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## BROTHERHOOD

*"To cultivate a realisation of the identity of all souls with the Oversoul, and to express this realisation through Brotherhood in daily life, and thereby learn to serve."*

The brotherhood with which all occult students are concerned is something more than the sentimental ideal and beautiful theory which that expression usually brings to our minds. It involves certain basic recognitions which might be stated as follows:

1. Brotherhood is a FACT in nature, something which exists and is, whether the student is aware of it or not.
2. Brotherhood is of wider connotation than that of brotherhood with other units of the human family and links us with both the superhuman and the subhuman lives of all degrees and kinds.
3. Brotherhood is based on

- a. *Oneness of origin, of evolution and of objective.*

"One Lord, one faith, one baptism, one God and Father of all,  
Who is above all, through all and in you all."

- b. *The universality of the anima mundi.* This is that subtle subjective essence, permeated by the principle of active intelligence, which provides the forms through which spiritual units of all kinds are seeking expression. This plastic subjective vitalised substance is the 'true form' which lies behind all dense physical forms; it is energised by one life and forms one coherent total, which includes all the differentiated forms.
- c. *The circulatory nature of force.* Every atom in the solar system (subhuman, human and superhuman) comes under the impact of force currents which reach them via other atoms, great or small, and which they in their turn equally transmit. Occult students need to think more consistently in terms of energy and of energy

units; they need to learn to regard themselves as force centres, expressing some particular type of force, purely physical, emotional, mental or spiritual. They respond to and become the recipients of other streams of force, and likewise transmit energy currents and emanations to other human force centres. In the knowledge of this fact lies ability to serve, to reach, to stimulate, and to vitalise individuals and groups under this great law of Brotherhood.

- d. *The continuity of evolution.* One great evolutionary plan is being worked out and all lives—of all degrees—are being carried forward on the stream of evolutionary energy, which is in fact the progressive purpose (based on intelligent active love) of the Planetary Logos of our Earth. In His turn, He is being swept forward on a higher turn of the spiral by impulses emanating from the Solar Logos, Who is not only intelligent active love, but adds to that perfected will and purpose (perfected, that is, from the standpoint of all the lesser evolutions).

Thus we are all linked together in one great divine purpose, are subjected to the same great forces, are animated by the One Life, and are united indestructibly and eternally.

4. The recognition of the fact of brotherhood involves obligations to three groups of lives:

- a. Those who we—with loving commonsense—recognize as our inferiors in knowledge and attainment, owing to their lack of opportunity, and the limited time in which they have occupied form.
  - b. Those whom we recognize as our equals, with whom we stand shoulder to shoulder in the work of service and of spiritual endeavor.
  - c. Those whom we recognize as our spiritual superiors, those who have progressed further in knowledge and attainment than ourselves, who “show us an example that we should follow their steps”, and who stand ready to help us just insofar as karma permits, our endurance persists, and we stand ready to help those who may be looking to us for assistance.
5. Brotherhood involves a sense of responsibility to:—
- a. Those who are karmically linked to us, remembering in this connection that there is personal, family, national and racial karma.
  - b. Those whom we contact in our daily environment, and who are inevitably linked to us, being influenced by our magnetic aura, whether we are aware of it or not. Of some people it can be said, as it was of the apostle Peter, that “the shadow of Peter passing by healed every one of them”; of others it can be said that their magnetic influence tends to lower the surrounding vibration, to confuse and to injure.
  - c. Those whom we are in a position to assist. This opportunity is frequently the result of egoic group karma, and of obligations assumed by the disciple or aspirant without the physical brain being aware of the assumed responsibility.

- d. All lives of every kind who come within the radius of our sphere of influence, such as the animals, and the tiny elemental lives who compose the three bodies through which we function.

Occult students should ponder upon these things for the realization of the nature of brotherhood is one of the things which will drive a man very quickly to the portal of Initiation. But it must be a *practical* realization and not just a theoretical one. This involves the development of group consciousness, and one of the purposes of such a movement as ours is to provide a field for the demonstration of practical brotherhood.

Let us recall to our attention certain words in "Practical Occultism" by H.P.B. where she deals with this question of group work and brotherly demonstration between students in an esoteric group.

"Before the disciple shall be permitted to study 'face to face', he has to acquire preliminary understanding in a select company of other lay disciples, the number of whom must be odd."

"The disciples when studying must take care to be united as the fingers on one hand. Thou shalt impress upon their minds that whatever hurts one should hurt the others; and if the rejoicing of one finds no echo in the breasts of the others then the required conditions are absent and it is useless to proceed."

Brotherhood, then, is a fact in nature, the resultant of manifestation itself and its due comprehension and practical realization involves an *expansion of consciousness*.

Man's consciousness is the 'I am' consciousness at this time; normal man is usually self-centred, and self-engrossed; he is entirely occupied with his own realizations, identifications, pains, joys, sorrows, and sensuous perceptions. The realization of brotherhood involves an approach to group consciousness, and it was the knowledge of this fact which prompted the Masters of the Wisdom to send out that impulse which has brought about such a world wide expression of the ideal of brotherhood, which has led to the founding and furthering of fraternities and brotherhoods everywhere, to the formation of unions of different kinds, and of Theosophical societies, and to the tendency everywhere demonstrating towards co-operative movements and the spread of the idea of economic and international associations. All these concepts (and at present they are little more) have been swept out into world thought in order to lift the aspiration of the race out of the domination of concrete mind to those abstract levels of the mental plane where the egoic groups are found, and where men (through the medium of the egoic consciousness) know themselves to be part of a whole, and that they are verily and indeed at-one with all their brothers.

This is the foremost pioneer movement of the day and our students will do well to realize that the appreciation of the fact of universal brotherhood and the attempt to demonstrate this in their lives is one of the most rapid and most desirable ways of making that progress towards the portal of the PATH which is the announced and immediate objective of the aspirant. Occult truth and occult development will only flower in the right conditions and one of the first things our students have to do

is to provide those conditions through the practical daily living of the life of the spiritual man, *no matter what the environment*.

This may appear to be enumerating platitudes and to be writing that of which we are already aware. Yet platitudes are usually the well-known truths, and have a basis in fact. If we will bear in mind certain hints given as to the nature of the ego, illumination of these ideas may come. It has been stated that the ego could be visualized as a nine-petalled lotus, having three tiers or circles of three petals each:

- a. Three outer knowledge petals.
- b. Three inner love petals.
- c. Three sacrifice petals around the central bud.

Bearing this in mind and remembering that these words simply express force or energy centres as they stream forth in an endeavor to impress the lower personal life let us notice that brotherhood (when practically expressed) will demonstrate also in a threefold manner as

- I. Tolerance
- II. Service
- III. Sacrifice

Let us briefly consider these three points, linking tolerance with the outer circle of petals, and the other two expressions with the remaining two tiers.

#### 1. TOLERANCE.

Occult tolerance is ever the result of knowledge, and not of indifference or lack of interest. It is based upon certain basic realizations as to

- a. The nature of evolution.
- b. The type of a man's ray and its various divisions.
- c. The cycles of force currents which may or may not be pouring through our earth scheme.
- d. The relative egoic age of differing groups and of individuals.
- e. The realization as to one's own place on the ladder of evolution, and our relation to those who seek to help us and to those we seek to help.

This tolerance will show itself therefore as a willingness to permit a brother to have his own views, and to live his own life; it will recognize the right of a fellowman to live his life as he sees best; that which is undesirable in a brother and wrong doing of any kind is in no way condoned or copied, but the brother himself is viewed tolerantly and lovingly, knowing that "whatsoever a man soweth that shall he also reap", and that his only way to *know* is to find out through experience. No man is ever helped fundamentally by the experience of others; he has to ascertain for himself through suffering, failure, and pain that the things of the flesh and in the three worlds bring only disaster, dissatisfaction, remorse and death.

Our students therefore will ever "stand by" ready to assist, to point the way, to lift and to succour, but they will permit no thought of contempt, of criticism or of disgust to color their minds or words when a brother falls by the way, when he "sins" or seems to take a backward step. The occult rule in dealing with wrong doers and with what the Christian calls sinners is ever the same—*silence*, loving thoughts, helpful

actions and yet withal a refrain from associating with him *in occult work*. It involves a silence in two directions,—towards the world as regards an erring brother, and towards the brother as regards the occult work in which he may have been associated, and this until he has himself re-adjusted the undesirable conditions. When he has done this there is an equally silent return to the group relation, and a re-instatement of the brother in office and in work. I should point out here perhaps that this is the general law; at times however those in *official* position may have to voice a censure and take steps to have a brother disciplined when group interests demand it and the group is suffering from an individual's error. This is not however the matter being dealt with here. It has been wonderfully covered by H.P.B. in her article "Is Denunciation a Duty" which all of us would do well to re-read. The responsibility of an official and of a private individual are very different.

The tolerance we are considering relates to individuals in our environment, to our group fellows, and to our co-disciples on the inner planes when we have ascertained who they are and in what group it is our privilege to work. It concerns also *religious* tolerance using the word religious in its widest and nonsectarian connotation. In this connection H.P.B. says:

"The student of occultism must belong to no special creed or sect, yet he is bound to show outward respect to every creed and faith, if he would become an Adept of the Good Law. . . . Thus if the occultist is, by way of illustration, a Buddhist, then, while regarding Gautama Buddha as the grandest of all the Adepts that lived and the incarnation of unselfish love, boundless charity and moral goodness, he will regard in the same light, Jesus. . . ." (Secret Doctrine, Vol. III, P. 110.)

These words are worthy of our earnest pondering. They are much needed by many occult students whose attitude of mind is frequently that of a tolerant pity for those who are uninterested in occult or theosophical truth. This originates in a subtle and perhaps unrecognized sense of superiority. Our students must be careful not to become Pharisees, and refrain from saying "I thank thee that I am not as other men". Such thoughts and words lead towards, and not away from, the great heresy of separateness.

## 2. SERVICE.

This originates in love and grows out of knowledge. It is the impulse which makes a unit of the human family submerge his own personal interests in the group interest, and negate his own personal desires in order the better to serve his brother. It involves:

- a. A realization of need.
- b. An appreciation of opportunity.
- c. A knowledge of the law of cause and effect.
- d. An assumption of group obligations.
- e. An ability to identify oneself with one's brother and to shoulder—as far as may be—the burden which bows him down, whether it is a burden of sorrow, of sin, of temptation or of endeavor.
- f. Commonsense, which wastes no time in sentimental distress but which sets in to adjust, to help, to alleviate and to serve.

This is the path all the Lords of Compassion, the Elder Brothers of the race have chosen to tread; with clear eyes and true vision They see the wrong, yet love the wrong doer; with keen perception They note where younger brothers go astray and yet stand by until they have found their way back on to firm ground; They are aware of wrong, sad and painful conditions but by working with the factor which produces that condition, They ameliorate or cure the effect. This is the Path spoken of in the "Voice of the Silence":—

"Let thy Soul lend its ear to every cry of pain like as the lotus bares its heart to drink the morning sun.

Let not the fierce sun dry one tear of pain before thyself hast wiped it from the sufferer's eyes.

But let each burning human tear, drop on thy heart and there remain; nor ever brush it off until the pain that caused it is removed. These tears, O thou of heart most merciful, these are the streams that irrigate the fields of charity immortal, 'Tis on such soil that grows the midnight blossom of Buddha (adeptship)."

### 3. SACRIFICE.

This is literally the WILL to be forgotten, to be unknown, misunderstood and misjudged; it is the offering up upon the altar of service of all that a man is or will be; the surrendering to the good of the group of all that is prized and valued—money, time, friends, reputation and life itself. It is the sacrifice of all the personal self represents and stands for, and of all the soul's *possessions* (occultly understood) in order that group interest may be furthered, a brother may be helped and the plans of the Master may go forward as desired.

This is the Path of Renunciation which all must eventually tread. It has been trodden by all the sons of men who have achieved, and one of the main purposes of such a group as ours is to study the methods and ways of this renunciation, and achieve that true perspective (through meditation, study and mutual help) which will enable each one of us to make those daily hourly sacrifices in word and thought and deed which will finally lead to that great liberating renunciation which marks the fourth Initiation.

ALICE A. BAILEY.

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Truth is within ourselves; it takes no rise  
From outward things, whate'er you may believe.  
There is an inmost centre in us all  
Where truth abides in fullness. . . . .

And to *know*

Rather consists in opening out a way  
Whence the imprisoned splendor may escape,  
Than in effecting entry for a light  
Supposed to be without.

From Paracelsus by Robert Browning.

## OCCULT CHROMOTHERAPY

By Jacob Bonggren

*(Continued from Page 118)*

## Chapter V.

*Occult Materia Medica*

In mechanics it is a well known fact, that where there is a weak part of the machinery that part must be made equally strong with the other parts, so as to make the machine keep up its usefulness, or else the weak part will break and the whole machinery thereby become useless. With some part of the machinery much stronger than the other parts, the same thing will happen; the weaker parts are in danger of breaking at their weakest point, and all the machine parts must be made as strong as the strongest, to prevent an early collapse. *A chain is as strong as its weakest links, and no stronger.*

This also holds good in human mechanism. The mender of that, the healer of human diseases, has to strengthen the weak parts. The strong parts of the human machinery must not be weakened down to the level of the weakest; such reduction of strength and vitality is not helpful but destructive. The weak parts must instead be made as strong as the strongest. This is the proper procedure of healing, whatever the means—the *Materia Medica*—may be: pills, tablets and fluidic mixtures; manipulations; mantras; color radiations; music, or mental suggestion. In each case, that which is lacking must be supplied. In weakness of any kind, in disease, what is it that constitutes weakness and disease? When an iron link is weak, it is either too thin and needs additional iron and steel in it, or it is not properly tempered, and needs re-tempering, or it is rust-eaten, and the rusty spots must be polished away. In a human vehicle, when a certain part is weakened, it either needs additional healthy tissue, which can be given by proper quantity and quality of food at proper times and proper intervals of time; or the thoughts and feelings of the individual are not properly tempered, and must be given the refreshing bath of even temper; or there are internal or external growths, which have to be eliminated by cutting off their nourishment.

An organic tissue, being a form of matter, is for our vision a vibration of color, or combinations of color, with a temporal, gradually changing shape. The logical consequence is, that when such a tissue is weakened it has to be strengthened by a vibration equal to itself: the same color vibrations, to be sent to and absorbed into that identical weakened form. This can be done by food or drugs of the color vibration wanted; it can be done by such vibrations infused directly from the individual aura of a manipulating masseur, osteopath, or chiropractor; it can be sent as mantric or musical color vibrations to the diseased part by a mantric healer or a musician; it can be sent in the shape of thought forms of the color vibration needed by a mental healer; it can be given as the needed color vibration in liquids from colored bottles, as light through colored glass by a

pupil of Dr. Babbitt or Dr. George Starr White, or as direct mental-astral-etheric color radiation by an Occult healer. In every case where success is gained the same thing has been done: the correct color vibration has been applied by those different methods; the vibratory food has been absorbed, because there was a hunger for it; and it has nourished and strengthened the weak spot, producing health and strength.

Matter on the planes of thought and feeling, having more exquisite color and form than on the etheric and objective plane, is no less subject to weakness and disorder than our physical body. On these planes the color vibrations are more gorgeous, more brilliant and grand; here the effects of a thought and a feeling are instantaneous.

The quality of the thought gives it the color; the definiteness of the thought gives it the form; the weakness or intensity of the thought make it ephemeral or lasting; the directivity of the thought delineates its journey and designates its destiny. Wrong thinking is corrected by right thinking; hurt and unkind feelings are healed by the soothing quality of love. Here, too, color vibrations act as *Materia Medica*. For all matter, on all planes everywhere, is a radiation of color. And on all planes, weakening of the harmonious interplay of colors is a sign of disease. Strengthening the weak color vibration restores the harmony.

## Chapter VI.

### *Mind Plane Healing*

On the Mind plane the Thinker, the Ego, builds a bridge over which the Eternal approaches the temporal, the Changeless reaches out towards the changeable and points the way upward, inward, towards the Formless world, to the Life side of existence, from the lower and outer World of forms.

The Thinker is on the formless plane of Higher Mind, on the Buddhimanasic plane, the representative of his real Self, of that Divine Being, the Monad, on the highest level of existence. The most important function of the Thinker is to be the gate-keeper of heaven, to keep the path open for the passage of darkness-dispelling rays of Intuition downward into the cloudy realm of Intellect, and to create thought forms, by which the aspirations towards the Eternal can take flight upwards. The Thinker is active in blowing the ephemeral soap-bubbles of thought form which fill the space and constitute the bridge between the Formless world and the World of forms.

Mind is healthy when the Thinker is aware of his identity with the Monad; mind is diseased when he is not aware of this. There is disease of the mind when the Thinker, looking down into the dismal realms of matter, forgets his true Self and his celestial origin, when he doubts his ability to create, to preserve and to rebuild after dissolution of form, when he identifies himself with his ever-changing vehicles, when he looks upon himself and everything else as limited, getting a gloomy view of existence through the Great Heresy of Separateness. Concentration, Meditation, and Contemplation on the Eternal in all its manifestations will change that view and eliminate that wrong and disastrous reasoning. Concentration on the Eternal, Meditation on the Eternal, Contemplation on the Eternal—



this will make the Thinker look upward to his true Self, look away from the countless illusive selves, and he will become the Knower, not merely the Thinker. Only in this way is curing on the mental plane of mental ills possible.

The Occultist teaches by symbols, by correspondence, by analogy. A symbol is a fact, stated in the phraseology of the physical plane, as if it were a fact there, and there alone, when really occurring on other planes. The Law of Symbolism is founded on the facts of Correspondence, and its key is Analogy. Belonging to the Eternal Realm of Being and active on the separative plane of Mind, the Thinker by conforming to the Law of Symbolism, observing the facts of Correspondence and using the key of Analogy, becomes the Knower.

The double Mental plane, the plane of the higher and lower Mind, is the parting of the ways, the divisional, the point of separation for the Individual who inhabits the vehicles and acts through them on the different planes of existence. The Thinker, as the gate-keeper of heaven, is the cherub with the flaming sword, shutting off the passage towards Paradise and the Tree of Life for those who have tasted the forbidden fruit from the Tree of good and evil and pass downward, desiring the experience of both, to become entangled in the snares of duality and unlimited separateness; but he is also the guide to those prodigal sons who, coming back to the Father's house "from a far country," where they have "wasted their substance in riotous living," are longing for the reunion, for the Unity. He opens the gate for those who knock, those ready to return from their long journey, those who are tired of the contradictions of mind, the sufferings on the plane of desire, the pitfalls on the physical plane. The Thinker acts in a directional capacity for those on the Path of Return as well as for those on the Path of Forthgoing.

The advice which the Master of Wisdom gives to his pupil concerning his activity on the Mental plane is formulated as a caution. It is: "Having become indifferent to objects of perception, the pupil must seek out the *raja* (ruler) of the senses, the Thought-Producer, he who awakes illusion. The Mind is the great Slayer of the Real. Let the Disciple slay the Slayer." (*H. P. Blavatsky, The Voice of the Silence.*)

The Master's warning is not against the Ego, not against the Thinker himself, but against his activity as the ruler of the senses, as the Thought Producer, who awakes illusion by pointing downward, to the far countries, where the prodigal son "wastes his substance in riotous living," seeking the gratification of the senses and the ambitions among the *fata morgana* of the lower mind. It is the Thought-Producer of illusions that the Disciple must slay, because that illusionist is the Slayer of *the Real*, which the Disciple is seeking so as to know it and to become one with it. That slaying is the eradication of the fatal disease of the illusion of separateness.

Killing out the sense of separateness and having faith in the unseparated Real, that is the preparation needed for the healing of the mind. Wrong thinking is the mental disease; it is corrected and healed by right thinking. The most wrong of all wrong thinking is trying to find reasons for the non-eternity of the eternal and for the eternity of the non-eternal.

## Chapter VII.

*Desire Plane Healing*

From the quicker vibrations on the heights of the plane of thought; from the birth place of thought forms, where words are formulated on the basis of sounds to signify observations through the different senses; from the plane where words are linked together into sentences and produce speech, we come down and out into the coarser plane of desires, where vibrations are slower, the part of our being where our likes and dislikes, our love and our hatred, our pleasure and our pain are experienced. By cooperation of the two planes nearest to each other, that of thought and that of feeling, our Form side mentality furnishes us with expressions for our feelings and our desires. By the same cooperation we can act on the desire plane from above, concentrating upon our likes instead of on our dislikes, on our pleasure instead of on our pain, on our love instead of on our hatred. To add whatever is lacking restores the disturbed harmony.

When there is full cooperation between the planes, as well as upon them, there is harmony and health in the different vehicles used for the expression and action on those planes. On the thought plane that means connected, logical, helpful thinking; on the astral plane, the plane of desire, it means the happy feelings of pleasure and of love. By the cooperation of the planes, the helpful and logical thoughts call forth a feeling of happiness and harmony, and the feelings of pleasure and of love are expressed on the mind plane in thought forms, in words and sentences of happiness and of love, which are then ready to be expressed on the physical plane, whenever the individual chooses.

The sense of touch gathers pleasant and unpleasant sensations from exterior sources; those sensations are carried over the wires of sensitive nerve fibres to the nearest nerve centre or ganglion and from thence by other nerve fibres to the brain. Here commences their mental transformation into thought forms, which, when expressed in words and sentences, are ready for the objective plane. The sense of smell and the sense of taste act in the same way and with the same result. Pleasant smell and taste give rise to pleasant feelings, which are instrumental in the building up of pleasant thought forms, appreciative and laudatory words and sentences, for the expression on the physical plane. Beautiful sounds, harmonious audible vibrations, registered through the auditory nerves, and lovely visions, received through the optics, affect in the same way, and with similar result, the plane of feeling and the plane of thought.

Knowledge, the result of healthy cooperation of thought and feeling, registers the vibrations received through the senses without inimical reaction. A foul smell, an unpleasant taste, a painful touch, a disharmonious sound, an ugly sight are registered as momentary and transitory facts, limited in space and in time; we avoid them, we refuse to dwell upon them, we turn to their opposites, to that which is absent in every case, and we concentrate and meditate upon this, thereby supplying, first on the mental plane, thought which is lacking and counteracting that which is unhealthy. Thus, harmony and health are restored.

For our vision, on any of the Form planes, from the lower mental to the physical, health is indicated by clear and bright color vibrations, harmoniously blended in an intimate cooperation. For the clairaudient, health is indicated by harmonious chords of music, which are colors for the ear, just as the colors are notes for the eye. To restore lacking health is to strengthen the weakest color vibration by furnishing more of it in any available form.

If the weakest radiation in an aura is red, that indicates on the physical plane insufficient haemoglobin, on the astral a lack of loving kindness, on the mental unkind, hateful thoughts. Such a condition is changed by radiations of red, from pink to rose color, which eliminate the unkind and hateful thoughts, substituting for them thoughts of kindness and of love, at the same time changing the feelings, making them loving and kind, and creating a greater supply of red blood corpuscles for the physical body, giving it the warm vibrations of exuberant creative vitality.

## Chapter VIII.

### *Etheric Body Healing*

The etheric body is that part of the physical which is made up of such fine matter that the keener etheric sight is needed to perceive it. The etheric body is the natural bridge between the astral or desire body and the physical; it is also the link of transmission for the healing vibratory forces, no matter what form they have: drugs; manipulator's aura; thought forms; mantras; chords of music; physical color vibrations, or the chromotherapeutic treatment of an Occultist. The proper vibration gives the proper result.

The etheric body has the form of the physical, which it penetrates and covers; it is transparent and looks like those thin grayish shadows that we see at twilight. Neither the physical nor the etheric body show clear color radiations; the further down and out those radiations are sent, the more complicated they become, the darker and duller appears the color.

One of the first observations made by the psychic, when after proper focusing he becomes aware of having etheric sight, is the peculiar makeup of the etheric body. All kinds of geometrical forms and figures, packed closely together, are seen in it, just as they are seen in snow-crystals under the microscope. By changing the focus, an act of will and of thought, those figures become large or small, approach or recede, exactly as when they are seen in snow crystals under the microscope, by changing the focus there. The make-up of the etheric body, as well as of the snow-crystals, teaches us this lesson: On the Form side of nature, for our vision, matter is made up of color vibrations, the radiations following strictly geometrical lines in the building of forms. It is only in the gross physical that colors and forms appear blurred, because intermixed; it is there that clear colors and strictly correct geometrical forms are rarely seen. In the physical, everything appears more intricately composite, both as to color and form. Shades of gray and brown are prevalent, such as come out when pigments of different kind are mixed. Of geometrical figures in the physical body, the oval forms are most numerous as in the

vegetable and animal kingdoms, whereas in the etheric body, as in the mineral kingdom, the angular forms—triangles, pentagons, hexagons, squares, parallelograms, etc.—constitute the large majority.

On the physical plane, the fundamental figure in the make-up of the vegetable, animal and human vehicles is the oval. All seeds and all eggs, in which the embryonic life is active, are ovals, and composed of oval molecules; the molecules are made up of round atoms, and the atoms are miniature solar systems, in which dot-like spirillic electrons dance circularly, spirally, to the rhythm of the One Life. Within the oval forms are the crystalline geometrical figure radiations that make up matter. "God geometrizes," said Plato. This saying is verified on all the planes where there is any kind of matter to visualize.

It is across the etheric plane, through the etheric body, our thoughts and feelings pass to the physical, to express themselves there in speech, in writing, and in various acts. It is across the same plane, and through the same body, sense impressions from the outside reach the inner man, producing feelings and thoughts on the two planes above the etheric. And it is finally across that plane and through that body healing radiations, whether of drugs, of manipulator's aura, of mantras, of music, of physical or astral-etheric color radiations, pass to the diseased part, wherever that may be: on the lower mental, on the astral, or on the physical plane. The etheric body, the finer part of the physical, is the connecting link between the physical and the astral, as the astral is between the etheric—physical and the mental. Hence it can be said truly, that all healing in which the physical plays any part whatever starts on the etheric plane, no matter what the healing method is, no matter whether the healing vibrations reach up to the astral and through that to the mental, or go down into the physical.

*(To be Continued)*

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As many physical diseases are due to the presence of parasites, attracted or produced by uncleanness and other causes, so parasitic spirits are attracted by immorality or spiritual uncleanness, thereby inducing spiritual diseases and consequent physical ailments. . . . .

Many theosophists have had slight conscious relations with elementals, but always without their *will* acting, and upon trying to make elementals see, hear or act for them, a total indifference on the part of the nature spirit is all they have got in return. These failures are due to the fact that the elemental cannot understand the thought of the person; it can only be reached when the exact scale of being to which it belongs is vibrated, whether it be that of color, form, sound, or whatever else. . . . .

As a rule, Occultism is a dangerous, double-edged weapon for one to handle who is unprepared to devote his whole life to it. . . . .

*(From the Blavatsky quotation book.)*

## HINTS FOR STUDENTS

### DEFINITIONS OF MAN

1. Man is an animal, plus a living God, within his physical shell.
2. Man has been defined as the 'Life and the Lives'.
3. Each human being is an incarnation of God.
4. By man, the divine Monad is meant.
5. Man is the tabernacle, the vehicle only, of his God.
6. Man is the shadow, the Ego is the reflection, and the Monad is Reality.
7. Man is the container of every element found in the universe.
8. Human beings are those Intelligences who have reached the appropriate equilibrium between Spirit and Matter.
9. Man is a self-conscious entity.

### THE GOAL FOR THE DISCIPLE

1. To find the SELF.
2. To achieve union or at-one-ment with the Inner Ruler.
3. To tread the Path.
4. To shine as a light or lamp set in a dark place.
5. To unfold the powers of the soul.
6. To achieve liberation from the three worlds.
7. To become a Saviour of the race.
8. To walk on the Earth as a God.
9. To stand before the One Initiator.

#### *Qualifications for discipleship.*

1. Discrimination . . . . .between the Real and the Unreal.
2. Dispassion . . . . .a right sense of values.
3. Analysis . . . . .questioning of motives, or of causes.
4. Surrender . . . . .sacrifice to the good of the group.
5. Service . . . . .the demonstration of the inner reality.

#### *The Initiations and these qualifications.*

- |                          |   |
|--------------------------|---|
| 1st Initiation . . . . . | Purification of the . . . . .discrimination.<br>physical vehicle. |
| 2nd Initiation . . . . . | Purification of the . . . . .dispassion.<br>astral body.          |
| 3rd Initiation . . . . . | Purification of the . . . . .analysis.<br>mental body.            |
| 4th Initiation . . . . . | Results of egoic . . . . .surrender of lower self.<br>control.    |
| 5th Initiation . . . . . | Spiritual or monadic . . . . .service.<br>inflow.                 |

### THE INFALLIBILITY OF THE SECRET DOCTRINE

And here we must be allowed a last remark. No true Theosophist, from the most ignorant up to the most learned, ought to claim infallibility for anything he may say or write upon Occult matters. The chief point is to admit that, in many a way, in the classification of either cosmic or human principles, in addition to mistakes in the order of evolution, and especially on metaphysical questions, those of us who pretend to teach others more ignorant than ourselves—are all liable to err. Thus mistakes have been made in *Isis Unveiled*, in *Esoteric Buddhism*, in *Man*, in *Magic: White and Black*, etc., and *more than one mistake is likely to be found in the present work*. This cannot be helped. *For a large or even a small work on such abstruse subjects to be entirely exempt from error and blunder, it would have to be written from its first to its last page by a great Adept, if not by an Avatara*. Then only should we say, "This is verily a work without sin or blemish in it!" But so long as the artist is imperfect, how can his work be perfect, "Endless is the search for truth!" Let us love it and aspire to it for its own sake, and not for the glory or benefit a minute portion of its revelation may confer on us. For who of us can presume to have the *whole* truth at his finers' ends, even upon one minor teaching of Occultism?"

"Secret Doctrine", Vol. II (Pages 676 and 677).

A combative loyalty to any person or cause is hardly commendable in a disciple, and is certainly no indication of spiritual progress.

(*The Doctrine of the Heart*, p. 82.)

#### *From the Editor's Correspondence File*

In THE BEACON for March, 1923, there is an article under the heading "Occult Reticence" which gives a logical statement of the reasons why Initiates and Masters do not proclaim themselves to all and sundry. In this connection it is interesting to note the position taken by Mme. Blavatsky who said that all she was permitted to give out was that such men existed and that some of them were Hindus, that they were learned in the Ancient Wisdom and had acquired occult powers and also that she was a pupil of one of them.

We have to find our own way to the Master and that way lies through strenuous self training and discipline and sustained service for our fellowmen. Those who have met a Master do so because they have earned the right, and they do not talk about it to other people. Many, after more or less continued meditation become sufficiently sensitive so that they consciously contact the thought form of the Master which they themselves have built up and which they think is the real thing, and you are doubtless aware of the folly, so regrettably common, of those who are continually talking about having been to see the Master on the astral plane. The first Master we meet is our own higher self or ego, and until we have built the antaskarana and made a conscious contact with our own inner God, we cannot hope for the other contact.

## OUTLINE LESSONS ON THE SECRET DOCTRINE

*Prepared by Alice A. Bailey.*

### LESSON III. CONSCIOUSNESS (cont.)

"Consciousness is the Kosmic seed of superkosmic omniscience. It has the potentiality of budding into divine consciousness."

S. D. III. 555.

#### DEFINITIONS:

*Animal*:—Latin "anima," breath, vital principle, life, soul.

*Vegetable*:—Latin "vegetare," to quicken, to animate.

*Group*:—"We can consider as a group those molecules which at a given instant lie within a given region in space."

#### RESUME OF PREVIOUS LESSON:

*I. The universe is an aggregate of states of consciousness.*

S. D. II. 633.

*II. Consciousness may be roughly divided into:—*

1. Absolute Consciousness. . . . . God Cons. . . . . Unmanifested Logos.  
"I am That I am."
2. Universal Consciousness. . . . . Group Cons. . . . . Manifested Logos.  
"I am That." Consciousness of Planetary Logos.
3. Individual Consciousness. . . . . Self Cons. . . . . Human Consciousness.  
'I am.'
4. Consciousness. . . . . Atomic Cons. . . . . Sub-human Cons.

*III. The goal of consciousness for:—*

1. A Planetary Logos. Group Conscious. . God Consciousness.
2. Man . . . . . Self Conscious. Group Consciousness.
3. Atom . . . . . Conscious . . . . . Self-Consciousness.

The Logos is the Macrocosm for Man. I. 295. 283.

Man is the Macrocosm for the Atom. I. 132. II. 187. 179.

*IV. Summation—The Life and the Lives.*

*The Planes and States of Consciousness*

#### AFFIRMATIONS.

*I. Differentiated matter exists in seven conditions.*

The capacity of perception exists in seven aspects.

Therefore there must be seven states of consciousness in man.

S. D. II. 631. Compare I. 350. 351. 592.

*II. In consciousness as it evolves, you have ever:*

1. Duality. . . . . Spirit-Matter. . . . . The Self, the Knower.  
The Not-Self or the Field of Knowledge.
2. A Triplicity. . . Spirit-Matter and the relation between:  
The Self or Knower  
The Not-Self or the Field of Knowledge  
The relation between, or knowledge.
3. A septenate. Compare II. 673.  
Illus: The seven Rays who embody the Consciousness of the Grand Heavenly Man.

III. Six types of Consciousness as embodied in the Kingdoms of Nature on the various planes of Human Evolution.

I. 123. II. 678.

1. *The Mineral Kingdom.*  
Intelligent activity. All atoms show ability to select, to discriminate intelligently under the Law of Attraction and Repulsion. I. 295.
2. *Vegetable Kingdom.*  
Intelligent activity, plus embryo sensation or feeling.
3. *Animal Kingdom.*  
Intelligent activity, sensation plus instinct, or embryo mentality.  
These first three embody the sub-human consciousness.
4. *Human Consciousness.*  
Intelligent activity, love or perception, feeling or realisation, and will, or intelligent purpose. The three aspects. I. 215. 231.  
The fourth is Self Consciousness—the middle point.
5. *Spiritual Consciousness.*  
Buddhic realisation. The unit is aware of his group. The separate unit identifies itself with his ray or type.
6. *Atmic Consciousness.*  
The consciousness of the unit identifying itself with the Septenary Solar System. II. 673.  
The last two embody super-consciousness.
7. *God Consciousness.*  
The consciousness which embraces them all.

Study

I. 300. 301. 183.

II. 32. note

III. 573. 574.

I. 221.

II. 741.

III. 558. 557.

I. 623.

II. 552. note

III. 582.

SPACE

(From Pranava-Vada, p. 314)

From one standpoint, of course, space is best characterised as simultaneity, and time as succession; but both are *realised*, seen, felt, experienced, in the *succession* of the World-process, only in and by *motion*, which is explicitly successive, though implying also the being of something in and for which it takes place and which being, as a whole, exists or is simultaneously in all its constituent parts; therefore it *may* be said that, from another point of view, space is also a kind of succession, viz., that very rapid kind which appears as simultaneity. The general principle under which all individualised objects divide up into inner and outer, ideal and real, abstract and concrete, applies here also. (See the Science of Peace, p. 283, et. seq.)