourth of these cavities is the Pituitary Body, which corresponds with Manas-Antaskarana, the bridge to the Higher Intelligence; it contains various essences. The fifth cavity is the Third