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SANATSUGATIYA

By K. T. TELANG

in the Sacred Books of the East
edited by F. Max Muller

INTRODUCTION

The Sanatsugatiya is, like the Bhagavadgita, one of the numerous episodes of the Mahabharata. It is true, that it has never commanded anything like that unbounded veneration which has always been paid in India to the Bhagavadgita. Still it is sometimes studied even in our days, and it has had the high distinction of being commented on by the great leader of the modern Vedantic school—Sankarakarva. The Sanatsugatiya purports to be a dialogue mainly between Sanatsugata on the one side and Dhritarashtra on the other. Sanatsugata, from whom it takes its name, is said to be identical with Sanatkumara, a name not unfamiliar to students of our Upanishad literature. And Dhritarashtra is the old father of those Kauravas who formed one of the belligerent parties in the bellum plusquam civile which is recorded in the Mahabharata. The connection of this particular episode with the main current of the narrative of that epoch is one of the loosest possible character—much looser, for instance, than that of the Bhagavadgita.....

In the course of the negotiations for an amicable arrangement between the Pandavas and the Kauravas, Sangaya, on one occasion, came back to Dhritarashtra with a message from the Pandavas. When he saw Dhritarashtra, however, he said that he would deliver the message in the public assembly of the Kauravas the next morning, and went away after pronouncing a severe censure on Dhritarashtra for his conduct. The

suspense thus caused was a source of much vexation to the old man, and so he sent for Vidura, in order, as he expresses it, that Vidura might by his discourse assuage the fire that was raging within him. Vidura accordingly appears, and enters upon an elaborate prelection concerning matters spiritual, or, perhaps, more accurately quasi-spiritual, and at the outset of the Sanatsugatiya he is supposed to have reached a stage where, as being born a Sudra, he hesitates to proceed. After some discussion of this point, between Vidura and Dhritarashtra, it is determined to call in the aid of Sanatsugata, to explain the spiritual topics which Vidura felt a delicacy in dealing with; and Sanatsugata is accordingly introduced on the scene in a way not unusual in our epic and puranic literature, viz., by Vidura engaging in some mystic process of meditation, in response to which Sanatsugata appears. He is received then with all due formalities, and after he has had some rest, as our poem takes care to note, he is catechised by Dhritarashtra; and with one or two exceptions, all the verses which constitute the Sanatsugatiya are Sanatsugata's answers to Dhritarashtra's questions.

The text, too, of the Sanatsugatiya is not preserved in nearly so satisfactory a condition as that of the Gita.

SANATSUGATIYA

Chapter I.

Dhritarashtra said:

I, O Vidura! there is anything not (yet) said by you in (your) discourse, then do impart it to me who wish to hear, for you have spoken marvellous (things).

Vidura said:

O Dhritarashtra! the ancient youth Sanatsugata, (otherwise called) Sanatana, who declared that death exists not—he, O descendant of Bharata! the best of all talented men, will explain all the doubts of your mind, both those (which are) secret, and those openly declared.

Dhritarashtra said:

What, do you not yourself know more about this (subject), that Sanatana should explain (it) to me? Explain (it) yourself, O Vidura! if there is any remnant of intelligence (left) in you.

Vidura said:

I am born of a Sudra womb, and do not like to say more than what (I have said). But the intelligence of that youth, I believe to be eternal. He who has come of a Brahmana womb, even though he may proclaim a great mystery, does not thereby become liable to the censure of the gods. Therefore do I say this to you.

Dhritarashtra said:

Do you, O Vidura! speak to the ancient Sanatana for me, so that there may be a meeting even here, between (myself in) this body (and him).

Vaisampayana said :

(Then) Vidura meditated on that sage whose vows are laudable. And he, too, O descendant of Bharata! knowing of him with the ceremonies prescribed in the ordinances. After he had been comfortably seated, and had taken rest, Vidura then spoke to him: 'Venerable sir! there is some doubt in Dhritarashtra's mind, which cannot be explained by me. Do you be pleased to explain (it) to him. Hearing it (explained), this lord of men may cross beyond all misery, so that gain and loss, (what is) agreeable and (what is) odious, old age and death, fear and vindictiveness, hunger and thirst, frenzy and worldly greatness, disgust and also laziness, desire and wrath, ruin and prosperity, may not trouble him.

Chapter II.

Vaisampayana said :

Then the talented king, Dhritarashtra, bowed to those words uttered by Vidura, and, in a secluded place, interrogated Sanatsugata regarding the highest knowledge, wishing to become (a) highsouled (man).

Dhritarashtra said :

O Sanatsugata! which of the two is correct, your teaching about which I have heard, that death exists not, or that the gods and demons practised the life of Bramakarins, for freedom from death?

Sanatsugata said :

Some (say) that freedom from death (results) from action; and others that death exists not. Hear me explain (this) O king! have no misgiving about it. Both truths, O Kshatriya! have been current from the beginning. The wise maintain what (is called) delusion (to be) death. I verily call heedlessness death, and likewise I call freedom from heedlessness immortality. Through heedlessness, verily, were the demons vanquished; and through freedom from heedlessness the gods attained to the Brahman. Death, verily, does not devour living creatures like a tiger; for, indeed, his form is not to be perceived. Some say that death is different from this (named) Yama, who dwells in the self; the (practice of the) life of Brahmakarins (being) immortality. That god governs his kingdom in the world of the Pitris, (being) good to the good, and not good to (those who are) not good. The death, (or) heedlessness, develops in men as desire, and afterwards as wrath, and in the shape of delusion. And then travelling in devious paths through egoism, one does not attain to union with the self. Those who are deluded by it, and who remain under its influence, depart from this (world), and there again fall down. Then the deities gather around them. And then he undergoes death after death. Being attached to the fruit of action, on action presenting itself, they follow after it, and do not cross beyond death. And the embodied (self) in consequence of not understanding union with the real entity, proceeds on all hands with attachment to enjoyments. That, verily is the great source of delusion to the senses; for by contact with unreal entities, his migrations are (rendered) inevitable; because having his inner self contaminated by contact with unreal entities, he devotes

himself to objects of sense on all sides, pondering on them (only). (That) pondering, verily, first ruins him; and soon afterwards desire and wrath, after attacking him. These lead children to death. But sensible men cross beyond death by their good sense. He who pondering (on the self) destroys (the) fugitive (objects of sense), not even thinking of them through contempt (for them), and who being possessed of knowledge destroys desires in this way, becomes as it were, the death of death (itself), and swallows (it) up. The being who pursues desires, is destroyed (in pursuing) after the desires. But casting away desires, a being gets rid of all taint whatever. This body, void of enlightenment, seems (to be) a hell for (all) beings. Those who are avaricious run about, going headlong to a ditch. A man, O Kshatriya! who contemns everything else learns nothing. To him (the body is) like a tiger made of straw. And this internal self (joined to) delusion and fear in consequence of wrath and avarice, within your body,—that verily is death. Understanding, one is not afraid of death in this (world). In his province death is destroyed, as a mortal (is destroyed) on arriving in the province of death.

Dhritarashtra said:

The good, eternal and most holy worlds, which are mentioned (as attainable) by the twice-born by means of worship, those, say the Vedas, are the highest aim. How is it, then, that one who understands this does not resort to action?

Sanatsugata said:

(Thinking) so, an ignorant man does resort to action. The Vedas likewise do lay down various benefits (for him). But that (man) comes not hither. (Becoming) the supreme self, he attains the supreme, by the (right) path destroying the wrong paths.

Dhritarashtra said:

Who is it that constrains this unborn primeval (self) if it is (itself) all this severally? And what has it to do, or what is its unhappiness? Tell me all that accurately, O learned person!

Sanatsugata said:

There is great danger in attributing distinctions to it. The everlasting (principles) exist by connexion with the beginningless (principle). So that his greatness is not lost at all, and beings exist by connexion with the beginningless (principle). That which is the real—the supreme Being—is eternal. He creates the universe by means of changes, for such is his power held to be; and for such connexions of things the Vedas are (authority).

Dhritarashtra said:

Since some practise piety in this world, and some likewise practise impiety in this world; is the piety destroyed by the sin, or else does the piety destroy sin?

Sanatsugata said:

Whichever he adheres to, the man of understanding always destroys both by means of knowledge; (that is) settled. Likewise, in the other case, the embodied (self) obtains merit; and to such a one sin (also) ac-

crues; (that too is) settled. Departing (from this world), he enjoys by his actions both (kinds of) fruit, which are not enduring—of actions (which are) pure, and of (those which are) sinful. The man of understanding casts aside sin by piety in this (world), for know that his piety is more powerful. Those Brahmanas, in whom there is emulation about (their) piety, as there is in strong men about (their) strength, after departing from this world, become glorious in heaven. And to those in whom there is no emulation about (their) piety that (piety) is a means of (acquiring) knowledge. Such Brahmanas released from this (world), go to heaven which is free from the threefold source of pain. People who understand the Vedas call his conduct good. (But) people closely connected, as well as strangers, do not pay much regard to him. Wherever he may believe food and drink for a Brahmana to exist in abundance, like water on grass in the autumn, there would he live and not be vexed. (To him) only that person is good, and no other (as a companion), who does nothing in excess, and who occasions fear and injury to a taciturn man. And his food is acceptable to the good, who does not vex the self of a taciturn man, and who does not destroy the property of a Brahmana. A Brahmana should hold, that living in the midst of kinsmen, his actions should be always unknown; and he should not think (about them). What Brahmana ought to think of the inner self, which is void of symbols, immovable, pure and free from all pairs of opposites, in this way? What sin is not committed by that thief, who steals away his own self, who regards his self as one thing, when it is a different thing. The Far-seeing Brahmana, who knows the Brahman, is not wearied, he receives nothing; he is honoured, free from trouble, and wise, but acts as if he was not wise. As dogs eat what is vomited, so do they, enjoying their own bravery, eat what is vomited, always with disaster (to themselves). Those twice-born persons, who are not first in respect of human wealth, but who are first in the Vedas, are unconquerable, not to be shaken; they should be understood to be forms of the Brahman. Whosoever may in this (world) know all the gods—doers of favours—he is not equal to a Brahmana, (nor even) he for whom he exerts himself. The man who makes no efforts, and is respected, does not, being respected, think himself respected, nor does he become vexed in consequence of disrespect. One who is respected should think it to be a natural operation of people, like their opening or closing of the eyelids, that the learned respect him in this world. One who is not respected should think, that the deluded people who do not understand piety, and who are devoid of (knowledge of) the world and the Sastras, will never respect one who is worthy of respect. Respect and taciturnity, verily, never dwell together; for this world is (the field) for respect, the next for taciturnity, as is understood. For worldly wealth dwells in the sphere of respect; and that, too, is an obstacle. While the Brahmic wealth, O Kshatriya! is difficult to be attained by any one devoid of knowledge. The ways (to it) are stated by the good to be of various descriptions, and difficult to reach—truth, straightforwardness, modesty, restraint (of senses), purity, knowledge which are the six impediments (in the way) of respect and delusion.

(To be continued)

ARE CHELAS "MEDIUMS?"

According to the newest edition of the "Imperial Dictionary" by John Ogilvie, L.L.D. "*A medium is a person through whom the action of another being is said to be manifested and transmitted by animal magnetism or a person through whom spiritual manifestations are claimed to be made; especially one who is said to be capable of holding intercourse with the spirits of the deceased.*"

As Occultists do not believe in any communication with the "spirits of the deceased" in the ordinary acceptation of the term, for the simple reason that they know that the *spirits* of "the deceased" cannot and do not come down and communicate with us; and as the above expression "*by animal magnetism*" would probably have been modified, if the editor of the "Imperial Dictionary" had been an Occultist, we therefore are only concerned with the first part of the definition of the word "*Medium*", which says: "*A Medium is a person, through whom the action of another being is said to be manifested or transmitted*", and we shall like to be permitted to add: "*By the either consciously or unconsciously active will of that other being.*"

It would be extremely difficult to find on earth a human being, who could not be more or less influenced by the "*Animal Magnetism*" or by the active *Will* (which sends out that "Magnetism") of another. If the beloved General rides along the front, the soldiers become all "*Mediums*". They become filled with enthusiasm, they follow him without fear, and storm the death-dealing battery. One common impulse pervades them all; each one becomes the "*Medium*" of another, the coward becomes filled with heroism, and only he who is *no medium* at all and therefore insensible to epidemic or endemic moral influences, will make an exception, assert his independence and run away.

The "revival preacher" will get up in his pulpit, and although what he says is the most incongruous nonsense, still his actions and the lamenting tone of his voice are sufficiently impressive to produce "a change of heart" amongst, at least, the female part of his congregation, and if he is a powerful man, even sceptics "that came to scoff, remain to pray." People go to the theatre and shed tears, or "split their sides" with laughter according to the character of the performance, whether it be a pantomime, a tragedy or a farce. There is no man, except a genuine block-head, whose emotions and consequently whose actions cannot be influenced in some way or other, and thereby *the action of another be manifested or transmitted through him*. All men and all women and children are therefore *Mediums*, and a person who is not a *Medium* is a monster, an abortion of nature; because he stands without the pale of humanity.

The above definition can therefore hardly be considered sufficient to express the meaning of the word "*Medium*" in the popular acceptation of the term, unless we add a few words, and say: "*A medium is a person through whom the action of another being is said to be manifested and transmitted to an abnormal extent by the consciously or unconsciously active will of that other being.*" This reduces the number of "*Mediums*" in the world to an extent proportionate to the space around which we

draw the line between the normal and abnormal, and it will be just as difficult to determine who is a medium and who is not a medium, as it is to say where sanity ends and where insanity begins. Every man has his little "weaknesses" and every man has his little "mediumship"; that is to say, some vulnerable point, by which he may be taken unawares. The one may therefore not be considered really insane; neither can the other be called a "medium". Opinions often differ, whether a man is insane or not, and so they may differ as to his mediumship. Now in practical life a man may be very eccentric, but he is not considered insane, until his insanity reaches such a degree, that he does not know any more what he is doing, and is therefore unable to take care of himself or his business.

We may extend the same line of reasoning to Mediums, and say that only such persons shall be considered mediums, who allow other beings to influence them in the above described manner *to such an extent that they lose their self-control* and have no more power or will of their own to regulate their own actions. Now such a relinquishing of self-control may be either active or passive, conscious or unconscious, voluntary or involuntary, and differs according to the nature of the beings, who exercise the said active influence over the medium.

A person may consciously and voluntarily submit his will to another being and become his slave. This other being may be a human being, and the medium will then be his obedient servant and may be used by him for good or for bad purposes. This other "being" may be an *idea* such as love, greediness, hate, jealousy, avarice, or some other passion, and the effect on the medium will be proportionate to the strength of the idea and the amount of self-control left in the medium. This "other being" may be an elementary or an elemental, and the poor medium become an epileptic, a maniac or a criminal. This "other being" may be the man's own higher principle, either alone or put into rapport with another ray of the collective universal spiritual principle, and the "medium" will then be a great genius, a writer, a poet, an artist, a musician, an inventor, and so on. This "other being" may be one of those exalted beings, called Mahatmas, and the conscious and voluntary medium will then be called their "Chela".

Again, a person may never in his life have heard the word "Medium" and still be a strong Medium, although entirely unconscious of the fact. His actions may be more or less influenced unconsciously by his visible or invisible surroundings. He may become a prey to Elementaries or Elementals, even without knowing the meaning of these words, and he may consequently become a thief, a murderer, ravisher, a drunkard or a cut-throat, and it has often enough been proved that crimes frequently become epidemic; or again he may by certain invisible influences be made to accomplish acts which are not at all consistent with his character such as previously known. He may be a great liar and for once by some unseen influence be induced to speak the truth; he may be ordinarily very much afraid and yet on some great occasion and on the spur of the moment commit an act of heroism; he may be a street-robber and vagabond and suddenly do an act of generosity, etc.

Furthermore, a medium may know the sources from which the influence comes, or in more explicit terms, "*the nature of the being, whose action is transmitted through him*", or he may not know it. He may be under the influence of his own seventh principle and imagine himself to be in communication with a personal Jesus Christ, or a saint; he may be in rapport with the "intellectual" ray of Shakespeare and write Shakespearian poetry, and at the same time imagine that the personal spirit of Shakespeare is writing through him, and the simple fact of his believing this or that, would make his poetry neither better nor worse. He may be influenced by some Adept to write a great scientific work and be entirely ignorant of the source of his inspiration, or perhaps imagine that it was the "spirit" of Faraday or Lord Bacon that is writing through him, while all the while he would be acting as a "Chela" although ignorant of the fact.

From all this it follows that the exercise of mediumship consists in the more or less complete giving up of self-control, and whether this exercise is good or bad, depends entirely on the use that is made of it and the purpose for which it is done. This again depends on the degree of knowledge which the mediumistic person possesses, in regard to the nature of the being to whose care he either voluntarily or involuntarily relinquishes for a time the guardianship of his physical or intellectual powers. A person who entrusts indiscriminately those faculties to the influence of every unknown power, is undoubtedly a "crank", and cannot be considered less insane than the one who would entrust his money and valuables to the first stranger or vagabond that would ask him for the same. We meet occasionally such people, although they are comparatively rare, and they are usually known by their idiotic stare and by the fanaticism with which they cling to their ignorance. Such people ought to be pitied instead of blamed, and if it were possible, they should be enlightened in regard to the danger which they incur; but whether a Chela, who consciously and willingly lends for a time his mental faculties to a superior being, whom he knows, and in whose purity of motives, honesty of purpose, intelligence, wisdom and power he has full confidence, can be considered a "Medium" in the vulgar acceptation of the term, is a question which had better be left to the reader—after a due consideration of the above—to decide for himself.

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Mistakes matter not; nought but the fleeting personalities suffer. What does matter is lack of aspiration, inability to attempt, and incapacity to learn the lesson that failure teaches. When failures are regarded as valuable lessons, when a mistake is deemed but a warning signal that averts the disaster, and when no time is ever lost by a disciple in vain despair and useless depreciation, the watching Teachers of the race know that the work the Ego seeks to do through each expression on the lower plane goes forward as desired, and that success must inevitably eventuate.

From Letters on Occult Meditation.

OCCULT CHROMOTHERAPY

(Continued from Page 140)

Chapter IX.

Physical Body Healing

Our physical vision tells us, that everything we see on that plane is characterized by color and by form. The forms are many, all of them built up on the seven fundamental ones: the point, the straight line, the angle, the triangle, the square, the curved line and the circle. Here we observe similarities and differences, and we classify all things accordingly. The color combinations on the surface of things are many; but for ages man has distinguished between seven prismatic colors, seeing among them three primary and four secondary colors. Spectral analysis has verified this classification and helped us discover the color of all the different substances not only on our own planet, but on all the other heavenly bodies in our solar system, including the sun, and on all the others suns from which light rays reach us.

People with keener vision, who can also see on the etheric, the astral and the mental planes, perceive the same colors there, but more brilliant and beautiful, the finer the matter of the plane is, on which they are seen. They have also observed something else. They have found that color on the mental plane indicates a mental qualification, on the astral a certain feeling, on the physical some ability, some trait of character, made manifest in activity.

When a clairvoyant looks at the finer make-up of a person, at his photosphere or aura, he finds that a sane and healthy individual is in possession of an aura, in which there is a harmonious blending of all the colors. If one color is predominant, it will be found that its complementary color is weak and needs to be strengthened, particularly on the plane, on which it appears the weakest. The clairvoyant, if he is a healer and has the necessary logical acumen, will also quickly find out that there is a distinct correspondence as well as a keen cooperation between all the planes that his vision can reach, and that while disease may only appear actually on *one* plane at a time, nevertheless, it is present in some degree on them all, which is demonstrated when each different plane is roused from dormancy into activity.

Let us first see what a color means on the different planes and start with the *red*. This color vibration indicates on the mental plane strong creative, constructive thought; on the astral plane it signifies strong loving feelings; on the physical plane it indicates virility, an activity that spurns laziness, and plenty of haemoglobin. When the red vibrations on the different planes are weak, the *greenish blue* vibration is predominant in the aura and signifies need of more red in the system.

Next in the chromatic scale comes *orange*, which on the mental plane signifies exuberant joyful thoughts, on the astral plane a similar kind of feelings, and on the physical robust health. Weak orange vibrations on the different planes gives predominance to *sky blue* vibration.

The next color in the chromatic scale, *yellow*, indicates on the mental plane logical thoughts, with occasional glimpses of intuition; on the astral plane love of knowledge and of wisdom; on the physical plane studious

habits and an easy flow of language. When the yellow vibration in an aura is weak on the different planes, *indigo* vibration predominates.

Green vibration in an aura signifies lively, hopeful, helpful thoughts on the mental plane, feelings of happiness and joy on the astral plane, and quick, neatly executed acts, with a body brimfull of joyous life on the physical plane. When the green vibration in an aura is weak, *purple* vibration predominates in it.

Blue vibration in an aura indicates on the mental plane faithful, earnest thoughts, on the astral plane feelings of trust and confidence, on the physical plane faithful, confident actions, healthy, quiet, steady nerves. When blue vibration is weak in an aura, *orange* vibration appears to be the predominant color.

Indigo vibration in an aura signifies on the mental plane concentrated, self-centered thoughts, on the astral plane strong, self-centered feelings, on the physical plane the absence of internal and external irritations and wounds. When indigo vibration is weak, a certain kind of *yellow* radiation becomes more prominent in the aura.

Violet radiation in an aura signifies on the mental plane devotional thoughts, on the astral plane devotional feelings, on the physical plane acts of devotion and of worship, willingness to serve, and fine, healthy digestion in the service of the whole body. When the violet radiation in an aura is weak, *greenish yellow* vibration predominates.

Chapter X.

Causes of Disease

Every effect which takes place in the physical body has a predisposing cause either through the mental or the emotional body, or both, which must exist for a greater or lesser length of time before the effect shows itself in the physical body. All those conditions that cause pain and suffering have their starting point in the emotional body as anger, hatred, distrust, envy, pride, doubt, dissatisfaction, etc. These harmful feelings become afterwards on the mental plane formulated into destructive thoughts; finally they come down into the physical body as disease. In the same way illogical thoughts and faulty calculations, which are wrong acts on the mental plane, cause mistakes, accidents and disastrous happenings on the physical, the results of which are disappointment, suffering and often dissolution of form.

Destructive thoughts, ill feelings and hurtful acts are at the root of diseases of the mind, the desire body and the physical body; constructive thoughts, loving, happy and cheerful feelings and helpful acts are the sources of mental, astral and physical health—the equilibrium, when all functions act regularly. Health is another name for happy thoughts, feelings and acts in vehicles free from confusion, irritation and pain.

The opposites exist for the sake of equilibrium in the World of Forms, the realm of separation and duality, i.e., in the plane of thought, in the plane of feeling and in the plane of outer form. Without the opposites limiting and defining each other there would be no separate existence of any kind on the different planes. Without sickness, its opposite, health, would not exist as a separate or be appreciated as a desirable condition; without health as a condition to strive for, there would be no

elimination of the successively useless elements of thought, feeling and objective matter. And elimination is quite as necessary for existence in the World of Forms as growth.

Destructive thoughts, ill feelings and hurtful acts set up tendencies on the different planes of existence, tendencies which ultimately lead to disease by continued self-propagation until definitely checked, replaced and finally eliminated by constructive thoughts, loving, happy and cheerful feelings and helpful acts.

The causes of disease are, like karma in general, of two kinds: (1) *recently generated*, the effects of moral, mental and emotional disharmonies in the present life, and (2) *tendencies*, brought over from earlier incarnations, susceptibilities to certain forms of disease, which are karmic debts still unpaid.

In *Manusmriti*, the Laws of Manu, there are mentioned certain causes of disease which will here be quoted, but with the caution that the book, in the form it has come to us and been translated from Sanskrit, is an exoteric, not an esoteric work.

Manusmriti distinguishes between mortal sins (Mahapataka) and lesser sins. As mortal sins are enumerated: "stealing the gold of a Brahmana" (XI. 49) and "stealing a deposit, or men, a horse, or silver, land, diamonds, or other gems" (XI. 58), which is said to produce diseased nails; "drinking of Sura", an intoxicating liquor (XI. 49), "forgetting or reviling the Vedas, giving false evidence, slaying a friend, eating forbidden food, swallowing substances unfit for food" (XI. 56), said to produce black teeth; "slaying of a Brahmana, falsely attributing to oneself high birth, giving information to the king regarding a crime, and falsely accusing one's teacher" (XI. 56), said to cause consumption; "the violation of a Guru's bed" (XI. 49), "carnal intercourse with sisters of the same mother, with unmarried maidens, with females of the lowest castes, with the wives of a friend, or a son" (XI. 59), said to cause diseased skin. The lesser sins are said to produce the following effects: "an informer" gets a foul-smelling nose; "a calumniator" will have a stinking breath; "a stealer of grain" will get deficiency in limbs (XI. 50); "he who adulterates grain" will have redundant limbs; "a stealer of cooked food" will be troubled with dyspepsia; "a stealer of the words of the Veda" will be dumb; "a stealer of clothes" will get white leprosy; "a horse stealer" will be lame (XI. 51); "the stealer of a lamp" will be blind; "one who extinguishes a lamp" will be one-eyed; "injury to sentient beings" will produce general sickness, and "an adulterer" will get swellings in the limbs (XI. 52).

Only physical causes and physical results are here mentioned. The evil thoughts and feelings behind the acts are looked upon as self-evident, hence not spoken of. Manusmriti in its present shape only intends to make it known in a general way, that on greater crimes more disastrous results will follow. By the fact that only physical causes are here given for physical effects, we are strongly reminded that a teacher is always needed for studying sacred scripture. And in the text here quoted, the one who is studying the Veda without the guidance of a teacher is called "a stealer of the words of the Veda."

Clairvoyant vision and logical reasoning from facts observed give this information concerning the causes of disease:

Anger, which is indicated by deep red in the aura, causes apoplexy.

Animal passion, indicated by lurid flaming red and brownish red in the aura, causes consumption.

Ambition, which gives a lusterless orange tinge to the aura, causes rheumatism.

Pride, which tinges the aura with orange and brown, causes gout.

Self-assertiveness and loquacity, giving a muddy yellow to the aura, cause diseases of the throat, croup, diphtheria, and give a susceptibility of catching cold easily.

Intellectual pride, indicated by brownish yellow in the aura, causes phthisis and other wasting diseases.

Deceitfulness, a selfish lack of frankness, which gives a grayish green to the aura, causes cancer.

Covetousness and envy, tinging the aura with brownish green, cause excess of gall and uric acid in the system.

The stultification of the lower mind to the exclusion of everything higher and invisible, which is generally called atheism, and which shows in the aura as muddled blue, with black spots, causes locomotor ataxia or slow apoplexy.

Excessive egotism, giving brown spots to the blue in an aura, causes the mental isolation called megalomania.

Lack of enthusiasm and of interest in others, lack of appreciation of the beauties of nature and art, giving a tinge of muddy brownish or nearly black indigo to the aura, causes skin diseases, whereby the beauty of the human figure is spoiled, open sores, which are not easily healed, and gangrene.

Lack of ideals, earthbound thoughts and feelings, which give a lusterless red violet tinge to the aura, have for a result melancholia, gloom.

Great longing for someone to love, sorrow, dissatisfaction and despair, showing in the aura as muddy blue violet, cause serious diseases of the digestive organs.

* * * * *

Occult Chromotherapy is the system of healing which treats all diseases of the mind, the feelings and the body by furnishing on each plane that which is lacking, by restoring harmony where dis-harmony has crept in to disturb, to cause disease and disaster.

Occult Chromotherapy restores the equilibrium by strengthening the radiation that is weakest, knowing that such a radiation on the plane of vision appears as a color. It is immaterial whether the radiation is given in the form of a drug, a manipulation, a mantra, a piece of music, or by mental suggestion, by physical color, or by occult color treatment. For in each case a color radiation is given, no matter what it is called and whatever its method may be. If the correct radiation is applied, the result is healing; the effect of wrong radiation is disharmony and no cure. The motto of the true healer is: *BE SURE THAT YOU ARE RIGHT FIRST, AND THEN APPLY THE PROPER TREATMENT.*

JACOB BONGGREN.

HINTS FOR STUDENTS

A PARTIAL LIST OF JANUARY FESTIVALS

(The Beacon Committee will be pleased to receive authentic data pertaining to these and other Festivals.)

January first.

Roman: To Janus (The opener of Doors), to Jupiter and to Juno.

Buddhist: To the victory of Light over darkness (Makara-Sankranti).

Grecian: To Zeus and Hera (Dual aspect of Creative Spirit).

January sixth.

Buddhist: To Amitabha-Buddha (The boundless light).

January eighth.

Buddhist: The Day of the Bodhisattvas and the Nine Lotus Flowers.

January ninth.

Egyptian: Dirge over Orisis by Isis and Nephthys.

January eighteenth.

Hindu: To Surya, God of the Sun.

POINTS FOR OCCULT STUDENTS TO REMEMBER

1. That when the pupil is ready the Teacher will appear.
2. That we must *first deserve* then desire that appearing.
3. That the occult method of teaching is by the dropping of a hint.
4. That a hint taken and used may lead to illumination.
5. That meditation is the pathway to the source of light, and that the Teacher's hint is the "seed" for meditation.
(The Teacher is first of all the Ego, the Higher Self, and later the Master.)
6. That facts, ill-assorted and uncorrelated, are menaces to knowledge.
7. That every aspect of truth, progressively grasped, has to be assimilated and welded into the experience of the student.
8. That correspondences must agree in their atomic, human, planetary, and cosmic application or must not be trusted.
9. That much information is withheld until the pupil is a disciple, and still more until he is a pledged initiate.
10. That occult knowledge concerns energy, its application, its use and misuse.
11. That an occult student is never a partisan. He sees the good in all.

12. That because you do not understand a statement is no guarantee that it does not express a truth.
13. That the laws and ethical standards of the average citizen and of the land are the laws and ethical standards for the occult student *plus* the still higher laws of the Spirit. He is NOT outside, above or beyond the law and the ordinary standards of decency and morality. Occult students sometimes talk as if they were.
14. That it is a pity to take oneself too seriously and a good thing to have a sense of humour, which is really possessing a good sense of proportion. Do laugh at yourself whenever possible.
15. That the Bible says:—"Be not righteous overmuch, neither make thyself overwise. Why shouldest thou destroy thyself?" (Ecc. 7:16.) This is good occultism. Premature development and surface conformity to occult obligations are to be deplored.
16. That evolution is long. The occult student is never in a hurry.
17. That progress along the Path is not to be made at the expense of your brother, or by the neglect of your definite obligations. You will arrive quicker by perfectly performing your home or business duties than by attending a thousand lectures.
18. That a psychic experience is no guarantee of spiritual unfoldment, or a proof that you are a very advanced ego. It might prove that (coupled with a few other things) but it might also prove just the opposite.
19. That when you say you cannot find time for your morning meditation it is (in ninety-nine cases out of a hundred) an admission of slothfulness.
20. That charity begins at home and that if you cannot manifest the powers of the soul and live the life of the Spirit in the place where karma has put you, you would probably not be able to do it anywhere.
21. That it is wholesome to remember that it is always easy *theoretically* to do the right thing if you were in your brother's place, but that *practically* it is not.
22. That there is no need to be discouraged as you consider the qualifications required and the work entailed by the man who seeks to tread the Path. Hundreds have trodden it and they were not essentially different from you.
23. That it is more important to prepare for your next incarnation than to develop a mysterious power which will enable you to demonstrate (to your own satisfaction) that in some previous life you were Mark Anthony.
24. That each time you hand on a piece of idle censorious gossip you break the law of Brotherhood, and will have to pay the penalty that all lawbreakers pay.
25. That if you speak with the tongues of men and of angels and know all things, yet have not charity, it availeth you nothing.

OUTLINE LESSONS ON THE SECRET DOCTRINE

Prepared by Alice A. Bailey.

LESSON IV.

CONSCIOUSNESS (cont.)

The seven senses or the avenues of perception. S.D. I. 489. 490.*The third or Indriya Creation.* S.D. III. 567.

Indriya:—The control of the senses is yoga practice. These are the 10 external agents; the 5 senses which are used for perception are called “*Jnana-indriya*” and the 5 used for action “*karma-indriya*.”

Theosophical Glossary.

“*Jnana-indriyas*”—literally knowledge—senses...by which knowledge is obtained...They are the avenues *inward*.

“*Karma-indriyas*”—literally action senses...those producing action. They are the avenues *outwards*.

Study in Consciousness, page 166-167.

DEFINITIONS:

Smell:—From Dan.: “*smul*,” dust, powder. Corresponding element is Earth. Organ is nose.

Taste:—Italian “*tastare*”, to probe, try, test, touch, handle. Conveys the idea of intention to find out. Element is water. Organ is tongue.

Sight:—From same Latin word as “see” probably. Meaning “to follow with the eyes.” Element is fire. Organ is eye.

Touch:—To perceive an object by means of physical contact. Element is air. Organ is skin.

Hear:—Disputed derivation. Element is aether. Organ is ear.

RESUME:

The idea of Consciousness now involves:—

1. The Self or Knower.....The One Who perceives.
2. The Not-Self or the Field of Knowledge. That which is perceived.
3. The senses.....The avenues of perception.
“The windows of the soul.”

See here S.D. I. 31. Analysis of note:—

- a. Mind is resolvable into states of consciousness.
- b. States of consciousness rest upon sensation.
- c. Sensation is necessarily limitation.

AFFIRMATIONS:—

1. Sensation is latent in every atom of substance. S.D. II. 710.
2. The Sun is the heart of the system and sensation emanates from there. It is due to Solar radiation. S.D. I. 590. 662.
3. Knowledge is the end of sense. S.D. I. 300.
4. *There is a double set of senses, spiritual and material.*

S.D. I. 582. II. 307. 308.

This finds its reflection in the double set of physical senses noted in defining the *indriyas*.

5. The senses might be enumerated as follows:—

S.D. II. 674. 675.
S.D. I. 583. and note.
S.D. II. 600.

Buddhi.....S.D. II. 676.

- a. This is the 7th sense but the 6th principle.
- b. As buddhi develops the permeability of matter will become apparent.....S.D. I. 278.
- c. Buddhi is a feeling within, inexpressible in words.
S.D. III. 567.
- d. Buddhi needs Manas in order to become conscious on this plane.
S.D. III. 505.

Manas.....S.D. I. 123.

- a. The 6th sense awakens the 7th. S.D. III. 505.
S.D. II. 130. Note.
- b. Mind serves for sense and action.
S.D. I. 356.

It is that which buddhi perceives.

It is that which produces action in the lower.

- c. The power of Manas consists largely in.....S.D. I. 312.
Power to interpret sensation.
Power to correlate groups of sensations, and thus give an idea of external objects.
Power to link together ideas which results in memory. and produces the notion of self-hood and individuality.
Buddhi and Manas are the two higher senses. The five lower are: Smell, Taste, Sight, Touch, Hearing.

6. The elements are the progenitors of the senses. .S.D. II. 112, 113.

- 1. Aether....Hearing....Sound..... Atmic plane.
- 2. Air.....Touch.....Sound, touchBuddhic Plane.
- 3. Fire.....Sight.....Sound, touch, sight...Mental Plane.
- 4. Water....Taste.....Sound, touch, sight....Astral Plane.
taste.
- 5. Earth.....Smell.....Sound, touch, sight..Physical Plane.
taste, smell.

(In connection with the races and with infants the order is found reversed. See Study of Consciousness. Page 168-169.)

Study also S.D. III. 498.

S.D. I. 500.

7. Action in average man based on.....S.D. I. 706.

- a. Impulses from without.
- b. Produced by the senses.

8. Every sense pervades every other sense.....S.D. III. 569.

There is no universal order.
All are on all planes. S.D. III. 550.

9. The senses correspond with every septenate in nature.

See S.D. III. 448. Compare S.D. III. 497.

Practical readingS.D. I. 288.