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OCCULT CHROMOTHERAPY

By Jacob Bonggren*

Chapter I.

Matter and Its Dualities

After centuries of research, physical and mental, scientists have finally come to the conclusion, that *matter* is a series of more or less constant vibrations of different intensity, in various ways perceptible to our senses. They have found, that matter is visible to us through our eyes and audible to us through our ears; they have experienced that matter can be felt, tasted and smelled through our different organs of sense, which have been developed for such a purpose; they are aware that matter, thus observed, can be divided up into diverse groups by the assistance of our mental faculties, and that we can think, speak and write about qualities of matter that we have contacted through our senses, after having decided upon definite names for the various objects, qualities and attributes.

From time immemorial occultists have insisted, that everything in the world which we perceive with the assistance of our sense organs is in a perpetual fluidity or motion, that it constantly changes, slowly and almost imperceptibly in the mineral kingdom, faster and with the changes easily perceptible in the vegetable, animal and human kingdoms. The recent discovery of radioactive elements has demonstrated the changeability also in the mineral kingdom. And the different kinds of visible objects in the sky: nebula, comets, fixed stars or suns, planets and moons, have told the same story. Their movements and the changes observed in them have demonstrated beyond doubt, that even the remote objects in stellar space are subject to gradual changes and are in perpetual motion. In this way scientific observation has demonstrated the correctness of the dicta of Occultists.

*NOTE:—See Key to Occult Chromotherapy in THE BEACON for October, 1923.

As through our ears we can perceive sounds, which have been classified and divided up into the different notes of the gamuts of nations, and as we hear seven distinct notes in different combinations and of different gradations, thus through our eyes we observe different forms mostly complex ones, and different colors mostly combinations and shades of color. There are many different forms, but underlying them all are seven fundamental geometrical figures:

1. the point,
2. the straight line,
3. the angle,
4. the triangle,
5. the square,
6. the curved line and
7. the circle.

There are many different color combinations, but underlying them all are the seven prismatic colors:

1. red,
2. orange,
3. yellow,
4. green,
5. blue,
6. indigo and
7. violet,

so plainly visible to us in the rainbow and through prisms of rock crystal and of glass. That the same form and color combinations exist, as they do here on earth, everywhere in the myriads of worlds in space, this fact astronomy and spectral analysis demonstrate to us without any possibility of doubt.

Through our other sense organs we perceive similar gradations as qualities of matter. There is a distinct gradation from subtle, penetrating, delicious taste and smell, corresponding to high notes and light colors, to heavy, unpleasant taste and smell, corresponding to low notes and dark colors. There is a great variety of touch impressions that also can be classified from the most pleasant and stimulating to the most unpleasant, disgusting and depressive.

Chapter II.

Life and its Expressions

That there exists, together with form and color, sound and taste, smell and touch, something acting in and through matter, penetrating and permeating it, moving and changing it, of this we are all aware. Different schools of philosophy give different names to this wonderful agent; students of different sciences look upon it from different points of view and label it according to their own notions. Some call it *life*; others prefer to name it *mind*, although thinking is only one of its expressions. Physicists look upon life as a quality of matter, existing only in the vegetable, animal and human kingdoms; chemists look upon the world as nothing but an aggregate of chemical elements, fancy

that life and its phenomena are merely chemical reactions; naturalists of the Haeckel school proclaim that life is one of the qualities of matter and that thoughts are material exudations of the brain, in the same way that bile is a material product of the liver.

Those philosophical and scientific guesses are interesting but unsatisfactory; none of them solves the riddle of the Sphinx, the mystery of existence. Those guesses are like babblings in different tongues of children, all trying to describe in their own way their impressions of what their senses put before them, each perceiving only a few of the endless variations of phenomena and judging from the impacts received, as if there were no other things whatever to take into consideration.

A description of an impression is never identical with the thing that makes the impression. Let the materialists with evident self-satisfaction proclaim impermanent, ever-changing matter the only changeless and permanent thing in existence, with the phenomena of eternal life and its shifting and variable attributes; such an Irish bull is sufficiently ludicrous to make us laugh and forget the stolid seriousness and the lacking sense of humor in those who make such a profession of faith. With such evident self-contradictions materialism has judged and condemned itself; against its own intentions it has made its declaration of insolvency and put on record the incorrectness and inefficiency of its fundamental tenets.

The Occultists have no cut and dried formulas to offer for the description of what life is; they look upon life with profound veneration as the great mysterious reality behind all the phenomena everywhere and at every time. They see in life the permanent thing behind all the impermanent manifestations, the essence that acts in and through all physical, etheric, astral and mental forms on all the planes of existence. They do not call it *mind*, because that would limit it to the double mental plane, whereas it is a well known fact, that of the vital phenomena only a few are purely mental, and those in the world of forms, apparent only in the human kingdom and sporadically among some higher animals. *The One Life*, as Occultists call it, *the Spirit*, as religionists have named it, is active not only in and through the mind, but above it, in the intuition, and below it, in the instinct; it is active in what is called vital force, and also in that potential vitality which has never been given a name, because it can only be observed when it becomes actual.

Chapter III.

Omnipresent, Omnipotent Spirit

The source of life and the root of matter, creating, preserving and re-modelling on all the planes of existence, cannot be denied nor reasoned away, neither can it be fully described and defined by merely giving it a name. In different languages different words are used for it, language being the code made up for oral and scriptural transmission of sounds, words and ideas for communication between individuals and nations.

In the different religions the source of life and the root of matter, the Eternal behind the temporal, the Changeless behind the every-changing, the Potential behind the actual, is generally given a name corresponding to the word *Spirit* in our language. And it is often defined as having characteristics entirely opposite to those of matter.

"If God did not exist, we would have to invent him," Voltaire is quoted as having said. If we did not perceive the spiritual within and without us, logic would force us to accept the existence of something having those qualities that we describe as belonging to Spirit.

On the Form side of existence we find that everything is divided up into separate forms, hence being limited in space. The opposite to this is on the Life side of existence the Undivided, the Non-separated, the Unlimited in space; and we call this Spirit. On the Form side of existence we find also another division, a separation into seconds, minutes, hours, days, weeks, months, years, centuries and milleniums; a limitation in time. The opposite to this on the Life side of existence is the Undivided and Unlimited Everlastingness, the Eternity; this is another characteristic of what we call Spirit.

Spirit, measured by space or by time or both, is Omnipresent, because its opposite, everything else, is not everywhere and always. Spirit is Omnipotent, because it is the Omnipresent Potential, acting wherever there is any activity through passive vehicles of different forms of matter. Spirit is Omniscient, because it contains all knowledge, both potential and actual, and all the wisdom that ever was, is, or will be.

Only by observing life in its different manifestations and mind in its attempt at building a bridge of thought forms over the yawning gulf between the Formless World and the World of Forms, can we gradually get some faint idea of what Spirit is. By using negatives we can eliminate those qualities of matter that Spirit does not possess, and that which remains after the elimination, i.e., the qualities opposite to those negated, belong logically to that which remains: the Spirit.

Spirit cannot be observed directly through our senses, but indirectly by its effects on all the planes of existence. Whenever we are thrilled mightily by the electric currents of intense life; whenever we are stirred into vivid and lofty thinking; whenever our love reaches out to gladden, to help and to protect; whenever our activity is aroused and eagerly takes up harmonious cooperation: in all these cases we are aware of the existence of SPIRIT; in such a way Spirit reveals itself to our consciousness, and we obtain a glimpse of the Eternal within and around us.

The Occultists bid us think of the ever-present eternal Spirit in the world of fleeting, ever-changing forms; they bid us have faith in what our higher experience, our aspirations and our logic demonstrate to us. They give this advice to their pupils:

"Remember the ancient Babylonian poem, describing the descent of the goddess Ishtar into the realm of Ereshki-gal. At each of the seven

gates which she had to pass, she had to take off a garment before she was allowed to enter. Free from all her coverings, she entered the innermost regions. The Occultist must do the same thing, if he wants to enter into union with his own Higher Self. He must say, and saying it, he must feel that he tells the truth: *This objective body is not myself; it is but the vehicle through which I act on the physical plane. This etheric body is not myself; it is only my vehicle on the etheric subplanes of the physical, the bridge between my objective and my emotional body. I am neither that emotion body of mine; that is only my vehicle on the plane of desires and emotions. I am not my mental body; I am using that on the lower mental plane for the formation and sending out of thought forms. I am not my causal body; that is my vehicle on the higher mental plane for researches in the world of causes, for observing my dharmic ideal and for carrying out the plan, given to me by the LOGOS as the reason for my separate existence. I am not my buddhic vehicle; I am using that, whenever I can, for the pouring down of the blessings of Spirit (Atma), for sending the Wisdom-Love radiation of the Monad, which is myself, down into the lower vehicles as intuition. Neither am I my Auric Egg; I am using that wonderful vehicle as my first rung of the Ladder of Existence, on which I descend into matter, and my last rung, on which I ascend again into what I am, Spirit. I am my Way, my Truth and my Life. I do not identify myself with any of my vehicles. I am I.*"

Concentration, Meditation and Contemplation on the Eternal, on our own spiritual essence, enables us to ascend from darkness into light, from strange and dismal regions into our own glorious home, and to regain our own precious inheritance, our own Self.

The knowledge of Self makes actual to us that which was potential before; it gives us a realization of what none of our vehicles can have as such, namely *life eternal*. Our faith in our own eternity gives to us the divine power of helping, as far as our ever-widening circle of activity reaches; our consciousness of living in this eternity makes us powers for good in our activities on all the different planes of existence.

Chapter IV.

Health and Disease

The life processes of the inorganic world are to a very great extent hidden; without using the Law of Correspondence and the Key of Analogy we can only guess at what these processes are in the mineral kingdom. But when we see imperfectly formed crystals, unevenly proportioned and developed, together with such that are geometrically perfect, there is sufficient evidence for us to say, that what we call disease exists, just as well as health, its opposite, in the inorganic as well as the organic realm of nature.

We say that health exists where there is harmony of form and proper activity of functions, and that disease is indicated by lack of harmony of form and by functional disorders. In the organic world we observe the gradual development from seed or egg through periods

of childhood, youth and reproductive age to gradual decline and dissolution of form. That there is a similar evolution throughout inorganic nature is evidenced by what we have learned from such recently discovered elements as helium and radium. Immense geological periods are evidently needed for such evolutionary changes, after the planets to which the elements belong have become old and their temperature has gone down to medium or low; but changes were no doubt sudden in the earlier geological stages of the planets, when intense heat acted on the elements, quickly shaping the crystals and separating them from the semifluidic mass on its cooling surface.

In the plants health depends on the fluid which permeates and nourishes them, just as the blood does in animal and in man. In the vegetable kingdom that fluid is dependent on the moisture in the air and in the soil; in the animal and the human kingdoms the quantity and quality of blood depends on the efficiency of the digestive organs, on the food digested, and also on the water and other fluids imbibed, which dilate and cleanse the body from within. If the digestion is inefficient and the food of poor quality, the health is equally poor and needs attention.

The process of life, from the single protoplasmic cell through the multiplication and the final separation of the aggregated somatic cells, from childhood, adolescence and maturity to old age and final dissolution of form, can be quickened or retarded through outer environments and various circumstances, as well as through the effort of individuals. The body is, and ought to be recognized as, the vehicle of inherent life; it is the garment of the individual existence, as well as its instrument. Just as with proper care a garment can last a long time and look neat and strong quite a while, in the same way, with due care, a body can be kept in good health and fine trim for a considerable period.

If human beings have gradually learned to understand the advantage of taking care of their domestic animals, their homes, their furniture, their tools and their clothes, they should also learn to understand the advantage of caring for their own animal part, the best of all their homes or furnitures or tools, the garment that has to last during a whole period of individual incarnation. To be able to do that, they have to understand what matter is and what qualities it has, what life is and how it expresses itself in and through matter, the interrelations of matter and life and how they affect each other in sickness and in health. With that knowledge and by applying it, health can be retained where it already is and restored where it is lacking.

(To be Continued)

...“knowledge dwells in heads replete with thoughts of other men, Wisdom in minds attentive to their own”... (*Quoted in S. D. I.189.*)

THE GEM MERCHANT

I have gems to offer
That you fain would buy,
But the gold you proffer
Tempt not such as I.
If you come sincerely,
You must pay them dearly—
Fetch another coffer,
For their price is high!

Bring your hidden coffer,
Do not count the cost!
You will have to suffer
Love and friendship lost;
Name, and fame, and treasure
Given for good measure—
From your secret coffer
To my counters tossed!

I have gems to sell you,
Rubies rare, to sell!
But, were you in hell, you
Were not more in hell
Than my jewels wearing,
Bought by such a daring—
'Tis but fair to tell you
Weigh the question well!

With my gems adorning,
Scarcely do they show,—
They will bring you scorning
From some who loved you so!
Who buys from me is fated,—
Shunned and feared, or hated—
Thus, I give you warning—
Tell me, yes or no?

Rubies I've to offer,
Red as was the Rood!
By 'gold' that now you proffer,
You have understood!
I accept and take you,
I will mar and break you—
You pay the price to suffer,
For the stones are good!

—John M. Waring.

(*The Gem Merchant is the Ego.*)—Ed.

THE SPIRITUAL COMMANDMENTS

I. Thou shalt search for *truth* in every department of being—test, prove, and try if what thou deemest is *truth* and accept it as the word of God.

II. Thou shalt continue the search for *Truth* all thy life, and never cease to test, prove and try all that thou deemest to be truth.

III. Thou shalt search by every attainable means for the laws that underlie all life and being; thou shalt strive to comprehend live in harmony with them, and make them the laws of thine own life, thy rule and guide in all thine actions.

IV. Thou shalt not follow the example of any man or set of men, nor obey any teaching or accept of any theory as thy rule of life that is not in strict accordance with thy highest sense of right.

V. Thou shalt remember that a wrong done to the least of thy fellow creatures is a wrong done to all; and thou shalt never commit a wrong wilfully and consciously to any of thy fellow men nor connive at wrong done by others without striving to prevent or protesting against it.

VI. Thou shalt acknowledge all men's rights to do, think or speak to be exactly equal to thine own; and all right whatsoever that thou dost demand thou shalt ever accord to others.

VII. Thou shalt not hold thyself bound to love or associate with those that are distasteful or repulsive to thee, but thou shalt be held bound to treat such objects of dislike with gentleness, courtesy and justice; and never suffer thy antipathies to make thee ungentle or unjust to any living creature.

VIII. Thou shalt ever regard the rights, interests, and welfare of the many as superior to those of the one or the few, and in cases where thy welfare or that of thy friend is to be balanced against that of society thou sacrifice thyself or friend to the welfare of the many.

IX. Thou shalt be obedient to the laws of the land in which thou dost reside, in all things which do not conflict with thy highest sense of right.

X. Thy first and last duty upon earth and all through thy life shall be to seek for the principles of *right* and to live them out to the utmost of thy power, and whatever creed, precept, or example conflicts with those principles thou shalt shun and reject ever remembering that the laws of right are—in morals, *justice*; in science, *harmony*; in religion, the Fatherhood of God, the Brotherhood of man, the Immortality of the human soul, and compensation and retribution for the good and evil done upon earth.

(From The Theosophist, Vol. I, July, 1880.)

AUTHORSHIP OF SECRET DOCTRINE

A good deal has been said about the writing of *Isis Unveiled*, and later of the *Secret Doctrine*, both by H. P. Blavatsky. A writer in the spiritualistic journals took great pains to show how many books the first work seems to quote from, and the conclusion to be arrived at after reading his diatribes is that H.P.B. had an enormous library at her disposal, and of course in her house, for she never went out, or that she had agents at great expense copying books, or, lastly, that by some process or power not known to the world was able to read books at a distance, as, for instance, in the Vatican at Rome and the British Museum. The last is the fact. She lived in a small flat when writing the first book and had very few works on hand, all she had being of the ordinary common sort. She herself very often told how she gained her information as to modern books. No secret was made of it, for those who were with her saw day after day that she could gaze with ease into the astral light and glean whatever she wanted. But in the early days she did not say precisely to the public that she was in fact helped in that work by the Masters, who gave from time to time certain facts she could not get otherwise. The *Secret Doctrine*, however, makes no disguise of the real help, and she asserts, as also many of us believe, that the Masters had a hand in that great production. The letters sent to Mr. Sinnett formed the ground for *Esoteric Buddhism*, as was intended, but as time went on it was seen that some more of the veil had to be lifted, and certain misconceptions cleared up, hence the *Secret Doctrine* was written, and mostly by the Masters themselves, except that she did the arranging of it.

For some time it was too much the custom for those who had received at the hands of H.P.B. words and letters from her Masters to please themselves with the imagination that she was no more in touch with the original fount, and that, forsooth, these people could decide for themselves what was from her brain and what from the Masters. But it is now time to give out a certificate given when the *Secret Doctrine* was being written, a certificate signed by the Masters who have given out all that is new in our theosophical books. It was sent to one who had then a few doubts, and at the same time copies were given from the same source to others for use in the future, which is now. The first certificate runs thus:

"I wonder if this note of mine is worthy of occupying a select spot with the documents reproduced, and which of the peculiarities of the "Blavatskian" style of writing it will be found to most resemble? The present is simply to satisfy the Doctor that 'the more proof given the less believed'. Let him take my advice and not make these two documents public. It is for his own satisfaction the undersigned is happy to assure him that the *Secret Doctrine*, when ready, will be the triple production of (here are the names of one of the Masters and of H.P.B.) and most humble servant."

(Signed by the other)

On the back of this was the following, signed by the Master who is mentioned in the above:

"If this can be of any use or help to though I doubt it, I, the humble undersigned Faquir, certify that the *Secret Doctrine* is dictated to (name of H.P.B.) partly by myself and partly by my brother."

A year after this, certain doubts having arisen in the minds of individuals, another letter from one of the signers of the foregoing was sent and reads as follows. As the prophecy in it has come true, it is now the time to publish it for the benefit of those who know something of how to take and understand such letters. For the outside it will all be so much nonsense.

"The certificate given last year saying that the *Secret Doctrine* would be when finished the triple production of (H.P.B.'s name) and myself was and is correct, although some have doubted not only the facts given in it but also the authenticity of the message in which it was contained. Copy this, and also keep the copy of the aforesaid certificate. You will find them both of use on the day when you shall, as will happen without your asking, receive from the hands of the very person to whom the certificate was given, the original for the purpose of allowing you to copy it; and then you can verify the correctness of this presently forwarded copy. And it may then be well to indicate to those wishing to know what portions in the *Secret Doctrine* have been copied by the pen of (H.P.B.'s name) into its pages, though without quotation marks, from my own manuscript and perhaps from, though the last is more difficult from the rarity of his known writing and greater ignorance of his style. All this and more will be found necessary as time goes on, but for which you are well qualified to wait."

One of the Staff.

(Reprint from *The Path for April*, 1893)

All the glosses on the translation of the text of the Stanzas and Commentaries are the writer's. In some places they may be incomplete and even inadequate from the Hindu standpoint; but in the meaning attached to them in Trans-Himalayan Esotericism they are correct. In every case the writer takes any blame upon herself. As she has never claimed personal infallibility, that which is given on her own authority may leave much to be desired, particularly in the very abstruse cases where too deep metaphysic is involved. The teaching is offered as it is understood.

Secret Doctrine Vol. II. Page 25 Note.

Not that any claim to infallibility, or to perfect correctness in every detail of all which is herein written, has ever been put forward.

Secret Doctrine Vol. I. Page 293.

This may or may not be accepted since the *Secret Doctrine* does not impose itself as an infallible dogma.

Secret Doctrine Vol. II. Page 273.

LETTER TO H. S. OLCOTT, AUGUST, 1888

(From *Letters of the Masters of the Wisdom*. Page 54)

"I have also noted your thoughts about the 'Secret Doctrine'. Be assured that what she has not *annotated* from scientific and other works, we have given or *suggested* to her. Every mistake or erroneous notion, corrected and explained by her from the works of other theosophists *was corrected by me, or under my instruction.*" K.H.

H. P. B. in 1890—Printed in the *Theosophist*, January, 1922.

One of the chief factors in the reawakening of Aryavarta which has been part of the work of the Theosophical Society, was the ideal of the Masters. But owing to want of judgment, discretion, and discrimination, and the liberties taken with Their names and *Personalities*, great misconception arose concerning Them. I was under the most solemn oath and pledge never to reveal the whole truth to anyone, excepting to those who, like Damodar, had been finally selected and called by Them. All that I was then permitted to reveal was, that there existed somewhere such great men; that some of Them were Hindus; that They were learned as none others in all the ancient wisdom of Gupta Vidya, and had acquired all the Siddhis, not as these are represented in tradition and the "blinds" of ancient writings, but as they are in fact and nature; and also that I was a Chela of one of Them.

The Beacon Committee is indebted to Mr. Paul Foster Case of New York for the valuable "Meanings of the Ten Numeral Symbols" which appeared in THE BEACON for April, 1923. It now transpires that Mr. Case may meet with the accusation of having used this material in his classes without giving credit therefor to THE BEACON, whereas in fact "the shoe is on the other foot."

NOW READY
VOLUME ONE OF THE BEACON
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HINTS FOR STUDENTS

THE EIGHT SIDDHIS

The eight siddhis are:—

1. Anima—the power of reducing oneself to the size of an atom.
2. Mahima—the power of increasing one's bulk illimitably.
3. Laghima—levitation. The power of rendering oneself or other things very light and bouyant.
4. Garima—the power of rendering anybody immaterial so as to penetrate matter. According to others, the power of increasing the weight of oneself or other things without limit.
5. Prapti—the power of obtaining the fulfillment of every desire.
6. Prakamya—the power of overcoming natural objects. Such as passing through solid material things and going anywhere.
7. Isita—superior dominion over animate or inanimate nature, the power of making everything act or move according to the will of the possessor.
8. Vasita—the power of assuming any form and the attributes peculiar to that form, the power of enchanting or changing the course of nature.

Definition of Siddhis.

(Theosophist VIII.659.)

Lit: "attributes of holiness." Attributes of perfection. Phenomenal powers acquired through holiness by yogis.

KNOWLEDGE

Eight ways of obtaining knowledge.

There are eight ways of obtaining the true knowledge of a thing or occurrence, namely:

1. *Agamam*, i.e., by the testimony or assertions of great men either orally or in writing. The testimony of sound or voice.
 2. *Pratyaksham*, i.e., evidence by the senses, especially by sight. Ocular demonstration.
 3. *Anumanam*, i.e., inference or drawing conclusions from what has been admitted or supposed true, as where smoke is there is a fire.
 4. *Upamanam*, i.e., similarity or comparison.
 5. *Arthapatti*, i.e., inference from hints or signs given; as for instance, in the sentence 'He does not eat in the day and is plump and strong' the sense that he eats in the night is tacitly implied.
 6. *Abhavam*, i.e., proof of non-existence.
 7. *Aitiham*, i.e., traditional testimony.
 8. *Sambhavam*, i.e., as the existence of the species in the genus, a hundred in a thousand, etc. (Theosophist VIII.609. Kaivalyanavanita.)
- See also Theosophist VIII.645. Notes on the Gita by Subba Rao.

FUNDAMENTALS

From the Editor's Correspondence File.

Your remark as to what constitutes fundamentals strikes me as quite apt for, after all, the old aphorism, "All we know is by comparison", is quite right. What is truly a basic fundamental to me may be either superficial or meaningless to another and it is as hopeless to attempt mass agreement as it is to convert man into Robots.

And yet we find universality and a unity of esoteric meaning, in symbology which runs through the history of mankind, as found in both religion and philosophy, and occult teaching builds out of these what we may almost call *its* fundamentals. Starting with your foundation stone God, we find that all religions contain the Trinity under some name or form. To the Hindu the Trimurti is Shiva, Vishnu and Brahma. To the Christian the same Trinity is the Father, the Son and the Holy Spirit. To the Theosophical Philosophers it is, First Logos, Second Logos and Third Logos. To the Pythagorean it is the numbers 1, 2 and 3, for numbers are to him basic symbols. And if we study numerology we will find a numerical theology, so to speak, assigning the same qualities and general attributes to these figures as are given by the philosopher to his divisions and by the Christian to his. All posit the *one* and the *three in one*; always the one original cause coming into manifestation in a dual aspect, resulting in a triple expression, and every world religion holds this teaching true.

The Occultist recognizes the same fundamental differentiation, and to him the most illuminating terms and, therefore, the most valuable are as follows:

<i>First Aspect</i>	<i>Second Aspect</i>	<i>Third Aspect</i>
Will or Power	Love, Wisdom	Activity and Intelligence

and these three may be said to contain the necessity for what in your letter is denominated *providence, law and righteousness*.

If man is the image of God and is a Son of God, he will potentially contain and will manifest in miniature, the same Trinity of aspects, and to the occultist man is "a spark of the divine flame", or a separated unit of consciousness, essentially both dual and triple. God is spirit and God is nature or matter, and God is mind, for he certainly cannot be conceived as without intelligence. So also man is spirit and matter or soul and body, and he is a self conscious entity. To the metaphysician it is all summed up in "the Self", "the not-self" and the "Relation Between". This conception of man as the image of God with all that such a statement includes, is the fulfilment of the occult maxim "As above so below", which is held to be a fundamental statement for the entire Solar System. Man is then essentially Will, Wisdom and Activity, or Power, Love and Intelligence.

We have admitted and qualified a cause which we call God. We have admitted and qualified man as a Son of God, made in his image. We then have to comprehend the fundamental nature of the material universe (the world we live in) and find the answer to the problem of what man is supposed to be doing in that "far country"; for humanity itself is the Prodigal Son.

We live and manifest action and mind, but as a race, we do not yet live wisely nor powerfully. In other words we have the third aspect with us. We have yet to demonstrate the second and the first. The occultist says that the Solar Logos is evolving and expressing himself successively through three Solar systems, each system perfecting one of the three aspects of the Holy Trinity. The first system has run its course and borne its fruit and it has been stated that "the Logos built his system (this system) out of matter already tinged with Karma". That is to say, this system was started on the foundation of the results achieved in the prior system or with the Third Aspect already developed and we are now seeking to develop the Second Aspect or the Love-Wisdom quality. And, therefore, for us and for the duration of this Solar System, the most illuminating and the most fundamental statement is "*God is Love.*"

It is in the study of the material universe that the Occultist has the most decided advantage over his philosophical brother or the religious devotee. Starting with the One and passing through duality, he finds a triple aspect in all things and on this he builds. Now the permutations of 3 are 7, no more no less, and all occult esoteric teaching proclaims our system to be septenary. This was even so in esoteric Buddhism, although exoterically they veiled the truth as 4 (3 plus 4). The Occultist therefore has 7 great planes or more accurately speaking, concentric spheres of differentiated matter. These he studies and for them he discovers rules or laws to govern their activity and to govern man's life upon them. These seven great planes of matter and the laws of manifestation upon them are*:

Planes

- | | |
|---------------------------|--------------------------------|
| 1. Adi or Divine | The law of Vibration |
| 2. Monadic | The law of Cohesion |
| 3. Atmic or Spiritual | The law of Disintegration |
| 4. Buddhic or Intuitional | The law of Magnetic Control |
| 5. Manasic or Mental | The law of Fixation |
| 6. Astral or Emotional | The law of Love |
| 7. Physical | The law of Sacrifice and Death |

Back of these are the three cosmic laws of the Trinity.

1st aspect, the Father, (Power) the law of Synthesis

2nd aspect, the Son, (Love) the law of Attraction

3rd aspect, the Holy Spirit, (Activity) the law of Economy

These with the law of Karma, the law of Rebirth, the law of Brotherhood and the law of Service complete the list. To understand them is wisdom. To follow them is virtue. To violate them is ignorance or sin. The successive at-one-ments of our finite consciousness with each succeeding revelation of the Plan and our relation thereto, is salvation.

*Note: See Theophist for September, 1921, page 576.

F. B.

When thy soul shall pass beyond the forest of delusion, thou shalt no more regard what shall be taught nor what has been taught.

From the Bhagavad Gita, translated by Chas. Johnston, II.52.

 OUTLINE LESSONS ON THE SECRET DOCTRINE

Prepared by Alice A. Bailey

LESSON II

CONSCIOUSNESS

S.D. I.348. A Warning.

DEFINITION:—

Consciousness: 'Con', with, and 'scire' to know with. Involves a triple thought:

- a. The One who thinks and is conscious... The Self.
- b. The vehicle of individualisation..... The Not-Self.
- c. Fohat... the intelligent principle..... The Relation Between.
S.D. I.43, 44, 45.

Intelligence: From 'inter', between, and 'legere' to link. That which links spirit and matter.

TYPES OF CONSCIOUSNESS:—

1. *Absolute Consciousness*:—Contains the cognizer, the thing cognised, and the cognition, all three within itself, and all three one.
S.D. 1.86.

See Study in Consciousness. Page 38 and 39.

Compare Bhagavad Gita. Book XIII.

2. *Universal Consciousness*:—Consciousness thinking time and space.
S.D. I.254. II.742.

3. *Individual Consciousness*:—That much of the Universal consciousness as a separate identity can completely think. The self-conscious unit man an instance of this.

4. *Consciousness*:—such as that seen in the 3 kingdoms of nature that are below the human.
S.D. I.79.295.

Illustrate by human being so as to get some idea of these different degrees.

- a. Consciousness of cell... atomic consciousness, individual.
- b. Consciousness of body... universal consciousness to cell.
- c. Consciousness of Man on his own plane... Absolute consciousness to cell.

These types of consciousness might be called from the human standpoint:

1. Consciousness.
2. Self consciousness..... I am.
3. Group consciousness..... I am That.
4. God consciousness..... I am that I am.

AFFIRMATIONS:—

1. The Universe is in reality but a huge aggregation of states of consciousness. S.D. II.633. I.626.70.
2. Spirit and consciousness synonymous terms. S.D. I.43.592.593.125.349.350.
3. Every atom in universe endowed with consciousness. S.D. I.105. II.742.709.

SUMMATION:—

1. Every atom is intelligent. It shows discrimination, selective power. Study notes on atom appended.
The life of the Third Logos pulsates through every atom.
2. Atoms are built into forms by the power of the Second Logos.
1st kingdom shews discrimination and elasticity.
2nd kingdom shews embryo sensation, which is rudimentary emotion or love.
3rd kingdom shews embryo mind or instinct.
Man is the Macrocosm for the lower kingdoms. S.D. I.132. II.187.179
3. Man is the consummation and for him opens up a greater goal.
He has to attain the consciousness of the Triad or that of his group.
4. Before the Planetary Logoi stretches a still greater goal.
The imperfect Gods. S.D. II.223.
Study S.D. III.573, 574.

NOTES ON THE ATOM

1. Absolute intelligence thrills through every atom.....I. 298.
2. Wherever there is an atom of matter, there is life.....I. 279.
I. 245.269
3. The atom is a concrete manifestation of the Universal
EnergyI. 201.
4. The same invisible lives compose the atoms, etc.....I. 281.
5. Every atom in the universe has the potentiality of self-
consciousnessI. 132.
II. 742.
6. Atoms and souls are synonymous in the language of
InitiatesI. 620.62
7. The atom belongs wholly to the domain of metaphysics...I. 559.
8. Deity is within every atomI. 89.18
9. Every atom is doomed to incessant differentiation.....I. 167.
10. The object of the evolution of the atom is MAN.....I. 206.
11. A germ exists in the centre of every atomI. 87.
II. 622.
12. There is heat in every atomI. 112.
13. Every atom has 7 planes of beingI. 174.
14. Atoms are vibrationsI. 694.