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CYCLIC IMPULSES

One of the primary things the occult student should remember when considering the nature of spiral-cyclic activity is that it has two effects:

1. It is an attractive force, gathering the rotating atoms of matter into definite types and forms and holding them there as long as necessity demands.
2. It gradually is itself dominated by another and higher vibration, and through its spiralling progress through matter it sweeps those forms systematically nearer and nearer to another and stronger point of energy.

These effects are to be seen clearly demonstrated in man's evolution, in the approach he makes, uniformly, through the cycles to the centre of the spiral-cyclic energy, and subsequently to the still more impressive point, that of his "Father in Heaven". The Solar Angel or ego, first attracts animal man at individualization; cyclically He motivates the natural sheaths giving them coherence, and ever swings them into closer relation to himself. Later, as the momentum is increased, the man is swung more definitely into relation with the Monadic aspect, until that higher rhythm is imposed upon him. This is equally true of a Planetary Logos and of a Solar Logos.

The spiral-cyclic force demonstrates, as might be expected, in seven ways; of these, the three major methods of demonstration are symbolized in the Rod of Initiation of Sanat Kumara. The Rod most frequently recognized by men is that of the Hierophant, the Boddhisattva, which consists of the straight central serpent with the two others entwined around it, thus picturing, among other things:

- a. The three outpourings,
- b. The three worlds,
- c. The spinal column and its channels,

or those main factors with which the initiate concerned himself. He has to understand somewhat the nature of matter, and what is occultly involved in that expression, his own triple constitution, the three worlds in which he has to play his part, and the instrument which he has to use. This first rod is surmounted by a diamond (not as great a diamond

as the "Flaming Diamond" of the first Kumara, but of rare beauty) and at the time of initiation when the electrical forces are tapped, this diamond revolves on its axis, picturing the rotary nature of atomic matter.

The Rod of Sanat Kumara is far more intricate, and instead of the central Rod, or Serpent, standing on the tip of its tail, all the three serpents are interwoven in a spiral fashion, and the Flaming Diamond which surmounts it is of such radiance that two effects are produced:

1. A spheroidal aura is cast around the interlaced serpents, typifying the form-building nature of the Vishnu activity.
2. According to the Initiation taken a reflection will be seen from a part of the interlaced serpents, and the illusion will be created that the diamond is cycling up and down between the summit and the irradiated portion.

At the same time each serpent revolves upon itself, and likewise cycles around its neighbour, producing an effect of extraordinary brilliance and beauty, and typifying rotary-spiral cyclic force.

The seven types of spiral-cyclic energy are suggestive of the nature of the Planetary Logoi which they represent, and produce therefore the distinctions which exist between men; they are accountable for the nature of cycles, and this is a point often overlooked. Students discuss the periods of emergence of the Rays, setting arbitrary dates, such as 2500 years, for the manifestation of any particular Ray. One ray does pass through its cycle in that length of time, but only one, the others being either longer or shorter. The difference has a great effect upon the egoic cycles, and is responsible for the length of time between incarnations. Some Egos cycle through their incarnations and their pralayas very rapidly; others spend untold aeons, and hence it is impossible to say that there are even "averages" connected with the appearance of egos on the astral plane, for instance. This has been overlooked by Mr. Leadbeater, though his figures probably approximate with relative accuracy his own ray cycles.

This fact has a bearing upon the statement of H. P. Blavatsky concerning the Lodge effort each one hundred years. Under the particular type of cyclic force emanating from the Lodge the high water mark of its activity is to be found once in every century. All that originates on that Ray is controlled by spiral-cyclic efforts based upon the number ten and its multiples, and finding its highest cyclic vibration, as it happens, during the last quarter of the century. What our more modern students are apt to forget in this connection is:

1. That this activity is but the demonstration of one type of force out of seven possible.
2. That it only concerns primarily that group of adepts who are on that particular line of energy, and will necessarily affect greatly all disciples and people on a similar line. At the same time it is endorsed by the Lodge as a whole, for it is part of the force emanation of the Planetary Logos.
3. That it is naturally of prime importance owing to the fact that this ray-energy is that of one of the three major Rays; but it will

be, in the equilibrising process, balanced by an analogous cyclic activity emanating from the two other major Rays.

In this connection it might be asked how the great Master of the second ray seemed apparently to be behind the Theosophical movement, a first ray movement launched in 1875. Simply because of two things:

- a. The ray which He is on is the synthetic ray of the Solar System, and the ray of force which is expressing itself in the movement under discussion, is subsidiary to His ray.
- b. Karmic connection with the Master M.

When this cyclic law is recognized it will become apparent that the revolutionising scientific discoveries which can be traced down the centuries, such as the law of gravitation, the circulation of the blood, the nature of steam, the discovery by man of that form of electrical phenomena which he has harnessed, and the more recent discovery of radium, are analogous in their own department of force manifestation (that of the Mahachohan) to the effort made during the last quarter of each century to stimulate the evolution of man through revelation of the Secret Doctrine. Newton, Copernicus, Galileo, Harvey, and the Curies are, on their own line of force, lightbringers of equal rank with H. P. Blavatsky. All revolutionised the thought of their time; all gave a great impulse to the ability of man to interpret the laws of nature and to understand the cosmic process. Only those of circumscribed vision will fail to recognise the unity of the many force impulses emanating from the One Lodge.

The point to be made here is that the cycles will not coincide, for they are not all similar to the one hundred year spiral. Some idea as to the Mahachohan's cycle of emanatory impulses may be gathered by considering the dates of the foremost scientific discoveries since Plato's time; the cycles of the second ray may also be averaged by a summary of the appearances of the great Teachers down the ages.

The force emanations from the Manu, or those of the first Ray, are easily traced when the races are considered, and this has been done in the recognition of the races and sub-races. What is often overlooked is that each of these rays of energy demonstrates:

- a. Constructively, through the form-building agencies,
- b. Destructively through the ability of the force to destroy prior to building, and thus their cycles can be viewed from two angles.

It is right here that our Theosophical students must recognise the fact that just as H. P. B. came forth on a cyclic tide of energy to destroy the limiting forms to be found in the world of science and religion, so her work must fit in with other force emanations, such as the constructive work of the second ray in conjunction with the energy of the seventh at this time.

When students learn to blend the one hundred year cycles of the first type of energy with the equally powerful impulses from the second Ray and the third, we shall then have a cessation of the present controversy in the Theosophical Society as to whether any impulse will come

from the Lodge till 1975. *No great impulse will come from the Lodge along the line of the first Ray until that date.* One such impulse came along another line of force when the discovery of the nature of the atom was more accurately arrived at through the study of electricity and of radio-active substances, and an impulse from the second aspect is imminent. It is not safe for students with limited vision to dogmatise about this question of cycles. The cyclic impulses are continuously going forth, overlapping, superseding and intermingling with each other, and the cycle of one hundred years, to which H. P. B. refers, is but one of the lesser impulses. There are also the vaster cycles of 2500 years, of 15000 years, of 9000 years, of 7000 years and many others which only advanced initiates know of or can follow. These can break in upon any of the lesser impulses, and can be seen appearing, unexpectedly as far as the average man's knowledge is concerned, although they are but the returning impulses set in cyclic motion thousands of years ago.

We must remember that H. P. B. is right in her affirmation as far as the impulse of the first ray is concerned; but her followers are not right, insofar as they overlook and negate the six other types of impulses of equal or even greater importance, which may emanate cyclically from the Lodge, and which will meet with response from those who vibrate to their particular type of energy.

ALICE A. BAILEY

MESSAGE VERSUS MESSENGER

Said the blue-crane to the sea-gull, as they conversed one day on the sands; why pride you yourself so on your strength and your power of flight? Look as the grains of sand under our feet on this shore, on the thousands of shores in the world, are the sea-gulls in the air, and who, I beg of you, can distinguish one sea-gull from another?

Ah, replied the sea-gull, with what a limited vision you see; I have a mission in life, I point to Heaven in my flight and when the poor earth bound humans gaze up at me circling in the blue, their thoughts rise to where their bodies cannot follow and they dream to aspire to that which is not of the earth. Heavenward I carry their thoughts, their slowly, so slowly moving thoughts, as I fly so straight and swiftly above them. No other gull in this whole world knows he is capable of carrying this message to humanity. Only when the careless, roving glance of a human being is caught and held by the beauty of my grace and the glint of the sun on my snowy wings, only when they see me, I tell you, crane, do their hearts lift upwards to the highest. Is not that something to be proud of, crane, I ask you? I, only I, can do this thing.

Look, there from the marshes come two of those poor humans with those silly black sticks in their hands, that they love to use for the killing of our deluded cousins, the ducks. Watch me, crane, I will fly toward them, plunge straight down and then circle up and up before them and they will be so spell bound at the beauty and grace of my flight that their hearts and souls will lift heavenward. Heavenward, and I, only I, can do this thing.

Scarcely could the crane hear the last words, so swiftly had the sea-gull flown away. Straight to a point above the two, the man and the girl, she soared. They lifted their heads and stopped to watch its approach. High she circled then down and up and down again. The man moved, there was a flash and a crash and straighter and more swiftly than any flight for food or fun she had ever executed, the sea-gull plunged to the earth and lay motionless at the feet of the girl.

For the space of a sharply drawn breath the girl stood speechless, then turning on the man, grey eyes filled with scorn and loathing, she cried in a voice that vibrated with the strength of her feeling: "That was not sport. It was a dead sure shot." The poor thing had no chance. It was a silly little boy trick."

"Dear," said the man, facing her scorn and scarcely fighting down the laughter that it caused him, "I just wanted to show you I could kill something, no harm is done. Gulls are as numerous as the sands on the sea shore. One useless sea-gull out of so many will never be missed.

I wonder, mused the blue crane aloud one day as he rested on the sea shore, I wonder what has become of the sea-gull, the mighty sea-gull, the one who had a message of light to carry to humanity; a message which only he, just he alone out of so many millions of sea-gulls, was destined to deliver. Perchance he is so busy circling in the air over men's heads and raising their thoughts to the Highest that he has no time to sport himself on our sunny peaceful shore.

"I know," said the pelican, overhearing the crane's musings, "I know what befell him. I was resting in the reeds of the marsh and I saw and heard it all. The man and the girl who go daily to the marshes to kill our cousins the ducks, were returning home by my side of the marsh and as this sea-gull circled over their heads raising their thoughts to the Highest, the man fired and the sea-gull fell dead at the feet of the girl, and she was angry because it was a dead sure shot and the man laughed and the girl wept and said 'I love to watch the sea-gulls all over the world, they always seem so happy and carefree and safe, they make one think of what Heaven may perhaps be like. They lift my heart at times to things that are not of this earth,' and the man said 'Dear, look—in our range of vision now are millions of sea-gulls still flying in the air to carry this message to your heart. How may one poor sea-gull, more or less, effect this message?'"

"It is ever thus" returned the blue crane, continuing her musings. "As soon as we think that WE only, I, only I, can carry this message to humanity, just so soon does our usefulness cease. It behooves us always to remember that it is the MESSAGE that is ever the important thing and not the MESSENGER."

RYDER WYLDER

Be cheerful also, and seek not external help, nor the tranquility which others give. A man must stand erect, not be kept erect by others.

Marcus Aurelius Antoninus.

MAGNETISATION, VIBRATION, STONES

The Involutionary World Process and Other Things

By The Old Professor

(Continued from Page 55)

October 26th., 1919. 9:00 a.m.

Good morning, young lady. I have not been able to come to you before this. Press of business as usual. I came this morning, my first free time. I fixed it up with Him Who teaches you to come now, though He did suggest you might be busy, and that He was not coming Himself. He intends helping you this afternoon. If I wait until you are not busy or I am not, I will wait for a coming manvantara and I am not set on that. I want to give you some ideas on magnetisation. Now try and get me accurately.

What exactly do you mean by magnetisation? Fundamentally, you mean the trend of a certain article—be it a planet or a compass—towards a certain point either in earth or space. Some law inherent under the Law of Gravitation that attracts two things, two people, two planes to each other. The law of magnetisation is a subsidiary law to the law of gravitation. It simplifies in the use of the term some aspect of that law.

For goodness sake, don't let your mind wander, it is hard enough for me to explain technicalities to your utterly untechnical brain without having to use the law of gravitation to bring your brain back en rapport with mine. Work with the law of gravitation when I am teaching you. Make your brain the compass and mine the point to which it turns and perhaps it may get you somewhere.

The law of gravitation demonstrates itself in two ways:—

- a. Positively, when it is cosmic.
- b. Negatively when it is planetary.

By that I mean that there is a cosmic focal point that positively attracts our solar system. Our solar system being that which is attracted is negative and responsive to that outer drawing. Hence the cosmic system is masculine and the solar system feminine. Don't forget that—it is inherent in the law of gravitation. That which attracts is positive, that which is attracted is negative. Baby stuff, but many don't even grasp much of that. Then, as the lesser reproduces the greater in the solar system you have the same thing demonstrated. The focal point of the system is positive and the subsidiary points negative. Put it this way:—the centre of a circle acts like a magnet and is positive; the periphery is negative and is held by the central vitalising force.

Bring it down again:—take this earth of ours. There is a centralising force that holds the physical substance of the earth together. That queer entity—the spirit of the earth—holds the earth substance together in the same way you do your body. You are the controlling factor. So is he. He is the sum total of the physical elementals of the world. Don't forget that. Each physical elemental forms a cell in the body of the spirit of the earth.

He is on the involutory sphere, hence his obscurity to you all. The Spirit of the earth is a part of a great evolution of which you all know nothing as yet.

His main use to you is his magnetic power of holding the plane together in physical cohesion.

Then, under this law of magnetisation, another thing must be noted.

All matter is material. (Don't be so witty. I am not endeavoring to make a pun. I am stating a fact of science in baby language to suit your feeble capacity.) All matter is material; it is either molecular or atomic. All matter vibrates to a certain measure and all that responds to that measure has a faculty of approximation. Simply put, all matter that synchronises, gravitates together. You have the proverb: "Birds of a feather flock together." It is an occult law. They have to. Hence, to put it in another way, the key-note of our solar system can be found in the cosmic chord, and in the reverberations of the cosmic chord, comes the power that calls forth a response in our system, and holds it in the cosmic scheme. The rate of the vibration of our system, the predominating rate, comes from a similar rate in its emanating source. The rate of vibration at which the atoms in the Body of the Logos move is caused by a force in His point of attainment. To put it more clearly and briefly, He has in the cosmic scheme that which corresponds to the ego in our human scheme. The personality is (or should be, it does not seem to be I know but fundamentally it is) negative, receptive, feminine; the ego is positive, masculine, dominant; the monad is neither, it is the point of balance between the two. All depends upon whether you look at a thing from above downwards, or from your circumscribed position beneath. You get on the lower planes just the same thing shewn in chemicals that approach and affine to each other, in human beings that complement each other, in the deva and human evolutions that supplement each other, in places that vibrate to a certain measure and hence act in special ways on special occasions, in stones that are magnetised to respond to certain measures and act therefore as mediums of force or strength or simply as links (I'll give you more on this some day if you are good) and so on. Now, let's tabulate some of these ideas, if you can concentrate a few minutes longer.

The Law of Gravitation

Cosmic	positive
Systemic	negative
Logoic	masculine
Planetary	feminine
Human	positive
Deva	negative
Earth spirit	positive
Earth crust and vegetation	negative
Mineral	positive
Vegetable	negative
Animal	positive
Personalities	negative
Egos	positive

November 2nd., 1919. 7:00 a.m.

I have not been again during the past week, young lady, because of your physical condition. Don't look so surprised! I may be an old curmudgeon but the milk of human kindness is not completely dried up in me, even if I am an old, dry, scientist. I do sometimes think a kind thought and do a kind deed, only I do it in my own way and in my own time. I'd like to point out to you something that is often forgotten. Different ray people not only express themselves differently and use different methods from those on other rays, but the point they aim at is the utilisation of thought matter for different purposes. Let me make it clear. Being on the scientific ray, or the ray of concrete knowledge, I get the object intended if I utilise thought matter for the expressing of scientific knowledge, for the formulating of facts and for the helping thereby of the greatest number possible. My line is not the saying of pretty things and making people feel there is a lot of love in the world. I prove it by the usefulness of my help, not by my words. Incidentally as I go on, I'll gradually approach the general love aspect because we all have to in this system, and because I have to pass through the love sub-ray, and because I'll hinder my usefulness if I don't (one can repel people by too much churlishness—which is a scientific fact, only you probably aren't intelligent enough to see it!). People on the beauty ray, love, think and use beauty of form, outline, arrangement primarily—and only incidentally use thought matter to be “nice and kind”, as you express it, as they find it causes ugliness. So it goes. People on the love ray follow the line of least resistance when they are uniformly so sweet and dear, and when they are on the subray, too—my word, how dear they are! So leave off judging. I'm giving you a rule and an idea not quite generally grasped. “All's love for all's God” is true but so is “all's science” and “all's beauty” and “all's activity” and don't you forget it.

Now to work. I blow up generally at the beginning and the end—like the bread in a sandwich but the meat is in between—so let's get to it.

We took last lesson somewhat on the generalisations of magnetisation, deciding that magnetisation was a subsidiary law to that of gravitation and held the secret of much that goes on. Cohesion, approximation, attraction, similarity of rhythm, there you have other terms of a like nature, describing the same force or power. Fundamentally heat lies at the bottom of it all, so you could describe it as the same degree of warmth, rarification, or condensation. Had you ever thought of that, that condensation and evaporation might quite easily be terms used to describe the processes of involution and evolution. The further from the centre, and the closer to the periphery the heavier the condensation—the heavier the centre of the circle the greater the rarification. Think it out—it will teach you a lot. I feel quite intelligent this morning because I hit on a simile that your untechnical brain grasped right off.

Everything in the microcosm reproduces the macrocosm. The ego in your little system represents the Deity in his, or you might take it the monad too.

The causal body, the ego, is the deity of the three worlds. He is the centre of your immediate circle, and he goes in and out of physical plane manifestation just as the Deity passes from one great cycle to another, and he works the same as the Deity. He works through condensation and rarification. The physical plane body is of heavier matter and lower rhythm than the mental body, and the matter is collected at each incarnation by the building devas on each of the three planes through the instrumentality of the inherent life in the permanent atom which condenses ever more and more and attracts the heavier material.

These building devas work under certain rules and laws. Let us try and follow the process keeping always the analogy of the Logos on His plane, and picturing the ego on his effecting a similar work. Funny how we think we know more about God's methods than we do our own.

First comes the determination, or the unborn desire of the ego to materialise in physical form and go to school again. The causal body has a certain rate of movement, a certain type of vibration, a certain heat and temperature. This rate and heat is fixed by the aggregate of the past lives of the ego which has built certain qualities in and omitted others (the omissions usually outweigh the structure, which is quite a clever little Irishism) and which has achieved a certain vibration. Remember, what we do in evolution is to learn to vibrate ever more rapidly and to make our way up through the heavily ponderous rhythm of the little evolved to the light, wonderful vibration of the most rarified matter.

Thus the ego determines to build three world bodies. He starts with the nucleus of the permanent atoms which in his temporary pralaya lie quiescent in the causal body.

The mental unit, the sum total of all that the Thinker has hitherto thought commences slowly to vibrate (impelled by strong desire, for—little as it is comprehended—in this system the desire body is the crux of the whole matter). At its vibration the building devas of the mental plane become cognisant of it and certain ones are told off by the Lipikas to see to the accomplishment of the work. The elemental essence (which has its own independent life and *resists*) which vibrates to a measure similar to that of the mental unit is driven by the building devas to take its place in the new mental body and according to the capacity of the Thinker to think stably or not, that rebellious elemental essence is formed into a choate or an inchoate body. *Attraction is the basis of all.* The Thinker's vibration on the mental plane *attracts*. It corresponds to the work of the Third Logos, the great Gatherer of the material. Then when the mental body is formed and vibrating the astral permanent atom begins to vibrate, impelled by the ego plus his mental body. Again astral devas drive the responsive astral matter around the vibrating nucleus and the desire elemental attaches himself to the Thinker, plus two bodies now.

Then, having both a mental body and an astral vehicle, the Ego watches for a favourable opportunity to choose a home.

Some day I may make his methods more clear. Today I deal mostly with the facts of vibration and building.

The Lipika Lords—using always the basic law of this particular system, *attraction*—direct him to parents who can provide the right conditions.

In the case of the little evolved much is left to opportunity. Any number of people in the rough aggregate, the great submerged mass of mediocre humanity can provide the necessary vehicles, and the karma and obligations involved by the little evolved soul are not many. So the ego of small attainment takes that home that seems the most likely and the opportunity that first comes.

With highly evolved souls the process is somewhat different, for long have they to wait on the astral plane sometimes before just the right vibration can be found, until the exactly fitting opportunity occurs. Then, having found it, begins the working again of the law of vibration, of attraction, and the building elementals start their work. The work of the elementals struggling with the etheric body is of paramount importance, for the etheric is the direct bridge between the seen and the unseen and if they build wrongly, they may greatly hinder.

They are useful to those of us who try to teach now who have singularly pure etheric vehicles and hence a sensitive point of transmission, and so we can get to them more easily.

I will go now, and tomorrow will go on with this as the building of the etheric is of vital importance.

(To Be Continued)

SELF-COMMUNINGS

EARTH

I.

Thy body is thy steed? Then treat it well, and train it thoroughly, that at thy need it serve thee to its last ounce of strength.

II.

Thou lovest forms? For their own beauty, or for the life within? If for themselves, beware; such love betrays.

III.

Make thy form comely, its action rhythmical and fine. Shall the cup that holds the goodly wine of life be poor and mean?

IV.

Make thy form comely; it is thy duty to enhance life's loveliness. Make it so fair that men will thank God they have seen thee.

V.

Yet know of a surety that no form is beautiful save as the life within is pure and strong and high.

WATER

I.

What is it thou desirest? Wealth? Place? Fame? Most precious treasures all. See that thou faint not in pursuit of them.

II.

For he that hath great possessions is equipt for service; he that hath place can act; and he whose name hath reverence is listened to.

III.

But come, what is it thou desirest? Power? Peace? Love? Pearls of price all three. See that thou weary not until thou find them.

IV.

For he that hath power can loose and bind; and he that knoweth peace can watch strife unperturbed; while Love can even kindle clod to flame.

V.

Yet know thou, O my soul, that to gain all things desirable is but dust and ashes if thou hast sought them for thine own sake alone.

FIRE

I.

To think; to bring vague ideation by the subtle alchemy of mind to sparkling shape and form; that is a joyous thing indeed.

II.

Gather thy thinkings; prize them. Turn thy thought-gems to the varying light of day; observe its play upon them.

III.

Pride thee upon thy power to reach to the unknown, and draw thy hands back full of wonders.

IV.

But, O my soul, forget not that the fairest of all forms, the shapliest of shapes, is but a dungeon into which thou thrusteth life.

V.

Hold not life long in any of thy thought-built cells. Examine thy fair captive swiftly, then break the unyielding wall, and let him go.

AIR

I.

To know is not to look on from without, to study forms in detail; it is to enter them and merge with the life within.

II.

To know oneself is to be oneself; to know another is to be that other; to know God is to be God.

III.

As all light rays are one, distinctionless, in their great source, the sun, so are all beings one, distinctionless, in their source, God.

IV.

Could a ray but seat its consciousness in the great sun, its source, it would know any ray, all rays.

V.

Could a man but seat his consciousness in God, his source, he would know any brother life, all lives.

AETHER

I.

Will made the worlds. Will brought thee hither, O my soul. Thou took'st God's offer of experience in these His fair domains, and cam'st to them.

II.

Will built thy bodies, and still buildeth; will filled thee with desirings, and still filleth; will urges thee to thy thought-play, and still urgeth.

III.

Will would now give thee wings, and though thou hesitatest, hangest back, doubttest, and fearest, thou yet wilt wear them, soar exultingly in conquered space.

IV.

Will driveth thee ever on, and cannot be denied.

V.

That mighty, irresistible force that once thou calledst fate, and dreadest—know, O my soul, that it is naught but thine own will, and God's, and God.

L. L. H.

HINTS FOR STUDENTS

COLOR VIBRATIONS

1. As in every particle of objective matter on the plane of physical activity colors can be seen as pigments, in the same way everything visible on the plane of the feelings and on the plane of thoughts appear as color vibrations to the eyes that can see them. On the objective plane every color signifies close affinity to its corresponding color radiation on the plane of feelings and on the plane of thoughts. On the objective plane the color signifies an activity in the material world; on the plane of feeling, an activity on the astral plane; on the plane of thoughts it signifies a certain kind of thought, an activity on the mental.

2. As Divine Will shows its aspect of decisive, constructive thought on the mental plane, of distinct desire on the astral plane, and of definite activity on the physical plane, thus RED vibration, signifying Divine Will on the superhuman planes, indicates ideals and thoughts of will and strength on the mental plane, strong creative feelings and desires on the astral, and intense activity in harmony with such thoughts and feelings on the physical plane. In the body the red blood corpuscles, the haemoglobin, show strong physical health, with its well-known attendants on other planes: great will power, forceful thoughts, strong feelings, incessant activity.

3. As red is the physical indicative of heat, the mental sign of forceful thoughts, the astral sign of strong feelings and desires, the objective plane sign of creative activity, thus ORANGE is the color of the Sun's light and heat, indicating healthy, joyful thoughts on the mental, feelings of happiness and mirth on the astral, and exuberant activity on the physical plane. As Divine Will and Divine Wisdom cooperate in the All-Life, thus red and yellow vibrations are interblended in the orange radiations.

4. As Divine Wisdom shows its aspect of ideation and thoughts of knowledge on the mental, of feelings in connection with thought forms of knowledge on the astral, and of well calculated acts on the physical plane, thus YELLOW vibration, the color of light, corresponding to Divine Wisdom on the superhuman planes, indicates thoughts of learning and knowledge on the mental, desire to learn and to know on the astral, and studious habits on the physical plane.

5. As Divine Wisdom and Divine Activity cooperate in the creation of helpful thought-forms on the mental, in giving a love of nature and art on the astral, and causing scientific activity on the objective plane, thus GREEN vibration, the color of the chlorophyll, delighting our enchanted vision as the fresh verdure of grass and leaves, indicates concrete thoughts on the mental, love of concrete things on the astral, and the acquisition of concrete things on the physical plane.

6. As Divine Activity shows its aspect of striving for the ideal on the mental, of loving the ideal on the astral, and of living for the ideal on the objective plane, thus BLUE radiation, the color of the sky and of its reflexion in water, signifying Divine Activity on the superhuman planes, indicates thoughts of the ideal on the mental, love for the ideal on the astral, and acts of idealism on the physical plane.

7. As Divine Activity in Divine Love (the supreme attribute of GOD WHO IS LOVE) shows its aspect on the mental plane as projection of the Archetype, the Dharma for the Ego (the Individual, who is the representative of the Monad), on the astral as love of the Archetype, the Dharma, on the physical as working for the Ego in accordance with the Dharma, thus INDIGO radiation, signifying Divine Activity in Divine Love on the superhuman planes, indicates archetypal thoughts on the mental, love for the individual Archetype on the astral, and activity for the individual Archetype on the physical plane.

8. As Divine Activity in Divine Love with Divine Will shows its aspects of loving, devotional thoughts on the mental plane, of devotional love on the astral, and of devotional, loving acts on the physical, thus VIOLET radiation, signifying Loving Active Devotion on the superhuman planes, proclaiming with the Christ: "THY WILL BE DONE," indicates deeply devotional thoughts on the mental, loving devotional feelings on the astral, and loving devotional acts on the physical plane.

9. As the active and passive, the positive and negative, the masculine and feminine, are the complements and perfections of each other, and as by their union the goal the Unity, is reached, thus by the com-

plementary color radiations White Light, wherefrom all colors come and whereto they all return, shines out gloriously. The strongest color radiation, which ever that may be, is always the active, the positive, the masculine, while its weaker complementary color is the passive, the negative, the feminine. Thus it is when they act separately. When united, their Union is heralded by the radiation of Non-Separateness, of Potentiality, the White Glory.

From The Philosophy of Occultism

by Jacob Bonggren.

Disaster hangs over the head of the man who pins his faith on external paraphernalia rather than on the peace of the inner life, which depends not on the mode of the outer life. In fact, the more untoward the circumstances, and the greater the sacrifice involved by living among them, the nearer does one come to the final goal from the very nature of the trials one has to overcome. It is unwise, therefore, to be attracted too much by any outward manifestation of religious life, for anything that is on the plane of matter is ephemeral and illusive, and must lead to disappointment. Anyone who is drawn powerfully to any external modes of living has to learn sooner or later the comparative insignificance of all outer things. And the sooner one passes through experiences necessitated by past Karma the better it is for the individual. It is unwelcome indeed to be suddenly thrown off one's ground, but the cup which cures folly is ever bitter, and must be tasted if the disease is to be eradicated. When the gentle breeze coming from Their Lotus Feet blows over the soul, then you know that the worst external surroundings are not powerful enough to mar the music that charms within.

Just as a European who is drawn to Occultism feels nearer to the Great Ones when he lands in India, so does an Indian feel when he ascends the heights of his snowy Himavat. And yet it is quite an illusion, for one approaches not the Lords of Purity by physical locomotion, but by making oneself purer and stronger through constant suffering for the welfare of the world. As for the ignorance of the poor deluded world regarding our revered Lords, I am reminded of the words: "The hissing of the serpent does more harm to the sublime Himavat, than the slander and abuse of the world to any of us." * * * * *

Two points I want to make clear: (1) that untrained psychics always run the risk of putting forward things really said by the enemy as injunctions from the Master; and (2) that the Master says nothing that the intellect of His audience cannot grasp, and against which their moral sense revolts. Master's words, however much they may be opposed to one's previous thoughts, never fail to bring the most absolute conviction, alike to the intellect and to the *moral* sense of the person addressed. They come like a revelation, rectifying an error which becomes at once apparent; they stream down like a column of light dispelling the gloom; *they make no claim on credulity or blind faith.*

From the Doctrine of the Heart.

THE PAIRS OF OPPOSITES

From "The Science of Social Organization"
By Bhagavan Das

Pursuit	Retirement.
Acquisition	Renunciation.
Selfishness	Unselfishness.
Attachment	Non-attachment.
Emanation	Re-absorption.
Pain	Pleasure or bliss.
Action that binds	Its opposite.
Striving	Letting-go.
Uprising	Restraint.
Bondage	Liberation.
Moving forth	Moving back.
Separation	Unity.
Desire	Dispassion.
Action	Re-action.
Sin	Salvation.
Involution	Evolution.
Integration	Disintegration.
Formation	Dissolution.

(These concern action)

The ultimate pairs of opposites:—

Matter	Spirit.
The not-self	The Self.
Anatma	Atma.
Prakriti	Purusha
Object	Subject.
Mother	Father
Negative	Positive
Feminine	Masculine
Light	Dark
Evil	Good

THE OCCULT PRESS REVIEW

In August, 1922, at Los Angeles was issued the first number of a magazine called "The Occult Press Review" to be devoted to higher thought, metaphysics, psychical research, psycho-analysis, the new psychology, and occultism in all its phases. With each succeeding issue this interesting germ idea is maturing, as its editors work out their aims and realize the need in the field they are desirous of serving.

From the beginning its two main features have been excellent. The first, as the title implies, is a series of brief critiques of current periodicals of this particular sphere, published in many countries, which, in piquant, tabloid form, are most exceedingly well done.

The same excellence characterizes the book reviews, the second feature. And a similar measure of over-looking thought is now being turned to the articles which show signs of keener editorial policy.

M. A. T.

From the Editor's correspondence file

There is a *western* occultism yet to be developed. It will be the same as the eastern occultism in objective and goal and will originate from the same source but it will have its own peculiar emphasis and method. We shall then more clearly see the error of the wholesale importation of eastern yogi practices, indiscriminately applied to all who can be interested and at best only superficially understood. It is natural that at first we have been somewhat preoccupied with receiving from the east. The east also has suffered from the effects of undigested superficial westernism but this is, I believe, only the first phase of that interchange between the two hemispheres which is distinctly a part of the Great Plan, and of lasting benefit to both races.

Out of this interchange should come for us a keener appreciation of spiritual values and the birth of THE WESTERN OCCULTISM. What we now have is a very good introduction, and during the next twenty-five years I look for a perfecting of occult training and meditation in the West, and the study and right use of those powers which come from a normal and right development of the higher chakras.

**EIGHTEEN OUTLINE LESSONS ON
THE BHAGAVAD GITA**

Prepared by Alice A. Bailey

LESSON XVII

Teachings on Attainment.

The fifteenth Discourse:—

Arjuna's thought: "Destroyed is my delusion. I have gained knowledge through Thy grace, O Immutable One, I am firm, my doubts have fled away. I will do according to Thy word."—XVIII.73.

1. *What has to be attained.*

- a. Ability to dwell with the Self.....XV.5.18
- b. Liberation from the pairs of opposites.....XV.5
- c. Victory over the lower selfXV.11.5
- d. Understanding of divine Energy.....XV.13-18
- e. Knowledge of the Supreme Spirit.....XV.19
- f. IlluminationXV.20

2. *How this is achieved.*

- a. By understanding the constitution of man.....XV.7-9
- b. By realising the Self in all selves.....XV.11.15.16
- c. By treading the PathXV.4.6

Topic for meditation.

The Blessed Lord said: "He who undeluded knoweth me thus as the Supreme Spirit, he, all-knowing, worshippeth Me with his whole being.

Thus by Me this most secret teaching hath been told, O sinless one. This known, he hath become illuminated, and hath finished his work."—XV.19.20.