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FINDING THE FUNDAMENTALS

From the Catechism of an Occultist.

1. What is the essential?

The essential is given different names, such as Life, Existence, Being.

2. Why are different names given to the essential?

Because the essential can be looked at from different points of view.

3. In what ways can the essential be looked at?

We call the essential "Life", when we think of it in relation to its fundamental function of energy; we call it "Existence" or "Being", when we view it in relation to space and time, looking upon it as the very source of both, as that without which neither of them would have reality.

4. Why is life essential?

Because nothing exists without it.

5. What is less essential?

That which is secondary to existence; the separate vehicles of life; all that which depends on life.

6. What is existence?

Manifested life, the source and essence of everything, together with the forms through which life manifests.

7. What is life?

That omnipresent force or power which is potentially everywhere and which manifests itself in and through matter.

8. Is life one or many?

Essentially it is but one, the One Life of the Occultists, which is penetrating, permeating and co-ordinating all beings, as their very source and essence. But as this One Life expresses itself through different vehicles as separate lives, it can also be looked upon as many lives in One Life. And so it is from the point of view of its separate activities through separate instruments or vehicles.

9. Is the One Existence divisible?

Yes, we have divided it on our mental plane into Spirit, or Force, that active power which is hidden, and into Matter, that passive vehicle which is perceived through the senses.

10. What is Spirit?

Spirit is one of the names for the active part of life, and Matter is one of the names for the passive part of it.

11. What is Matter?

According to the Occultists, Matter is another name for different series of slow and quick vibrations, which can be observed through our senses. Our modern scientific writers admit this fact.

12. What are vibrations?

Vibrations are intermittent forces of energy, oscillations perceived by us through our senses. In biology, the smallest visible part of matter is called a molecule; the separate parts of which a molecule is composed are called atoms. In chemistry, the smallest parts discovered are called elements.

13. What is an atom?

The word indicates what it is supposed to be: something which cannot be divided any further. A single, separate atom cannot be seen; only aggregations of atoms are visible. Yet Professor Robert Andrews Millikan of Chicago has demonstrated by a clever device of his own, that atoms can be further divided and that they consist of electrons, positive and negative, and of the space between them, in and through which the electrons move rhythmically.

14. What is an electron?

An electrical charge, or a point of energy in constant and regular motion within a certain space, when belonging to a particular atom. Our modern scientists tell us as the result of their experience, that there are certain numbers of negative electrons in an atom, dancing around a positive electron, which is acting as a centre and is called a proton. There are also free electrons, they say, particles having about one thousandth of the mass of a hydrogen atom, projected from the cathode of a vacuum tube as the cathode rays, and from radio-active substances as the Beta rays.

15. What is space?

In repulsion, space is the distance which constitutes a division between different parts of a whole; in attraction, space is the distance which unites them.

16. What is repulsion?

The centrifugal force which pushes matter out and away from a centre, observed everywhere in nature, in the atoms as well as in the solar systems, and between them.

17. What is attraction?

The centripetal force which draws matter together and pulls it towards a centre, also observed everywhere, and always together with its opposite force. By the cooperation of attraction and repulsion the world machinery moves.

18. Why is there oscillation?

Because there are spaces between all the different parts of matter, from the smallest to the biggest of them. There is a space around every gyrating electron in every atom; there is a space around every free electron; there is a space between atom and atom in every molecule; there is a space between molecule and molecule in every mass or body; there is a space between masses and masses, bodies and bodies; there is a space between the moons, the planets, the comets and the sun in every solar system; there is a space between all the solar systems. Wherever there is a space between two objects, there is also an intermittance, there is a change or stoppage in the current, there is a wave of vibration, which produces what is called an oscillation.

19. How does a space produce oscillation?

A space produces oscillation because of its existence. A space produces oscillation because there is such a thing as a division between all parts of matter everywhere. The universal vibration of life, which passes freely and without any obstruction through space, but is retarded and obstructed by that crystallization of itself which is called matter, acts differently in resistanceless space from what it does in resistant matter. The result of this is that ever-changing and undulating vibration, which resembles waves in water.

20. How do we recognize facts?

We recognize facts through observation, with our senses as vehicles, and through thinking, with our mind as an instrument.

21. What is observation?

The reaction of our senses to impacts from without.

22. What is thinking?

The placing of facts, which have been observed by us either directly or indirectly, alongside of or opposite to each other, comparing or contrasting them, making thought forms of them, giving them a name, expressing them through sound, color, form and figure. In other words, thinking is the logical joining together of words into phrases, creating thought-forms on the mental, vibrations of feeling on the astral, and speech on the physical plane.

23. What is mind?

Mind is one of the vehicles of spirit, in the microcosm as well as in the macrocosm.

24. Which is most important, life or mind?

The whole is always more important than any particular part of it.

25. Where does mind work?

On the plane of the separation of conceptions, which is called the mental plane. It is through activity on this plane that particular sounds are connected with particular objects or facts in nature, and with certain conceptions founded on observation, whereby words are created and language born. It is also through activity on this plane that particular figures are connected with particular sounds, whereby hieroglyphics, hieratic and demotic script, cuneiform signs and various alphabets are created and languages visible to the eye are born.

26. What is the function of language?

To be a means of communication between all those who know the meaning of the words spoken or written.

27. What are we doing when we speak?

We are then producing by sound parts of that which we have observed, and in such a connection as we have arranged the facts in our mind.

28. What is a word?

For the ears, a sound representing a fact; for the eyes, a figure representing a fact.

29. What is a sound?

An audible expression of a fact; a reproductive vibration. In the Secret Doctrine (I, 161), Mme. H. P. Blavatsky speaks of "the magic potency of Occult Sound in Nature and Aether, which calls forth the illusive form of the Universe out of Chaos".

30. What is a sign?

A fact made visible as a symbol.

31. Of what consists an audible symbol?

Of notes, representing different degrees of vibration.

32. Of what consists a visible symbol?

Of form and of color, which are produced by slower or faster vibrations.

33. What is behind all vibrations?

That which vibrates, the active principle, Spirit, and that through which vibrations become perceptible, the passive principle, Matter.

34. Of what do visible forms consist?

Every visible form is made up of electrons running swiftly along certain lines and forming more or less definite geometrical figures. The appearance of compactness in all visible things depends on the electrons running incessantly along definite paths, until the old form is broken up, and rearrangement takes place, producing new forms, with movements of the electrons along new paths.

35. What is visible and what invisible?

The form, which is the negative part of existence, is visible, and the life, the positive part, is invisible, but is felt instinctively or intuitively and perceived mentally. The negative part of each atom, the electrons, make up the visible outer form; the positive part of each atom, the protons, make up the inner, invisible centre. All objects are made up of the negative electrons, which by their continuous and rapid gyrations give the shape, and the positive invisible protons, which are the life.

36. What is instinct?

The sense of directivity in every part of matter, automatic in the inorganic, dimly perceived as an urge in plants, more strongly directing animals and young children, up to the time when their individual thinking commences. Theosophical writers explain, that instinct is the unerring guide of group souls.

37. What is intuition?

Glimpses of new truths, perception of unknown facts, coming down like flashes from the spirit, the monad, to the individuality centered in

the higher mind, and having nothing to do with the home made thoughts of the recipient. Instinct is the directivity for those who do not think, intuition is the flashing down, lightning-like, of divine truth for those who are groping their way through the dim valley of thought forms.

38. What does the expression "group soul" signify?

It signifies for a certain planet a centre within a kingdom of nature, similar to a centre of nerves and muscles within a body, through which the Planetary Logos directs and pulls groups of non-individualized beings within the sphere of their various activities, so that they are doing the right thing at the right time and place automatically, as if actually pulled by strings from a centre.

39. What does the expression "non-individualized" mean?

It means that the being spoken of as "non-individualized" still is within the womb of nature, fastened to the placenta of its group soul with the umbilical cord of instinct, taken care of and protected by the Wisdom-Love of Mother Nature.

40. What is individualization?

The birth into the mental plane of separateness from the non-separated plane of Wisdom-Love; the cutting off of the umbilical cord of automatic instinct; the beginning of a responsible existence of separation, in which the separated parts of that which is still and forever a unit within the Divine One Life, are by different kinds of union gradually brought to understand unity and to think, feel and act in unison.

41. What are the means of union?

Cooperation in thought, in feeling and in action.

42. How is the cooperation established?

By communication through sign and through language.

43. Of what consists a language?

Of words, each of them being signs and symbols of a thought, a feeling, an observation, an act, and collectively, as written or spoken sentences, symbolizing series of thoughts, feelings, observations and acts.

44. A word is explained as a sound and a figure representing a fact (question 28); can other explanations of what a word is be given?

A word is a symbol, a figure of speech and a number. On the physical plane, a word is a sound or a sign, by which objects on different planes are symbolized.

45. Why is a word a symbol, a figure of speech?

Because a word in the language to which it belongs is the sound and sign of some definite object on the plane of thought, on the plane of feeling, or on the plane of action.

46. Why is a word a number?

Because a word is either singular or plural, and because it consists of letters which are also numbers.

47. What is the particular value of figures and numbers?

"Figures and numbers are keys to the Esoteric System," says Mme. H. P. Blavatsky (S. D., I., 188).

48. What is the Esoteric System?

That system through which by co-adaptation, co-education and co-operation men are taught to think, to feel and to act in unison, being

thereby consciously re-united to the Divine Unity, in which all existing things—whether conscious or unconscious of it—perpetually live, move and have their being.

49. What is the true foundation of the Esoteric System?

Brotherhood, which means: trying to understand instead of misunderstanding each other; trying to share each other's feeling and to cultivate sympathy for our fellow beings; trying to cooperate in peace and harmony instead of counteracting for selfish purposes.

50. How can facts and objects be symbolized when sounds are not used?

By figures, or colors, or both, which to those who know their meaning indicate words and sounds.

51. When are words powerless?

Words are powerless when we do not know or understand them. Words are powerless, when they do not interest us in any way. Words are powerless, when they are pronounced without the force of truth and sincerity. Words are powerless, when they are uttered automatically and without aim. Words are powerless, when they are merely empty sounds. In all of these cases the words can make little or no impression on the mind and the feelings of those who hear them, except in an elementary way: as vibrations of sound.

52. When are words powerful?

Words are powerful when we know them and understand what they mean. Words are powerful when they are of some interest to us, when they give us new information and deeper insight. Words are powerful when they are pronounced with the force of truth and sincerity. Words are powerful when they are spoken with the unerring aim of a strong will. Words are powerful when they mean something definite, and when they are spoken for a definite purpose. In all these cases, to the natural power of the vibrations of sound is added the strength of will, of mind and of feelings of him who utters the words.

53. What are words of power usually called?

Spells, charms, fascinations, incantations, mantras.

54. What is the secret of the power of words?

The secret of the power of words is given to students in this formula: "*There is a power that maketh all things new; it lives and moves in those who know the Self as One.*" To know the essential unity of all things and to have forsaken the heresy of separateness makes a person fit to pronounce words of power.

Jacob Bonggren.

From Gods to men, from Worlds to atoms, from a Star to a rush-light, from the Sun to the vital heat of the meanest organic being—the world of Form and Existence is an immense chain, the links of which are all connected. The Law of Analogy is the first key to the world-problem, and these links have to be studied co-ordinately in their Occult relations to each other.

H. P. B. in *The Secret Doctrine*, Vol. I. pp. 662.

OCCULTISM AND MYSTICISM

Occultism is the Science of Existence; a study and application of the laws, both spiritual and natural which govern manifestation. It is applied mysticism.

Mysticism is purely speculative, although by concentration on the spiritual aspect of the one a state of consciousness is reached which gives an understanding of the source of the laws which govern the universe, but it does not necessarily bring about the practical application of these laws. Occultism is practical in that it proves and applies the speculative conclusions of mysticism, and thus becomes a science. Viewed from every possible angle, it is the conclusion that the purpose of life is the perfect expression of spirit in matter through intelligence—the Eternal Trinity. When this conclusion is arrived at through the speculations of mysticism, there is only one thing that can be done by the soul that is in earnest. If Mysticism has been pursued as a pleasurable pastime, and enjoyed because of the ecstasy brought about through meditation and contemplation, occultism will not necessarily follow; but if the soul has pursued its speculation from purely unselfish motives, with a desire for finding a way for fulfilling the Will of the Father (the Logos of the scheme), and at the same time be of needed help to humanity as a whole, it must, in the very nature of things, step from the mystic to the occult path and blend the two.

The study of Occultism is really the study of Law. One finds upon close examination that, while inherently and potentially free, yet the soul is hedged in on every hand by absolute Law both spiritual and natural. The freedom enjoyed by the individual soul is one of freedom of choice: it may choose between obeying or disobeying the laws of spirit and matter, which are immutable. If the laws of nature are disobeyed through ignorance, the soul will reap the results accruing from its ignorance. If, however, the law is disobeyed willfully, with a clear knowledge of the law and a deliberate intention of disobeying it, the results accruing from such infringement will be two fold: the penalty will have to be paid to both nature and spirit, for both have laws and in such cases both have been disobeyed.

Spirit and Matter are two aspects of the One. Merging them would bring about oblivion—nothing—no-thing. Separated, the result would be identical. Linked together by a third aspect of the One, Intelligence, there appears the One, consciously expressed. Spirit may be looked upon as a subtle form of matter. The only thing we know is matter, but we can and do know it in aspects. Water is a combination of two gases; lower its temperature sufficiently and ice appears, a solid floating in the water. The water is in it, and it is in the water, yet it is named ice, an aspect of the substance, water. Raise the temperature of the water sufficiently and vapor arises, and water becomes so subtle it can roam the earth's atmosphere, its particles so minute as to be out of the range of the register of the optical nerve. Yet, whether seen or un-

seen; whether separated or congealed it is always water. Thus it is possible to illustrate to the mind the Trinity of aspects which appear in the manifesting One. Search the Universe, if you will; yes, the universe of universes; search nature and locate the minutest subdivision of matter, and nowhere can be found any one of the three aspects separated. It is eternally the Triune God, in everything, through everything, and everything in the One.

It is useless to attempt to study any one of these aspects alone. They are not. What can be studied, however, are the laws under which manifestations of the one takes place. These laws arise out of the very nature of the One, and are immutable. The individual called Man does not manipulate the Laws; he is Himself the Law, and, therefore, the study of the laws of nature and spirit is the study of man Himself—Self contemplation. This study of Himself, is occultism, because within himself lies all that is expressed or is to be expressed. One cannot merely observe nature and her workings out in form and learn her laws; one cannot raise the consciousness into the subtler vibrations of matter called spirit and study spiritual law, as such; one may study the Trinity Only, and therein will find the one great, dominant, underlying, eternal Law of Co-operation (Love). When this basic law is discovered, manifestation follows its natural course, according to the Will of the Law Maker. Again may we search the Universe of Universes; again may we delve into the atomic structure of material forms, and nowhere can be found disobedience to this basic law except in humanity! Humanity is the only unit in all creation that fails to recognize this law, and sets itself up as a separated unit. Is it any wonder that the Blessed Master Koot Hoomi says as he gazes in infinite compassion out upon the world of selfishness and conceit: "Poor, poor humanity! the only Disenfranchised Unit in all creation!" The Law of manifestation is Co-operation; obey it, and all is well; disobey it—and reap the results of sorrow, misery and pain, and, if continued long enough—destruction. Study the laws of manifestation! Learn the immutable law of Love; Apply them and live the life of that Peace that passeth all understanding.

Occultism is an exact science for those who have passed the necessary examinations as to motive, etc. to enter the occult school directed and established by members of the Great White Lodge, through the portal of Initiation. Up until that time, occultism is, insofar as demonstration to others is concerned, theoretical. One may study and become familiar with the general scheme of the Universe, but the knowledge gained is largely academic. There is a very excellent reason why this is so; it is not because nature is jealous of her secrets, or withholds them from one and divulges them to another. In the great scheme of manifestation of which humanity is a part, everything moves with magnificent precision. An academic knowledge of the scheme reveals the fact that it will be millions and millions of years before humanity, as a whole, will have reached perfection; that is, perfect manifestation of the Trinity of Aspects which composes the One. But, there is nothing in the scheme which makes it impossible for a member of humanity to outstrip his fel-

lows and reach the goal far ahead of others. If, however, such a one should not have discovered the primary, basic law of Love before gaining a knowledge of nature's laws in advance of his fellows, there is nothing to hinder him from using his advanced knowledge for selfish uses, and in that retard the advance of other units of consciousness. Even with all the precautions taken, a certain number of individuals have learned these laws in advance of a realization of the unity of all beings, and have become sorcerers, or workers against evolution. They can but hinder, they cannot actually succeed in cheating nature, and they will reap the result of the infringement of the Law of Love. It is for this reason, that the members of the Lodge are so very very careful whom they take for instruction in the operation of the laws of the universe. An understanding and careful demonstration of the Law of Love is the absolute requirement for entrance into the Occult school of the science of manifestation. After entrance has been gained, then, and not until then can one be called an occultist. Merely an accumulation of correlated and uncorrelated facts concerning the universe does not entitle one to be called an occultist. True occultists are seldom met with; they are few and far between, and the few there are, have learned how to "know, to dare and to be silent."

Mysticism belongs to the realm of philosophy. It is a speculative process whereby a soul gains an intellectual conception of the source of its being, and a working hypothesis of the scheme of activity in which it finds itself immersed. In its early stages it shows itself forth through the emotions, but in common with all emotions receives its impulse from the mental plane. When by the addition of Manas to the animal form an individualized center of consciousness called an Ego is enabled to express itself through that form as an independent unit, that unit of consciousness not being familiar with the rates of vibrations in which it is imprisoned, focuses its attention upon the matter it does not understand with such a degree of concentration that, for a very long period of time, it actually identifies itself with the matter whose vibrations it is studying. There is a very large mass of evidence to support the statement that thought and consciousness are synonymous, and that they are an aspect of the one, therefore, inherent in the one. A soul is conscious of that which it is thinking, and it is the focusing of thought or consciousness upon an object that constitutes a knowledge of object, and, while such focus or concentration is carried on, the soul is that object, in consciousness. Therefore, when a soul thinks on Matter, which is an aspect of the One, it is Matter; similarly, when the soul turns its attention away from Matter and focuses its attention or thought or consciousness upon Spirit, which is another aspect of Itself, it is Spirit, in consciousness. The Mystic, therefore, desiring to withdraw from the world of material vibrations, withdraws its attention, its consciousness from such vibrations, and focuses upon the spiritual aspect, and becomes that Aspect in consciousness. The soul is just as much spirit one time as another, but not in consciousness, not in thought. It is also just as much matter one time as another, but it is not conscious of both aspects at the same time. Therefore, when the attention is directed to the spiritual aspect of the One in

thought, liberation from the bonds of Matter is apparently attained, because of consciousness. There is no such thing as unconsciousness; but consciousness is confined to and limited by focus of thought, and a man verily Becomes That Which He Thinks. This is the result of mysticism—a temporary withdrawal from matter by concentration of the consciousness on the spiritual aspect of the One.

Mysticism in its early stages is characterized by deep emotional feeling, and is the characteristic of religions of all kinds. There lies latent in the soul of everyone, a sensing of a state of consciousness wherein it is not harassed by the impacts of matter in all degrees of unstableness, and occasional flashes of this state bring with them strong desire and longing for a conscious rest from material vibrations; from the worries and trials surrounding it on every hand. In all religions of every degree and nature, prayer is the method used to bring about this sensing of peace. It is not at all difficult to arouse the imagination to such a pitch that the vibrations of the astral body will create a sense of ecstasy, of pleasant feeling. Emotionalism is the great characteristic of mysticism until advanced states have been reached, Then gradually emotionalism gives away to understanding, and with understanding comes a quiet abiding peace, for the soul sees there is nothing but the One in all the Universe, and that all will be well if only it abides by the immutable laws arising from the very nature of manifestation. There may be pain in the physical body, because nature has a law of necessity which makes it necessary for forms to live on forms, and the body may be called upon to sacrifice itself to other forms, but there can be no real sorrow, no real misery or suffering for the soul that Knows. All is seen to be a magnificent working out of one great scheme after another, universe after universe coming into being and passing into obscurity only to come forth again after long periods of rest. When Eternity is realized; when the consciousness has been raised to the point where it knows there is neither time nor space, nothing but the endless working out of scheme after scheme of Life, sorrow, worry and unhappiness disappear forever. This state of consciousness, however, is not complete, and the soul having obtained liberation, in consciousness, from manifestation is in the very nature of the One. Rest may be secured for long periods of time, but the soul must eventually enter the stream again, and "go to work". Realizing this, the Mystic may choose to pitch in and work out its place in evolution immediately. It is led to do this by the realization of the perfect working out of the scheme As a Whole. It sees the sorrow and suffering caused by ignorance of the true state of being, and, in loving sympathy with the brothers who are thus deluded, takes up occultism so it may direct the forces which will bring about the enlightenment of its fellows. Here is where true occultism begins, and is characterized by an intense love for humanity and a complete obscuration of the self in service. The securing of psychic powers is merely incidental and is for the purpose of more effectual service. The chief characteristic of true occultism is Brotherly Love.

J. H. Goff.

THE VEDAS

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The real significance of the Vedic mantras is as yet a mystery to the thinkers and philosophers of our age. The Western Orientalist considers them to be the offspring of the powerful imagination of the simple minded Indo-Aryan bards in those prehistoric ages when they first entered this country from their primitive abode in Central Asia. Many of our countrymen also, following the lead of Europeans in this as in other matters, have persuaded themselves that there is nothing deeper in these sacred mantras. Professor Max Muller considers the mantras (Rigs) to be nothing more than poetical allegories of ordinary natural phenomena of every-day occurrence, such as dawn, sunrise, twilight, night, frost, etc. Other scholars consider them to be prayers to the elements deified as powers of nature. The orthodox Hindus, however, regard the Vedas as containing the true wisdom revealed to the sages of ancient India, and the unfailing repository of information about nature's laws in all their departments. Though they have firm faith in the infallibility of the Vedas, there are nowadays but few amongst them who can explain their true meaning. From their liberal signification the mantras do not indeed seem to be anything more than prayers to the deified elements, such as one might expect to hear from the lips of the simple-minded and imaginative Arvan of prehistoric times. The reality however is something far different. An endeavor to completely unravel the mystery of the Vedas would require a thorough knowledge of the Vedic Philosophy without which any attempt to solve the problem cannot but be abortive. The Hindus, it is well known, believe that the human being is a microcosm. They hold that all the natural phenomena that take place in the visible universe have their actual origin in the astral world, and that a man can easily understand and explain them if he but understands his own astral nature sufficiently well to be able to place himself en rapport with the subjective world. A man by gradual training may acquire powers which modern scientists are at present unable to comprehend. That the attainments of some such powers is not a myth but a fact, is now admitted by those who have come into contact with the Society for Psychical Research lately established in London. As for the Hindus, they have all along held that the amount of power a man may acquire by undergoing a regular course of training (this power being of course occult to the generality of mankind), is actually unlimited; so much so that he may even ultimately identify himself with Brahma, the infinite cause of the universe. In the process of this training the Yogi or Rishi, by whatever name he may be called, identifies himself with the forces of nature and brings them under the control of his intelligence. These are the powers that guide the five *Bhuts*—*Akas*, *Marut*, *Tej*, *Apa* and *Kshiti*,—the principles or *upadans* that have, by their combination, given birth to the universe, and have established that affinity between our astral and corporeal senses by which we are enabled to comprehend the existence of the phenomenal world. The *Akas* principle has a certain property by which it directly acts on the organ of hearing and produces the perception of sound. *Marut* has similarly the property of producing the sensation of touch by its direct action on the skin (*Tvagen*-

dreeyam). Tej, or the light principle produces the idea of vision. Apa that of taste, and Kshiti that of smell. As we have only five senses for the comprehension of the existence of objects (muscular pressure being considered as included in touch), there can be but five principles in nature, that, in contact with the five senses, can give rise to five kinds of perception; so that there is nothing in the universe, the macrocosm, which is not to be found in the man, the microcosm. Two other principles are supposed to enter into the composition of the universe. These are mahat and atma, and their action is on the inner senses. Mahat acts on the buddhi (intellect) and enables a man to distinguish truth from non-truth, and atma establishes jnan (wisdom), the knowledge of the absolute truth, the Parabrahm. The presiding powers of these seven principles are Brahma, Savita (sun), Indra, Vayu, Agni, Varuna and the Ashins. Brahma or Paramatma is the devata or presiding deity of the atma principle, Savita of mahat, Indra of akas, Vayu or the marut principle, Agni of tej, Varuna of apa, and the Ashins of kshiti. The Karmakanda of the Vedas treats of the laws of the five principles that have affinity with our outer senses, whereas the Jnan Kanda of the Upanishads treats of the other two by which mukti or salvation can be obtained, and only so much of the general laws of the other five as is necessary for the attainment of the knowledge of the truth. The Brahman, on initiation, possessed of the sacred fire, the inner light, gradually develops his senses by occult education, obtains knowledge of the principles that act on them and acquires power to control and manipulate the forces at his will, and when he has thus identified himself with any such natural forces, he is known as the Rishi of that power or principle. The mantras are the words uttered in invoking the powers, and the particular power that is invoked is called the devata of the mantra. The Chhandra of the mantra is the rhythm of respiration and sound with which that incantation is pronounced, and is in harmony with the rhythms in which the power acts in nature, fulfilling the particular purpose for which the invocation becomes necessary. Thus in order that we may have the power to manipulate the forces for our terrestrial wants, it is necessary that we should first understand the principle we invoke, the Devata or the power of that principle, its Rishi, its Chhandra and the purposes for which it may be employed. Every one of these is absolutely necessary for the invocation of the power we want to control. To understand the Rishi is to understand the way in which he identifies himself with the force in such a manner as to exercise full control over it. To understand the Chhandas is to pronounce the invocations in such rhythms as will harmonize with those in which the forces act in nature, on the astral plane, to produce the results for which we invoke them. The counterparts of all natural principles being already in existence in our own astral body, we, by controlling our own astral self, can easily gain control over the forces that act in the phenomenal universe. The process by which this control is acquired is called jagna, the most usual form of which is by igniting a fire and pouring ghee (clarified butter) or other material over the flame. It is merely a contrivance to develop in ourselves a power that will enable us to control natural forces. All this may, in this age of experimental science, be looked upon as no better

than a product of the diseased imagination of a maniac, but nevertheless there was a time in India when sages actually had recourse to such occult practices for the timely production of rain, the stoppage of hail, lightning, thunderbolts, heavy storms, etc. Modern scientists are acquainted only with the physical phases of these powers, and have thus been able to manipulate them for our earthly benefits by employing the powers of water, wind, light, heat and electricity merely as motive powers, transmitters of sounds, curative agents, and so on; but the method of controlling their astral phases for our material welfare has not only been forgotten, but is considered something inconceivable and thus impossible, although there are ample proofs of the fact that the ancient Aryan sages were thoroughly skilled in this art in their so-called primitive stages of civilization. There is a fundamental difference between the method adopted by the ancient Aryans and that employed by modern scientists to get at the truths of nature. As a consequence of this radical difference of method, the former used to acquire powers by the gradual development of the human senses without external aid; while the latter endeavor to increase the range of the senses by bringing the material instruments to perfection. In former times a physician would but so develop his faculty of perception as to be able to diagnose a disease by simply feeling the patient's pulse, while in this age he would prefer to sharpen his observations by the use of instruments, such as the thermometer, stethoscope and sphygmograph. The ancients developed their clairvoyant vision in order to gain a knowledge of planets, of other spheres, or of such minute objects as are not visible to the eye, while the moderns make powerful telescopes, spectrosopes and microscopes for similar purposes. The whole mode of procedure being so widely different, it is no wonder that scientists of our age ridicule what we Hindus believe to be the truths of occult science.

A. BRAHMAN.

THE VEDAS

(Selected from the Pranava-Vada)

The triplet of jnana, ichchha and kriya, cognition desire and action, is all included in the Pranava, the AUM. Jnana is Atma, the Self; ichchha, the expression of the Negation, while kriya, the modifications or operations of consciousness which appear as doings, actions, movements, should be regarded as equivalent to the whole of Samsara, the World-process. All manifestation takes place only when the actor projects action.

These three, together with the fourth which is their summation, their unity, make the 'four noble truths' of Brahman. All these four are declared to be Brahman.

The four Vedas are these four truths. The Rg-Veda is devoted to cognition; the Yajur-Veda to action; the Sama-Veda to desire; the seed and the unity of these is the subject of the Atharva-Veda. Each of the Vedas, again, is sub-divided in accordance with this trinity into: the Mantra, connected with cognition; the Brahmana, with action; the

Upanishat, with desire; and, finally, the Tantra, also called the Upa-Veda, which is the seed and unity, the summation, of these. Each of these four Mantra, etc., is further subdivided fourfold, and so on endlessly. The Mantra part is also called the Samhita. That which 'brings together' all things is Samhita. 'Knows' hence Veda (from the root Vid, to know). Veda is knowledge connected with Brahman and hence of all things whatsoever. Therefore is the Veda said to be the manifest form of Brahman. Therefore too is it said that the knower of the Veda becometh Brahman.

By Rk, Yajuh, Sama, and Atharva, all four together, is Brahman to be obtained. Each singly is useless. Not by knowledge alone is Brahman found; nor by action alone; nor by desire alone. Fourfold is the truth of Brahman. Cognition, desire and action are all equally necessary means to moksha, liberation, deliverance from pain and sorrow and limitations. All and each is dependent on and supported by all and each. This is what is meant by statements like this, vis., 'By the knowledge of a single atom may knowledge of Brahman be obtained.' From the point of view of relativity all are small and all are great. Each atom is Brahman, because cognition, desire and action are present everywhere and in each atom. To see and hear and fully know one atom is therefore to know Brahman. But by such *knowledge* alone the transcendental state of Brahman is not wholly attained.

The fruit and moral of all the study of all the Vedas is but this: Cast out the svartha, the self-seeking, the selfishness, that is ingrained in the heart of every individual organism; also pass beyond parartha, the other-seeking or altruism that also harbours, though in a different way, the sense of other-ness and separateness; perform only the paramartha, the highest end, *necessary* duty. Egoism and altruism both belong to bandhana, bondage, paramartha, duty, alone is the true refuge of all who crave moksha, freedom.

It is true that the world extends endlessly beyond Maha-Vishnu also, but we, as limited individuals, can deal with only limited details. We have no words for matters beyond Maha-Vishnu. The Maha-Veda, which is known only to Maha-Vishnu and the three gods immediately next in degree deals with such matters. Our knowledge, i. e., the Knowledge of jivas belonging to our particular world-system, can range only within the limits of these Vedas, from an atom (in size) and a thousandth of a truth (in time) to Maha-Vishnu.

The world-process is said to be tri-guna in its nature; the three gunas or attributes being sattva, rajas, and tamas. Sattva is cognition; rajas, action; tamas, desire; the summation of the three is the fourth (vis., life or consciousness). The birth, maintenance, and death of sattvikas, i.e., all things or objects in which the sattva-attribute predominates, and their fruits are described in the Rk; the origin and activities, etc., of the rajasas, in the Yajuh; of the tamasas, in the Sama; the summation of the three, the accomplishment of their conjunction, the connexion of cause and effect, and the relation of all things whatsoever to each other—all this is explained in the Atharva.

THAT DEAREST!

Many years, ensnared, I tarried
In the world, but ever carried,—
E'en when lulled with life, and younger,—
In my heart a hidden hunger,
Seeking for a fountain-spring,
To be found through wandering.
Seeking for a mystic feast
Through the portals of the East....
Seeking, seeking,—an thou hearest,—
For that Other, that Dearest!

Seeking, seeking, never finding!
Mountain foot-ways, steep and winding,
Valley paths, by flowing streams,
Seeking, in the midst of dreams!
Once I thought the love of maid,
'Neath the vernal forest shade,
Was the fairest thing and best....
But I fain resumed the quest!
Neither love of child or mother
Proved that Dearest, that Other!

Ah, the search was hope-defying,
Weary years of fruitless trying,
Taking that wrong road, and this,
Making many miles amiss!
Searching far and eastern places,
Ancient books, and stranger's faces;
Sifting cities, crossing plains,
Finding little for my pains.....
Ever urged, as by a fire,
To that unknown and dear Desire!

* * * * *

Then, one day, so clear it came,—
From *Within*, and called my name,—
Dwelling there, unknown, but Nearest,
Was that Other,—that Dearest!

—John M. Waring.

HINTS FOR STUDENTS

Space will be available from time to time in THE BEACON under the department of Hints for Students for the answering of questions which may be sent in by students of occult subjects. THE BEACON Committee welcomes every opportunity to assist all earnest students and will reply to all correspondence, but only those questions which are sent in by BEACON subscribers will be answered in these pages. The questions sent in should be clearly written and concisely stated and must not be of a personal or controversial nature. The work of THE BEACON is purely educational.

Did the second solar system (indigo Ray) evolve out of the first solar system, green ray?

The Solar Logos manifests through a triplicity of solar systems which correspond to the triple lower man where a human being is concerned. The first solar system which corresponds to the physical body was primarily concerned with the development of active intelligence, and atomic matter was developed and became the repository of consciousness, and capable of response to sensation or feeling. This second solar system evolves out of the first and corresponds to the desire body of the man; through its medium all atoms will be brought to self-consciousness.

See in this connection Secret Doctrine, Vol. I. 72, 73, and 108, 109.

Does the picturing of a colour in one's mind set up the vibration of that colour. If so in what plane is the vibration set up.

The picturing of a colour in one's mind does set up the vibration of that colour and hence the danger involved by the indiscriminate use of colour. W. Q. Judge under instruction from H. P. B. used to teach that for beginners in occultism the only safe colour for them to visualise is *yellow*. The vibration of the colour, which is simply the bringing in of the energy of that particular stream of force of which the colour is the VEIL, will be felt in the analogous centre in a man's body of vitality, and in that particular body (physical, astral or mental) in which he may be polarised. This will of course depend upon his particular ray and upon his particular point in evolution. Students should proceed with great care where colours are concerned.

Is the mental ovoid which encloses the physical body the aura spoken of currently by psychologists?

The mental ovoid and the aura are not synonymous terms from the standpoint of current psychology. The Self in manifestation in the three worlds of human endeavour may be regarded as having the following bodies with their respective emanations:

1. A mental body or ovoid. .the dynamic aura or force emanation.
2. An emotional body.the magnetic aura.
3. An etheric body.the vitality or health aura.
4. The dense physical body. .this is not a principle.

Most psychologists are primarily concerned with the health and magnetic aura, and it is these auras which have been detected by the various

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photographic experiments and screens, such as the Kilner. Modern psychology is however fast approaching the occult where the lower threefold man is concerned and theoretical possibility of these auric emanations of the three bodies.

Why is the astral body spoken of as a "complete unit of physical and mental bodies?"

The physical body exists in two divisions:—the *double body*, composed of solid, liquid and gaseous substance, so-called *body*, the body of vitality composed of the four ethers of seven grades of physical matter.

Man on the mental plane can be regarded as a *double* abstract levels of the mental plane, the three highest of the Ego is to be found, the body of the real man, the egoic lotus as it has been called. On the fourth around the mental unit the mental body of the ego is found. These four lower subplanes constitute the *double* the upper three is built "that temple not made with hands."

The astral body has no such divisions but is a *double* coherent whole, which may be one reason for its exceeding

Is the Ray of the Solar Logos the same as the Ray of Parabrahm?

We are told in the Secret Doctrine (and under the Law of Karma it may also be inferred) that our solar system is allied with seven constellations, each of which must be the expression of solar energy. These seven constellations are the cosmic correspondents of the seven streams of force which bring into being our solar system. Each of these seven rays might therefore be regarded as the seven subrays of one ray, the Ray of Love Wisdom. This Ray of Love-Wisdom is a subray of a great cosmic Ray. Secret Doctrine I. 108.

We have therefore in manifestation:—

A *Cosmic Logos* manifesting through seven cosmic Rays, of which the ray of our Solar Logos is one. A Solar Logos manifests through seven systemic rays. It might be expressed thus:—

- a. A Cosmic Parabrahm manifest through seven Cosmic Logoi.
- b. A Cosmic Logos manifests through seven Solar Logoi.
- c. A Solar Logos manifests through seven Planetary Logoi.
- d. A Planetary Logos manifests through the Life of seven chains.

Therefore the ray of the Solar Logos is a septenary part of the Ray of a Cosmic Logos.

In studying a Spanish sign-board recently I discovered that the word "sin" is a preposition meaning "without". That's all "sin" means—to be without. A man confined in the personality—cut off from his Essential Being is in a condition of "sin" or separation. It set me to thinking; the personality appears to be an instrument for 3-space use. It is not a center of origins, not a creator. Creative vibration is not vested in the personality, but can work and play upon materials through it, when the personality becomes fine enough to be used. Meanwhile it repeats, duplicates, multiplies by mechanical means. Its chief trouble is in the delusion that it is the whole works. The breaking down of this

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s. This is where pain comes in, "for a few thousand years
tory. . . . Pain passes; joy endures." All pain is a process
the burning-up of "old stuff".

6. Ninety-third of the Will Levington Comfort Letters.

SIN

ed from *The Theosophist*. Vol IX, P. 63.

That Buddha "saw by an intuitive flash of the supreme
secret of all the miseries of mankind was *ignorance*"
say: "The teaching of the Buddha is here identical
esoteric Christianity. In the religious philosophy of
sease and all misery is sin, an aberration or de-
n as the original word is defined in the Greek
used in the New Testament in the sense given to
of the understanding, which may lead to wicked-
the ignorance, which is the underlying cause of
merely a want of knowledge, nor is it a lack of
for that is only a sensuous knowledge, the super-
facts, but it is a total subversion of the real truth.
inversion of the truth, we are led to consider that as
a false seeming; and that which is the real and the en-
in an illusion and a phantom; and we are influenced to de-
siously seek as our highest good, and object of supreme
ch is of no worth, and even hurtful. In this dense ignor-
y is viewed as the man. The shadow is taken for the sub-
existence of the higher soul is doubted or denied and the
e spirit is wholly unknown."

n, "Our redemption or liberation from corporeal bondage, is not
by the passion of the cross, nor by anything external, but always
from *within*. It is a development of our inmost and real self.
spirit in us, which is the inward Christ, and which is always in ac-
with the Universal Spirit, who is the Father, being reinstated in
ightful dominion over all below it in man, even the body, is the re-
ner. We do not mean by this that man is or ever can be redeemed
out God. The divine spirit in man is never separated from the mani-
ed God, who is called the Christ. It acts in and from the Father.
d it is the Christ principle alone that can deliver us from the power
arkness (or the life of sense), and translate us into the kingdom of
l's dear son (or into the reign of the immortal spirit in us). Through
e blood of the Christ (the living truth of the spirit) we have redemp-
n, even the remission of our sins (or the putting away of the illusions
the sensuous animal soul)."

OUTLINE LESSONS ON THE SECRET DOCTRINE

By Alice A. Bailey

LESSON VIII

The field of knowledge.

Read: 'The Voice of the Silence' concerning the Three Halls:—

a. The Hall of Ignorance. The phenomenal world of the senses.

- b. The Hall of Learning.....The Hall of probationary learning.
 c. The Hall of Wisdom.....The Hall of union, or at-one-ment.

AFFIRMATIONS:—

1. *There are seven branches of knowledge mentioned in the Puranas:—*

S. D. I. 192.

Correspondences can here be worked out in connection with:—

- a. The Seven Rays, the Lords of Sacrifice, Love and Knowledge.
 b. The Seven states of consciousness.
 c. The Seven states of matter, or planes.
 d. The Seven types of forces.
 e. The Seven Initiations.

and many other septenates.

2. *The Gnosis, the hidden Knowledge, is the 7th Principle, the six schools of Indian philosophy are the six principles.*

S. D. I. 299.

These six schools are:—

- a. The school of Logic.....Proof of right perception.
 b. The atomic school.....System of particulars. Elements, Alchemy and chemistry.
 c. The Sankhya school.....System of numbers. The materialistic school. The theory of the seven states of matter or prakriti.
 d. The school of yoga.....Union. The rule of daily life. Mysticism.
 e. The school of.....Ritual. Worship of the devas of Ceremonial religion. Gods.
 f. The vedanta school.....Has to do with non-duality. Deals with relation of Atman in man to Logos.

The Gnosis or hidden knowledge is the same as Atma-vidya, or Theosophy, and includes the other six.

3. *There are 4 branches of knowledge to which H. P. B. specially refers:—*

S. D. I. 192

These four are probably those with which man has dealt most, in this 4th round and 4th chain.

Compare:—S. D. I. 70. 107. 227. 95.

The 4 Noble Truths. The 4 Vedas. The 4 Gospels. The 4 basic admissions. The 4 ready Elements. The 4 grades of Initiation.

- a. Yajna Vidya..... The performance of religious rites in order to produce certain results. Ceremonial magic. Is concerned with *Sound*, therefore with the Akasa or the ether of space. The 'yajna' is the invisible deity who pervades space.

Perhaps this concerns the physical plane?

- b. Mahavidya The great magic knowledge. It has degenerated into Tantrika worship. Deals with the feminine aspect, or the matter (mother)

aspect. The basis of black magic. True mahayoga has to do with the form (2nd aspect) and its adaption to Spirit and its needs.

Perhaps this concerns the astral plane?

- c. Guyha vidya..... The science of mantrams. The secret knowledge of mystic mantrams. The occult potency of sound, of the Word.

Perhaps this concerns the mental plane?

- d. Atman vidya..... True spiritual wisdom.

4. *Knowledge of truth is a common inheritance.*

S. D. II. 47.3.

- a. The revelation was originally given by Divine Teachers to infant humanity during the period of 'lip and word'.

- b. Man's own intuition expanded it later on.

- c. Still later it was hidden from profanation under adequate symbology. See S. D. I. 666.

- d. Later some of it was withdrawn and only revealed to those who were disciples or pledged initiates. See S. D. I. 291. 292.

5. *The Upanishads contain the beginning and end of human knowledge.* S. D. I. 291.

Certain facts to be remembered in this connection:—

- a. The Upanishads express the secret and mystic meaning of the Vedic texts.

- b. They form a treatise of 'revealed' knowledge.

- c. They were written apparently before the introduction of the caste system, and therefore at a very early date.

- d. There was a period when they were complete.

- e. Half of their contents have now been deleted and some re-written and abridged.

6. *The Blessed Workers have received the knowledge of guiding the impulses of cosmic energy in the right direction.* S. D. I. 696.

Apply this thought to the practical issues in daily life:—

- a. The right direction of the energy of thought.

- b. The right direction of the energy of speech.

- c. The right direction of the energy of effort.

Consider the fundamental Law of the Conversation of Force and its daily application.

7. *The Maha Yogis through penance and abstract meditation gain....the highest spiritual knowledge.* S. D. I. 648.

Note here the method of achievement:—

- a. Asceticism.

- b. Austere penance.

- c. Abstract meditation.

Note what is achieved:—

- a. Highest perfection.

- b. Unlimited powers.

- c. Ability to work miracles.

- d. Highest spiritual knowledge.

- e. Union with the great Spirit of the universe.