

# THE BEACON

A PERIODICAL INTENDED FOR THEOSOPHISTS

Issued monthly from 140 Cedar Street, New York City  
by the Beacon Committee.

FOSTER BAILEY, MANAGING EDITOR

SUBSCRIPTION ONE DOLLAR A YEAR

SINGLE COPIES TEN CENTS

VOL. 2, No. 7

OCTOBER, 1923

PAGE 97

## KEY TO OCCULT CHROMOTHERAPY

*By Jacob Bonggren*

### I.

"Be ye doers of the word, and not hearers only  
deceiving your own selves."

James I. 22.

By simply storing up in our memory any information given to us, without any attempt at verifying or applying it, we act like the man in the parable who buried his talent in the ground. And just as the unused talent was taken away from him who buried it, so we lose that which we never have made our own by application and by verification.

Unused capital is dead capital. Seed which is carelessly put away, which in the proper season is not sown, will never sprout; it will never grow up and bear fruit in the harvest time. A key that we possess but never apply is of no more use to us than if we never had it. This applies also to the key here offered. If not used, according to the rules laid down, its possession is of no value; its usefulness cannot be verified and demonstrated by its being stored away in the drawers of a writing desk or in the attics of memory. To keep it hidden as a curiosity is worse than uselessness.

Only by applying and verifying information given to us can we make it our own. Any information which is not verified, applied and tested for us, remains to us a hearsay and nothing more. This holds good in the art of healing as well as in everything else. With methods applied honestly and faithfully—and in no other way—results will follow.

### II.

"There is a correspondence between the higher  
and lower worlds."

Shu-King, book I, section 4.

As above the Will, Wisdom and Activity aspects of the *LOGOS* are expressed in His own system of worlds, *so below* the corresponding aspects are expressed through each human microcosm for the creation, preservation, and regeneration of forms on the different planes of that microcosm. Healing is expressed through all the divine aspects; its possibility by the means of various methods is continually demonstrated every-

where. Being aware of this, *faith* in the ability to help is manifested in any one who is eager to heal diseased fellow beings; each person applies the method, which for some reason he considers the most effective. All methods are good, where the faith of the healer is reciprocated by the faith of the sufferer, and where by the means used the weak vibration in the sufferer's aura is strengthened. By every method which is used, a color vibration—which is matter to the sense of vision on the different planes in the vehicles of man—is projected to strengthen a weak one. All that is needed for helping is the *correct* color vibration—that vibration which is the weakest in the sufferer. The most direct way, the real Occult Chromotherapy, is by sitting down, by closing our eyes, by concentrating on and visualizing astrally the color vibration that is weak in the sick person, by surrounding ourselves with it when inhaling, and sending it out to the patient and the part diseased when exhaling.

Of the great divine Healer of Palestine, Jesus Christ, we are told that "when he called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manners of sickness and all manners of disease." (Matt. X., 1.) He said to them: "Heal the sick, cleanse the lepers, raise the dead, cast out devils; freely ye have received, freely give." (Ibid. X. 8.) Those that were helped, and who had received freely, had the same privilege to give freely. That was, indeed, *their* opportunity to show their gratitude. The disciples were told: "Provide neither gold, nor silver, nor brass in your purses, nor scrip for your journey, neither two coats, neither shoes, nor yet staves; for the workman is worthy of his hire." (Ibid. X. 9-10.)

The method of healing is hinted at in many places. Just before his ascension, Christ said to his disciples: "These signs shall follow them that believe. In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick, and they shall recover." (Mark XIV. 17, 18.) At another time Christ said: "Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son." (John XIV. 13.)

"Is any among you afflicted? Let him pray. Is any sick among you? Let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord. And the prayer of faith shall heal the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him." (James V. 13-15.)

"Whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him." (Col. III. 17.)

Like the disciples of the Christ, every Occultist should do all his healing and perform all his acts, in the name of the Master.

Why should an Occultist do everything in Master's name, not in his own, and never look upon himself as the doer, but as the divine instrument? All the sacred books the world over explain the reason. A few quotations will show it; they can be added to *ad infinitum*.

"It is Heaven that does the work, while men are only its agents." (Shu-King, book I. section 3.)

"If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in His sight; and wilt give ears to His commandments, and keep all His statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians, for I am the Lord that healeth thee." (Exodus XV. 26.)

"Except the Lord build the house, they labor in vain that build it; except the Lord keep the city, the watchman waketh but in vain. It is vain for you to rise up early, to sit up late, to eat the bread of sorrow; for so He giveth His beloved sleep." (Ps. CXXVII. 1, 2.)

"Every house is built by some man, but He that built all things is God." (Hebr. III. 4.)

"Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with Whom is no variableness, neither shadow of turning." (James I. 17.)

### III.

"Peter said: Silver and gold have I none; but such as I have give I thee; in the name of Jesus Christ of Nazareth rise up and walk."

Acts III. 6

All those scientists who have spoken of and recommended color radiations as the means of healing, from Dr. E. B. Babbitt to Dr. J. Stenson Hooker, Dr. Kerrison B. Taylor, Dr. George H. Zeller, Dr. E. B. Bowers and Dr. George Starr White, tell practically the same thing about how the different color radiations act and what diseases they cure. Experience proves that they have found the truth; clairvoyants corroborate it by telling that when in an aura a color radiation is weak, it means a certain disease, and also that this can be cured by artificially strengthening the weak color radiation.

That artificial strengthening can be done in different ways. The above-mentioned physicians have either used radiation through colored panes of glass or through water from colored bottles, which for some time have been exposed to sunlight, as Dr. Babbitt did and his followers still do, or radiation through colored glass bulbs, a method originated by Dr. Nis Finsen of Copenhagen, whose "red light" cures of lupus and smallpox in his phototherapeutic institute became world-famous. The Occultist uses identical color radiations, generally without any external apparatus and through the medium of his own higher vehicles, in that way becoming in the full sense of the word a channel for the healing forces of nature.

Empirically it has been discovered and demonstrated that melancholy, anemic condition, tuberculosis, paralysis, cancer, physical exhaustion, and debilitated conditions in general are cured by *red* radiation, which animates, stimulates and warms the blood and through that the nerves and the muscles. This being so, then the non-clairvoyant may take for granted, even if he cannot in the aura observe the scarcity of red, that this radiation is weak there and should be strengthened. Dr. White has diagnosed this by an ingenious method and has cured the above-mentioned diseases by *ruby-red* radiation from colored globes. He has also cured

alcoholic conditions with *deep prune* radiation, and deep-seated neurotic conditions, paranoid, etc., with *magenta* radiation.

Red radiation directed toward an aura that needs no such strengthening causes a feeling of heat and discomfort, of irritation to the nerves and a stimulation of the procreative faculties.

When there is lack of vitality in the system, when sarcoma or other malignant growths are weakening it, when constipation, impaired digestion and, for women, abnormal pelvic conditions peculiar to their sex are in evidence, or when a person suffers from neuralgic or rheumatic pain, the *orange* radiation is weak in the aura, and the cure is orange radiation, which like the red is animating, stimulating and warming, but to the nerves rather than to the blood and in a somewhat milder way.

In cases of congestion, especially of the respiratory organs, the throat and the lungs and of nerve exhaustion, *yellow* radiation is weak in the aura of the sufferer, and yellow radiation heals. In constipation, impaired digestion and abnormal pelvic conditions peculiar to women, yellow—or orange—radiation will give relief, as Dr. White has demonstrated. Yellow is a splendid nerve stimulant, but injurious to an over-excited system.

Weak *green* radiation in the aura is indicated by liver intoxication and jaundice, by typhoid fever and influenza, which are healed by green radiation. For typhoid *blue-green* is the proper shade; for influenza *red-green*, which animates the nerves and cools the blood.

*Blue* radiation is weak and should be supplied in cases of headache, toothache, neuralgia, rheumatism, general nervousness, sciatica, hemorrhage, malaria, blood diseases (such as syphilis) and cerebro-spinal conditions. Blue radiation is cooling to the blood, soothing to the nerve and vascular systems, antiseptic, astringent, refrigerant, febrifuge, sedative.

*Indigo* radiation is weak in the case of wounds, internal irritations and skin diseases; and here indigo radiation is healing. Like blue and violet, indigo is an electrical color, and its radiation is cooling to both blood and nerves, as well as antiseptic.

*Violet* radiation is weak in stomach diseases caused by defective digestion, as Dr. J. Stenson Hooker has demonstrated. Like the blue radiation, it soothes the nerve and vascular systems, especially where inflammatory and nervous conditions predominate. Violet radiation heals kidney intoxicants, urethritis and gonorrhoea; like the blue radiation it is astringent, refrigerant, febrifuge and sedative, and like that it is a cure for sciatica, hemorrhage, cerebro-spinal conditions, neuralgia, rheumatism, and general nervousness.

*Red, orange* and *yellow* radiations are warm; they are stimulating in the order they are mentioned. Red is a hot and very exciting color; orange is vitalizing and warm; yellow gives, like a sunshine in June, a sense of contentment and happiness, and a pleasant warmth. These vibrations give a sweetish, alkaline taste and smell.

*Green* and *violet* radiations are more cool than the three mentioned; their taste and smell is a mixture of sweet and sour.

*Light blue* (deep sky blue) and *indigo* radiations are cool; they have a cooling and calming effect, and they give a sour, acidic taste and smell.

*Light green* excites in a mild way, stimulates and strengthens. *Dark green* acts very much like corrosive sublimate; it aids putrefaction and dissolution, and it removes parasitic growths, such as cancer. But a ring of indigo radiation must be placed around the growth, before the dark green radiation is sent to it, to prevent the surrounding parts from being hurt.

*Orange* radiation has a particular affinity to the heart chakra, the receiving apparatus of the human body for the vitality sent out from the sun. This chakra is also the best transmitter of any healing radiation that is sent through the vehicles of a healer to a patient.

H.P.B. told us, that yellow radiation strengthens the right eye, and indigo radiation the left eye. This information started her pupils on the **ploration journey**, which ended with their discovering Occult Chromotherapy.

## IV.

“Not to commit any sin, *to do good*, and to purify one’s mind—that is the teaching of all the Awakened.”

BUDDHA.

Dhammapada, XIV. 5

In the period of frequent correspondence with the Masters, when Mme. H. P. Blavatsky was Their representative and our teacher, the following remarks by an Adept were quoted by the then Vice-President of the Theosophical Society, the General Secretary of the American Section, William Quan Judge, in his monthly magazine the *PATH* for August, 1889, p. 150: “All illness, disease, and abnormalities of the body come from astral planes. The physical cannot infest the astral. The occult and the physical must never be mixed up. It is absolutely necessary to concentrate on one or the other.

There is good and evil in every point of the universe, and if one works, however indirectly, for one’s own partiality, one becomes to that extent a black magician. *It is necessary when acting to lose all sense of identity and become an abstract power.*

Occultism demands perfect justice and absolute impartiality. When a man uses the powers of nature indiscriminately, with partiality and with no regards to justice, it is black magic. *To help a sick person is no black magic; but no personal preference must guide you. . . . .*

“Magic is power over the forces of nature, . . . . . hypnotizing people and making them physically drunk with excitement is black magic.”

To become channels for the healing forces of nature, directing the form building devas, “whose language is color and whose motion is melody”, \* \* to do their quiet work in and through the color radiations that are matter, this is also an act of magic, but of the white variety, as the Master here quoted indicates. But He insists, too, that it must be done unselfishly, simply as an act of service and for the great joy of being

able to help others. And even for the Occult healer the ancient Gnostic rule holds good: "Learn to know all, but keep thyself unknown."

\*\**Annie Besant*: Theosophy p. 39.

Few they are as yet who care to "become as nothing in the eyes of men." Yet that is a prerequisite for unselfish and undisturbed activity in the realms of White Magic. Few people in our time are willing to obey the five thousand years old teaching of Shri Krishna: "Thy business is with the action only, never with its fruits. So let not the fruit of action be thy motive, nor be thou to inaction attached. Perform action, dwelling in union with the divine, renouncing attachments, and balanced evenly in success and failure. Equilibrium is called Yoga" (Bhagavad Gita II, 47, 48.)

There are seven centers in the etheric body, which are called by the Hindus *chakras*, or wheels, on account of their form and their constant motion. They are the receivers of vital force from the radiant heart of our Solar Logos, the Sun, and the transmitters of it to all parts of the vehicles. That which is received by the chakras passes into the physical body through the plexi or ganglions and is distributed by the ductless glands.

In every activity the laborer must possess and understand how to use the tools that he needs for accomplishing his work; for this reason, to know the chakras and their physical instruments, the plexi and the ductless glands, is of importance to a healer.

At the base of the spine there is in the physical body a plexus called the sacral. Its corresponding chakra in the etheric body is by the Hindus called *Muladhara chakra*. Here, they say, is the burning ground of the Kundalinic fire, the home of the World Mother. The clairvoyant sees it as a four-petaled flower, like those of the Cruciferece, with *fiery orange* color. As its shakti of power is given *Kundalini shakti*, the regenerative serpentine power, which through Sushumna, the great central spinal nerve channel, radiates creative and preservative vitality along the spine up to the Brahmarandra portal in the skull. Vyāna, "distributive life-wind", has been given as its prana or vital breath; its tattva or element is said to be Prithivi or earth. This chakra acts through the sacral plexus directly on the prostatic ganglion, the interstitial gland and the ovaries.

Next to the sacral plexus comes the solar or epigastric, with *Svadisthana* as the corresponding chakra. Clairvoyants describe this chakra as having ten radiations or petals with different shades of *red*, but also with a good deal of *green* in it. *Svadisthana* chakra has to do with our feelings, our likes and dislikes. It is a matter of common experience, that this chakra is agitated when we are disgusted with something; then we become suddenly "sick at the stomach", as Bro. C. W. Leadbeater remarks. Its power is *Kriya Shakti*, the creative thought power, which has for its channels *Ida* and *Pingala*, the two currents of Fohatic fire on both sides of Sushumna along the spine to the Brahmarandra. *Apāna*, "down-going life-wind", has been given as the corresponding prana or vital breath, and *Apas*, or water, as its element. This chakra acts through the solar plexus on the pancreas, the liver, the gall bladder, and the digestive organs in general.

Then comes the hypogastric plexus with *Manipura* as the corresponding chakra, near the spleen in the body. This chakra is described as having six petals or undulations and being very radiant, *fiery* and *sunlike*. It distributes in the body the vitality which we get from the sun through the heart chakra and gives us memory of our astral travels. Its power is *Ichchha shakti*, "the power of will" Samāna, "uniting life-breath", is given as its corresponding prana or vital breath, and Tejas, fire, as its element. This chakra acts through the hypogastric plexus on the spleen and the adrenals.

Over the heart in the body is the cardiac plexus, which corresponds to *Anahata chakra*. This etheric vehicle appears as a flower with twelve petals or undulations of a *fiery golden* color. Through this chakra we understand and feel the sorrows of others, and through it as a channel we send out healing radiations to the sick. As its tattva or element is given Vayu, air, as its life breath Prāna, "outgoing life-wind", and as its power *Inana shakti*, "the power of knowledge." This chakra acts through the cardiac plexus on the blood, the vital fluid of the body.

In the throat we find the pharyngeal plexus, corresponding to *Visuddha chakra*, which has sixteen apparent divisions. The clairvoyants tell us that there is a good deal of *blue* in it, but that its general appearance is *silvery, radiant*, like moonlight on moving water. When we are able to fully vitalize that chakra, then we become clairaudient. Its element is given as Akasha, or ether, its prana as Udāna, "up-going life-wind", and its power as *Para shakti*, "the supreme power." This chakra acts through the pharyngeal plexus on the thyroid and parathyroid glands.

The cavernous plexus corresponds to *Ajna chakra* between the eyebrows. This is described as having ninety-six petals, divided in two halves of forty-eight petals each. One half is *rosy red* with *yellow* around; in the other half *purple blue* is predominant. Through this chakra we begin to see clairvoyantly. As its power is given *Mantrika shakti*, the occult "power of speech." This chakra acts through the cavernous plexus on the pituitary body.

The cervical plexus in the head corresponds to *Sahasrara chakra* at the top of the head. This appears like a grand flower of nine hundred and sixty petals, *dazzlingly white*, and *golden* in the middle. When this chakra is fully awakened, we can leave the body fully conscious and return with the memory of what we have experienced.

*Dāvīprakṛiti*, "divine essence", is given as its shakti or power. This chakra acts through the different parts of the cervical plexus on the conarium or pineal gland, called "the third eye" by the Occultists and "the eye of Shiva" by the Hindus.

The article on Occult Chromotherapy to which the above is a Key, will appear in succeeding issues of The Beacon.

THERE IS NO ONE IN THE WORLD WHO CAN BENEFIT  
YOU BUT YOURSELF

17 Lansdowne Road,  
Kensington,  
London.  
November 29, 1889.

Esoteric Section.\*

H. P. Blavatsky.

My dear Mrs. \_\_\_\_\_:

On my sacred word of honour, and on the "love I have for the Higher Ones", aye, in the presence of my Higher Self, I say to you plainly and clearly that our Mahatmas are human beings, generally living beyond the Himalayas. I say generally because Master K. H. every two years goes to Japan and China, and my own blessed Master comes sometimes to India. In 1897 He passed a week in Bombay when He came twice to visit us, and Colonel Olcott and others saw Him.

Who or what should have made you imagine the Mahatmas represent the growth of the spirit reaching to the highest attainable perfection in the Mahatmas? There are Nirmanakayas—Mahatmas of a still higher and holier nature than our living Masters—who have been liberated from Their earthly bodies ages ago, Who help invisibly such 'growth of the Spirit' as you speak of; but then I cannot prove that there are no living Mahatmas (Great Souls). As well say that because our Lord Gautama Buddha left 2,400 years ago, therefore, there are no more Boddhisattvas, (Buddha-like persons) on earth. My dear child, do not allow yourself to be led astray by dreamers, and enemies of Theosophy.

One may be a perfect Theosophist without giving one's allegiance to our Master, but simply to one's Higher Self, in essence above the Masters; but since you ask me direct the question, I am answering it. Have you not read my 'Key to Theosophy'? Read it and you will find the question answered. And above all read the 'Voice of the Silence', especially the second and third sections in it, the Two Paths and the Seven Portals, every Theosophist ought to read it.

You may shew this letter to anyone you please. For fifteen years I have spoken only the truth, rather telling people that our Masters, whom the Hindus call *Mahatmas, are living men*. And still people will try to make out that I am a liar and deceiver, without even asking themselves, why I should have invented such a preposterous and useless lie. But such is my Karma, apparently.

Thanks for kind words, and may your Higher Self help and guide you on. I have quoted a good deal of my Master's letter to me in the last E. S. Instructions I sent out. Now do you really believe that I have lied even in this? Have you received it?

With my sincerest and warm affection and regards to yourself and the ladies O. F. F.

Believe me, yours fraternally,

H. P. Blavatsky.

---

\* NOTE:—The above letter came to the BEACON from a personal friend of the original recipient and is passed on by virtue of the permission therein granted. It is of interest to all who feel the desire to contact the vital force of H.P.B. during the early days, and to others who may be interested more generally in the essentials of occult philosophy as ex-



pressed through the Theosophical movement. The Mahatmas about Whom the letter was written are the Masters M. and K. H. The direct evidence here given that they are "*living men*" seen of H. P. B. Colonel Olcott and others, is of more vital import than even the present generation of Theosophists has realised. With almost equal significance comes the unequivocal statement by the Founder of the movement that "one may be a perfect Theosophist without giving one's allegiance to *our Masters* but simply to one's higher Self, in essence above the Masters."—  
EDITOR.

### BHARATA DHARMA

The general Indian religion or Bharata Dharma holds that the world is an Order or Cosmos. It is not a Chaos of things and beings thrown haphazard together, in which there is no binding relation or rule. The world-order is Dharma, which is that by which the universe is upheld (Dharyate). Without Dharma it would fall to pieces and dissolve into nothingness. But this is not possible, for though there is Disorder (Adharma), it exists, and can exist only locally, for a time, and in particular parts of the whole. Order however will and, from the nature of things, must ultimately assert itself. And this is the meaning of the saying that Righteousness or Dharma prevails. This is in the nature of things, for Dharma is not a law imposed from without by the Ukase of some Celestial Czar. It is the nature of things; that which constitutes them what they are (Svalakshanadharanat Dharma). It is the expression of their true being and can only cease to be, as regards them, when they themselves cease to be. Belief in righteousness is then in something not arbitrarily imposed from without by a Law-giver, but belief in a Principle of Reason which all men can recognise for themselves if they will. Again Dharma is not only the law of each being but necessarily also of the whole, and expresses the right relations of each part to the whole. This whole is again harmonious, otherwise it would dissolve. The principle which holds it together as one mighty organism is Dharma. The particular Dharma calls for such recognition and action in accordance therewith. Religion, therefore, which etymologically means that which obliges or binds together, is in its most fundamental sense the recognition that the world is an Order, of which each man, being, and thing, is a part, and to which each man stands in a definite, established relation; together with action based on, and consistent with, such recognition, and in harmony with the whole cosmic activity. Whilst, therefore, the religious man is he who feels that he is bound in varying ways to all being, the irreligious man is he who egoistically considers everything from the standpoint of his limited self and its interests, without regard for his fellows, or the world at large. The essentially irreligious character of such an attitude is shown by the fact that, if it were adopted by all, it would lead to the negation of Cosmos that is Chaos. Therefore all religions are agreed in the essentials of morality and hold that selfishness, in its widest sense, is the root of all sin and crime (Adharma). Morality is thus the true nature of man. The general Dharma (Samanya Dharma) is the universal law governing all, just as the particular Dharma (Vishsha Dharma) varies with, and is peculiar

to, each class of being. It follows from what is above stated that disharmony is suffering. This is an obvious fact. Wrong conduct is productive of ill, as right conduct is productive of good. As a man sows, so he will reap. There is an Immanent Justice. But these results, though they may appear at once, do not always do so. The fruit of no action is lost. It must, according to the law of causality, which is a law of reason, bear effect. If its author does not suffer for it here and now in the present life, he will do so in some future one. Birth and death mean the creation and destruction of bodies. The spirits so embodied are infinite in number and eternal. The material universe comes and goes. This in Brahmanism has been said (see *Sanatana Vaidika Dharma* by Bhagavan Das) to be "the Systole and Diastole of the one Universal Heart, Itself at rest—the moveless play of Consciousness." All would say that the appearance and disappearance of the universe is the nature of That which it ultimately is, or Svabhava. Its immediate cause is Desire, which Buddhism calls *Trishna*—or thirst, that is desire or thirst for world-enjoyment in the universe of form. Action (*Karma*) is prompted by desire and breeds again desire. This action may be good (*Dharma*) or bad (*Adharma*) leading to enjoyment or suffering. Each embodied soul (*Jivatma*) will be reborn and reborn into the world until it is freed from all desire. This involves the doctrine of Re-incarnation. These multiple births and deaths in the transmigratory worlds are called *Sangsara* or wandering. The world is a *Dvandva*, that is a composite of happiness and suffering. Happiness of a transitory kind may be had therein by adherence to *Dharma* in following *Kama* (Desire) and *Artha* (the means) by which lawful desires may be given effect. These constitute what Brahmanism calls the *Tri-varga* of the *Purushartha*, or three aims of sentient being. But just as desire leads to manifestation in form, so desirelessness leads away from it. Those who reach this state seek *Moksha* or *Nirvana* (the fourth *Purushartha*), which is a state of eternal bliss beyond the worlds of changing forms. For there is an eternal rest from suffering, which desire, (together with a natural tendency to pass its right limits) brings upon men. They must therefore either live with desire in harmony with the universal order, or if desireless, they may (for each is master of his future) pass beyond the manifest to That which is *Moksha* or *Nirvana*. Religion, and therefore, true civilization, consists in the upholding of *Dharma* as the individual and general good, and the fostering of spiritual progress, so that, with justice to all beings, true happiness, which is the immediate and ultimate end of all Humanity, and indeed of all being, may be attained.

Anyone who holds these beliefs follows the *Bharata Dharma* or common principles of all Aryan beliefs. Thus as regards God we may either deny His existence (*Atheism*) or affirm it (*Theism*) or say we have no sufficient proof one way or another (*Agnosticism*). It is possible to accept the concept of an eternal Law (*Dharma*) and its sanctions in a self-governed universe without belief in a personal Lord (*Ishvara*). So *Sangkhyā*, which proceeds on intellectual proof only, does not deny God but holds that the being of a Lord is "not proved."

From *Shakti and Shakta*

by Sir John Woodroffe.

## SEISMIC DISTURBANCES

Most of the psychological phenomena of the earth are under the control of the Deva Lord AGNI, the great primary Lord of Fire, the Ruler of the mental plane. Cosmic Fire forms the background of our evolution; the fire of the mental plane, its inner control and dominance and its purifying asset coupled to its refining effects, is the aim of the evolution of our three-fold life. When the inner fire of the mental plane and the fire latent in the lower vehicles merge with the sacred fire of the Triad, the work is completed and the man stands adept. The at-one-ment has been made and the work of aeons is completed. All this is brought about through the cooperation of the Lord Agni, and the high devas of the mental plane working with the Ruler of that plane, and with the Raja-Lord of the second plane.

Macrocosmic evolution proceeds in like manner to the microcosmic. The internal fires of the terrestrial globe, deep in the heart of our earth sphere will merge with the sacred fire of the sun at the end of the greater cycle, and the solar system will then have reached its apotheosis. Little by little as the aeons slip away and the lesser cycles run their course, fire will permeate the ethers and will be daily more recognisable and controlled till eventually cosmic and terrestrial fire will be at-one (the bodies of all material forms adapting themselves to the changing conditions) and the correspondence will be demonstrated. When this is realised the phenomena of the earth—such as, for instance, seismic disturbance—can be studied with greater interest. Later when more is comprehended, the effects of such disturbances will be understood and likewise their reactions on the sons of men. During the summer months—as that great cycle comes around in different quarters of the earth—the fire devas, the fire elementals and those obscure entities the “agnichaitans” of the internal furnaces, come into greater activity, relapsing as the sun moves further away, into a less active condition. You have here a correspondence between the fiery aspects of the earth economy in their relationship to the sun similar to the watery aspects and their connection with the moon. I give you quite an occult hint here. I would like also to give you here a very brief though occult fragment that may now be made public. If pondered on, it carries the student to a high plane and stimulates vibration.

*“The secret of the Fire lies hid in the second letter of the Sacred Word. The mystery of life is concealed within the heart. When the lower point vibrates, when the Sacred Triangle glows, when the point, the middle centre, and the apex likewise burns, then the two triangles—the greater and the lesser—merge into one flame which burneth up the whole.”*

From Letters on Occult Meditation by Alice A. Bailey, Published by Lucifer Publishing Company, 140 Cedar Street, New York.

Price \$4.00

## HINTS FOR STUDENTS

### THE SEVEN LOGOI

In order to make my meaning clear I may point out here that the Logos has seven forms. In other words there are seven kinds of Logoi in the cosmos. Each of these has become the central figure of one of the seven main branches of the ancient Wisdom-religion. This classification is not the seven-fold classification we have adopted. I make this assertion without the slightest fear of contradiction. The real classification has all the requisites of a scientific classification. It has seven distinct principles, which correspond with seven distinct states of Pragna or consciousness. It bridges the gulf between the objective and subjective, and indicates the mysterious circuit through which ideation passes. The seven principles are allied to seven states of matter, and to seven forms of force. These principles are harmoniously arranged between two poles, which define the limits of human consciousness. (The Theosophist, Vol. VIII, p. 706.)

### WHO ARE THE SEVEN PLANETARY LOGOI?

1. They are agents of creation. They are the totality of manifestation.  
S.D.I.470.
2. They are pre-cosmic. S.D.I.470.
3. They are the sum-total of solar and lunar entities.  
S.D.I.470.  
S.D.I.152. Comp: II.374
4. They are the seven Biblical Archangels.  
They are the seven Forces or creative Powers.  
They are the seven Spirits before the Throne.  
They are the seven Spirits of the Planets.  
S.D.I.472. I.153.
5. In Their totality They are the Secret Unpronounceable Name.  
S.D.I.473.
6. They are the collective Dhyan Chohans. S.D.I.477.
7. They are the Seven Kumaras. The seven Rishis.  
S.D.I.493. III.327.196.
8. They are the Sons of Light. S.D.I.522.521.
9. They are the Hierarchy of creative Powers.  
S.D.I.233.
10. They are the veiled synthesis. S.D.I.362.
11. They are our own planetary deities. S.D.I.153.
12. They are all men, the product of other worlds.  
S.D.I.132.
13. They are closely connected with the seven stars of the Great Bear.  
S.D.II.332.II.579.  
S.D.I.488.II.668.  
S.D.III.195.

14. They are symbolised by circles. S.D.II.582.  
 15. They are collectively the fallen Angels. S.D.II.541.284.  
 16. They are the sum-total of consciousness. S.D.I.626.  
 17. They are the creators. S.D.I.477.481-485.  
 18. They are the aggregate of divine intelligence.  
     S.D.I.488.  
 19. They are the mindborn Sons of Brahma. S.D.I.493.  
     S.D.II.610.618.  
     They are the Logioic Quarternary, the Five, and the Seven.  
 20. They are the seven Rays. S.D.I.561.  
     S.D.II.201.  
     They are the 7 paths back to God.  
     They are the 7 principles metaphysically.  
     They are the 7 races physically.  
 21. They are the Lords of ceaseless and untiring devotion.  
     S.D.II.92.  
 22. They are the failures of the last system. S.D.II.243.  
 23. They are the polar opposites to the Pleaides.  
     S.D.II.579.581.

#### “THE GOALS ATTAINED”

There are various heavenly spheres, and Devaloka and Pitriloka are two of them. It is believed that there is perpetual light in Devaloka or the region where live the Devas and Souls (Jivas) purified of all sins, and there is perpetual darkness in Pitriloka, where only an ordinarily good soul goes to dwell. Chandraloka, which is a heavenly sphere higher than Pitriloka and lower than Devaloka. Here goes the soul who does good works for rewards in heaven. When the good Karma is worked out in these spheres the other Karma begins to take effect. The highest heaven is the Brahmaloika, where live the perfectly pure and unselfish souls, who have given up all desires and who do not want anything except to worship and love God. From all the lower heavens the soul returns again to human birth, but he who attains to Brahmaloika lives there through all eternity; provided he is perfectly enlightened with Jnana or wisdom. The dwellers of Brahmaloika even have to come to rebirth if not fully illuminated.

(From “Krishna the Charioteer”, pages 87-88 Note.)

**NOW READY**  
**VOLUME ONE OF THE BEACON**  
**THE FIRST TWELVE MONTHS WITH INDEX**  
**BOUND IN HEAVY BLUE PAPER**  
**PRICE ONE DOLLAR**

*From The Theosophical Forum, June 1896.*

*The idea is prevalent that Theosophy is antagonistic to all churches and members; also to believers in spiritualism and mediums. How can we present Theosophy so that this error may be corrected?*

Theosophy is opposed to indolence and egotism, to reliance upon special formulas, ceremonies, channels or personalities; in short, to a drift in human nature which shows itself in both the Theosophical Society and the Churches; more strongly in the latter, because they are older.

In endeavoring to present to another mind that which appears to your own to be the truth, it is a mistake to begin with points of difference. Look beneath the surface of words; find as many elements of concordance in your ideas and aims as you can. Standing on this common ground, bring the truth to your own mind as clearly as you possibly can; just as a marksman fixes his eyes on the target. Forget yourself and state what you see in the simplest language. Your homely words and awkward sentences will convey more than the most polished and self-conscious rhetoric. They will sink deeper into the heart of the listener than will seem possible, at the time, to either of you.

Hear all that he has to say, and don't tread on the heels of his last word. Look at things from his standpoint. The time will not be lost, for you will learn much, and he will be irresistibly compelled to look at them from yours. Avoid mere controversy, and do not think of your apparent opponent as an adversary, but as one whose experiences have been different from yours and who has been compelled to seek truth through somewhat different channels. Offer him some more desirable expression of truth; and, when he once fairly considers it, he will inevitably drop the old, just as a child will of its own accord drop an old plaything for a more desirable one, but would bitterly resist an attempt to snatch away the old.

How easy it is to say all these things! How hard to practise them! I think with shame of my own shortcomings.

What solid chunks of wisdom there are in some of the old fables! Do you remember the bet between the Sun and the Wind, as to which one would succeed in getting the Traveller's cloak from his back? The Wind tried first. He puffed and tugged with all his might from every direction. He even succeeded in getting the cloak half off for one moment; but, in the end, the Traveller had the cloak more tightly wrapped around him than before. Then the Sun sent out his genial beams, mildly at first, but afterward with increasing fervor. The Traveller's desperate grip relaxed; then, he unfastened the collar and a button or two; next, the whole garment was worn as loosely as possible; but even then it was soon felt to be an intolerable burden and was cast aside altogether.

We need not worry about the churches, nor as to the details of their regeneration. Men wear the old doctrinal garments more loosely every day, but they must themselves cast them aside. The wayside will be strewn with old clouts before many milestones are passed. The Sun of Truth will succeed where the Winds of Controversy fail.

William Main.

## OUTLINE LESSONS ON THE SECRET DOCTRINE

*Prepared by Alice A. Bailey*

## Lesson I.

1. *The aim of the Secret Doctrine*, Vol. I. Preface XXI.
  - a. To show that nature is not a "fortuitous concourse of atoms."  
To elucidate Science.
  - b. To explain the human family.
  - c. To demonstrate the basic truths.  
To illuminate religion.
  - d. To show the occult side of nature.
2. *Reasons for studying the Secret Doctrine*.
  - a. The book was largely inspired by one of our Masters, and revised by the Master K. H. See "Letters of the Masters."
  - b. The study of Cosmogony teaches one to think synthetically.
  - c. It develops the power of abstract thought.  
The capacity to think abstractly is necessary, to a certain extent, prior to Initiation.  
The causal body of the average man is on the lowest levels of the abstract mental planes.
3. *The scope of the Secret Doctrine*.
  - a. It treats only of the cosmogony of our solar system. Vol. 1, Proem 41.
  - b. It establishes three fundamental principles:
    1. One Boundless Immutable Principle, the infinite and eternal Cause.
    2. The periodicity of the universe.
    3. The identity of all souls with the Over-soul. Vol. 1 Proem.
  - c. It gives an abstract formula which can be applied to all evolution. Vol. 1 Proem.
  - d. It teaches the progressive development of everything, of worlds as well as atoms. Vol. 1.74.
  - e. It attempts to elucidate the Mystery by laying down the following postulates: Vol. 1.107.
    1. There is one eternal Deity in Nature.  
This is the MACROCOSM.
    2. The essence of electricity holds the clue.
    3. Man is the septenary symbol on the terrestrial plane, of the Logos.  
This is the MICROCOSM.
4. *Who the Secret Doctrine was written for*:
  - a. Students of Occultism. I. 50. I. 6.
  - b. The general public, in order to: I. 27,28.
    1. Give evidence of a Parent Doctrine.
    2. Acquaint the public with efforts of adepts to preserve it.
    3. Show that occult knowledge and powers are not a fiction.
  - c. Theosophists and students of mysticism. I. XX.

5. *The attitude of the Student.* He must:
- a. Use his intuition. I.299. II.112. 1.77 Note II.99. II.543
  - b. Learn to compare. I.457.
  - c. Be entirely non-sectarian. III.110.
  - d. Be free from prejudice. III. Intro:1.
  - e. Reserve his opinion because: I.188.190. II.55.90.
    1. The complete explanation for initiates only.
    2. Only a fragmentary portion of the esoteric meaning is given.
    3. Only adepts can speak with authority on these things.
  - f. Show good faith and sincerity. III.22.
  - g. Try to find the highest meaning possible. III.487.
  - h. Remember the handicap of language. I.197.290.
  - i. Aim to become a disciple. I.188. II.246. III.129.
  - j. Eventually develop powers. I.518. II.85.
  - k. Lead the life of brotherhood. I.190.  
See S. D. III.62.
6. *The Nature of the Work.*
1. It is not a revelation. I. XX.  
Revelation is seven-fold. Four at present revealed. I.73.  
Compare:  
S.D. I.70... Four truths out of the seven.  
S.D. 1.95... Four elements out of the seven.  
S.D. 1.227... Four initiations and four paths out of the seven.
  2. It is a select number of fundamental fragments. I. XX.  
See: S. D. 1.41. 188. 190, etc. (employ Index).
  3. It is the essence of all religions. I. XXI. I.4.18.321. II.810.842.
  4. It is an attempt to elucidate some mysteries. I.25.  
It is an expansion of the problems hinted at in *Isis Unveiled*.
  5. It is an attempt to render in modern language archaic genesis and history. II.469.  
These teachings are as old as the world.
  6. It is the accumulated Wisdom of the ages. I.293.  
Whence came this Wisdom? See I.328.
  7. It is largely allegorical. II.2.85.  
(Many other passages. See Index).
  8. It teaches history. II.287
  9. It is not infallible. II.25. Note: I.293. II.273
7. *Methods of Study.*
- a. Lecture and class work.
  - b. Meditative study for the individual. I.49
  - c. The study of the fundamentals. III.486.
  - d. Consecutive study, paragraph by paragraph.
  - e. Topical study, utilising index and correlating.
  - f. The study of detail.
  - g. Comparative study. I.364.457.