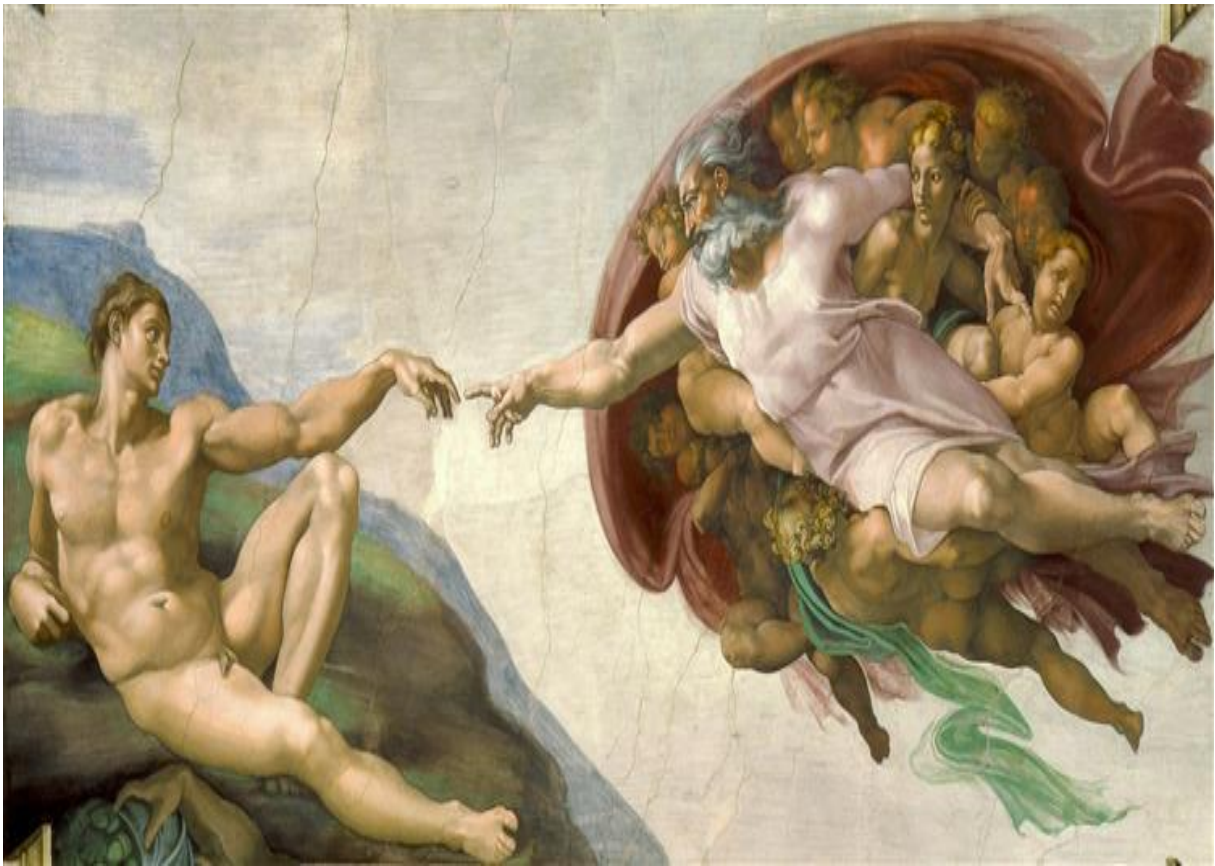


Living on the Right Frequency

A Course in Occultism



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This work is dedicated to my Group with gratitude and affection.

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Chapter 1: Introduction

Living on the Right Frequency is my teachings on the occult sciences, and it is divided into three parts:

- Yoga (connection of personality and soul)
- Occult Meditation (double working of the mind)
- Occult Creation (Service).

Chapter 2 is the subject of Yoga (connection of personality and soul). The goal is to build a bridge of consciousness in the student's mind. When the building of the bridge is complete, there is no longer anything to hinder the constant flow of consciousness or awareness from the higher spiritual levels to the student's brain. In this way, man becomes increasingly aware of God's aim and purpose.

Chapter 3 is the subject of Occult Meditation (double working of the mind). Occult Meditation has three functions. First, to create sensitivity to influences from higher realms. Second, to produce a constant stream of consciousness. Third, the student should be trained in the basics of Occult Creation (service) by creating images or visual sequences of images in his mind.

Chapter 4 is the subject of Occult Creation (Service). Occult Creation constitutes a natural extension of Yoga and Occult Meditation. As the bridge-building between personality and soul progresses and understanding God's plan flows into the student's mind, his Service capacity grows. The unification of personality and soul initiates a specific sequence of events or functions involving the student on the physical plane. These functions are always in conformity with the aim and purpose of God and are known by the term Service. Occult Creation is the method of Service and a scientific method for continuing inner development.

Chapter 2: The Way to Nirvana

XV,5: Those who are free of pride and delusion and have shaken off all shackles, are at one with their soul, have chased off all desires and are not subject to those opposites which are called sorrow and joy, do not lose the path and arrive at the eternal goal.

XV,6: No sun is shining in that place, no moon, and no fires burn there. Those who arrive there never go back. It is my glorious dwelling place.^[1]

In this chapter, I attempt to consider the path every individual must take to travel: The Way to Nirvana. It is brilliantly described in the *Bhagavad Gita*, on which this examination is based. My interpretation has another base, though the ultimate foundation is the same. This is the knowledge that every person receives when he attains a certain level when the main emphasis is placed on working off one's karmic debt as effectively as possible.^[2] The part of the *Bhagavad Gita* that I refer to is the final section on liberation through self-denial, which presents the conclusion of the poem.

2.1 Liberation Through Self-Denial

XVIII,49: The man who craves nothing, who is in control of himself and has chased away all desires, acquires supreme freedom for his work and through self-denial.

XVIII,50: Now I wish to tell you, Arjuna, in a few words, how the perfect man is. He arrives at the Eternal, which is the supreme goal of knowledge.

XVIII,51: He has purified his mind and attained self-control with constancy of mind. He has turned his back on sounds and other objects of the senses and has abandoned passions and evil.

XVIII,52: He lives in a remote place and requires little. He controls his tongue, his body, and his mind. He practices yoga and has composure.

XVIII,53: He is free of all self-love, the force of passion, excess, desires, and enmity, and regards himself as deserving nothing. He has already acquired peace of mind and achieved union with the Eternal.

XVIII,54: After he has become united with the Eternal, he is calm in his spirit. He desires nothing, regrets nothing, and is the same to all beings. Then, he acquires a perfect love for me.

¹ *Bhagavad Gita*. XV, Author unknown.

² Hafstein, P. 1990: *Hinn fullkomni maður og frjáls vilji*. In Gangleri Autumn 1990, pp. 84–94. Reykjavík, Guðspekifélag Íslands.

XVIII,55: Then he knows me, learns what I am capable of and who I am because he loves me. He becomes one with my inner nature when he has acquired complete knowledge of me.

XVIII,56: Through my mercy, I allow him to swell in the eternal abode which will never pass away. He is always there, even though he continually engages in work because he seeks refuge with me.

XVIII,57: Whatever work you do, do it for me. Regard me as the highest. Trust your insight and keep me in mind constantly.

XVIII,58: You will overcome all difficulties through my mercy if you think constantly of me. But you will be lost if you do not obey my words through the love of self.

XVIII,59: If you trap yourself in self-comfort and think: "I will not fight," your plan will stand you to no avail. Your nature will drive you out into the battle.

XVIII,60: You are bound by the duty your nature has given birth to. That which in your ignorance you are not willing to do, you will have to do, whether it pleases you or not.

XVIII,61: The Lord himself dwells in the heart of every being. His illusion, Arjuna, keeps all beings in constant motion, never at rest.

XVIII,62: Flee to him, Arjuna! He will give you divine peace through his mercy, an eternal dwelling place.

XVIII,63: I have already taught you these things, which are more deeply concealed than all secrets. Ponder on them, and then act as you think best.

XVIII,64: Hear again my divine word, which contains the supreme secret hidden within it. You are dear to me. Therefore, I wish to teach you things which can help you.

XVIII,65: Fix your mind on me. Love me. Worship and praise me. You, too, shall come to me. Honestly, I say to you: You are dear to me.

XVIII,66: Leave everything. Seek me as the eternal refuge. Have no fear: I shall release you from all evil.

XVIII,67: However, you shall not teach this to any man who does not discipline himself and does not love or serve, nor to the man who speaks ill of me.

XVIII,68: But the man who teaches this supreme secret to the man who loves me has perfect love towards me. He will undoubtedly come to me.

XVIII,69: No man renders more acceptable service than he. And no man on earth will be dearer to me than he.

XVIII,70: And each man who reads this sacred conversation of ours with attention makes sacrifices of wisdom to me. This is my opinion.

XVIII,71: And the man who listens to it with sincere faith and without ill-will, even he, at the moment of his liberation, will come to the blessed worlds of the righteous.

XVIII,72: Have you, Arjuna, listened to all this with a whole and undivided mind? And has the error your ignorance caused now departed from you, Arjuna?

Then Arjuna said:

XVIII,73: My error has left me. You, Krishna, have shown me mercy so that I could find my way. I am now decided as to what is to be done. Doubt has departed. I shall do as you advise.

2.2 Travelling the Path

My interpretation of the path to perfection is advanced in four basic assertions. To know them and, simultaneously, to have them as one's guiding light is the same as following the way to Nirvana. The basic assertions are Dharma, the duty of man. The soul as the creator. The emotional body and its purification. The mental body and the work with thoughts.

Dharma, the duty of man: Dharma is the theory of duty in life and has been best expressed in the words: "Do your duty, without fear of the consequences." Each person's dharma is his duty in one particular incarnation and constitutes his path, laid out before he is born on earth. It cannot be changed after he is born, and the personality's free will does not affect it during that particular incarnation. The personality is the soul's tool during each incarnation. It is divided into three parts, and the soul forms it according to the nature and purpose of each incarnation. It is divided into the mental body, the emotional body, and the physical body, which is, in part, an etheric body.

The soul as the creator: When the personality becomes aware of its creator, the soul, and its role as the instrument of the soul in the three worlds, it makes every effort to take its role seriously. It decides to bow to the will of its creator. This submission consists of the state of reverting inwards to its origins. It is often easier to act as the Asian man and turn inwards to God in oneself - the soul - rather than as Western man tends to do, to seek God in the universe - the spirit - yet either path is the right one.^[3] If we look at man as a natural entity, i.e., spirit and substance (*Purusa* and *Prakriti*), we find this entity consists of three main components: Spirit, soul, and personality.

The highest component is the spirit, the Monad or Heavenly Father. The Sanskrit word *Purusa* is also commonly used. *Purusa* is, by nature, pure spirit and consists of three aspects: Will (the Father), Love-wisdom (the Son), and Active Intelligence (the Holy Spirit).

³ *Bhagavad Gita, XII.* Author unknown.

The next main component is the soul. It is a material phenomenon - a solar angel - which is summoned to help the spirit accumulate the experience it must gain to evolve in the expanses of the infinite. Like the spirit, the soul is composed of three aspects: The will (*Atma*), intuition (*Buddhi* (love/wisdom)), and the higher, abstract mind (the higher *Manas*). It is easy to imagine the soul in the same way as the personality can be imagined. It is in a physical (causal body), and its seat is the higher, abstract mind. The emotional body of the soul is the intuitional body (*Buddhi*), and its mental body is the *Atma*. Evolution aims to fill all compartments of the soul with experience so that the spirit can extract this experience and continue to evolve. And this happens. When the causal body is full of experience, it is sometimes said that the Temple of Solomon is complete, and the spirit can extract the knowledge of experience. When this happens, the causal body bursts, and the solar angel, which for countless ages has seen with the eyes of the personality and has accompanied its commander - the spirit - and carried out its will, returns to its home. The spirit and the personality remain in the form of complete knowledge of experience, i.e., the perfect man. This state of consciousness (for it is a state of consciousness) is named *Nirvana*.

The lowest of the main elements is personality. Its composition has been described above. It is an instrument to gain experience. Ultimately, the human entity is like the fishing industry. The spirit is like an operating company that sets a particular goal. The soul is the boat used in the fishing, while the personality is the fishing equipment. Experience is the catch from each fishing trip; sometimes, it is plentiful, sometimes rather poor. This illustration shows that the spirit, the soul, and the personality are all equally important in the whole scheme of things. Nothing is dispensable, and everything is equally important for overall progress.

The emotional body and its purification: The emotional body is the seat of our desires and longings. The aim is to train it and purify it so that it finally reflects only feelings of love. The steps in the purification process are inoffensiveness, goodwill, and love. Man has free will on the emotional plane. If this is used incorrectly, it creates karma, while if it is used correctly, it can liberate the soul from the shackles of cause and effect. The training and purification of the emotional body lie in understanding the composition and flow of the emotions and, after that, guiding them in the right direction.

The origin of our emotions is twofold: 1) Emotional influences and 2) self-created emotions. The influences in the former category take form outside the emotional body and are transmitted to it in various ways. They originate in four ways: 1a) In the plane of the soul, where those emotive influences form that control our dharma. It is also here that the influences originate, which give rise to feelings of love. 1b) The mental plane (the lower, concrete mind). This is where the emotive influences are found, which are always present until the third level of initiation is attained. 1c) The physical plane. This is the scene of physical and emotional stimuli we perceive through the physical body's senses. 1d) External thought-forms. These are thought forms clothed in astral matter. We and our fellow men have created them through the centuries and go under the name of *The Great Illusion*.

Self-created emotions are emotions that are formed within the emotional body. These emotions can be divided into three groups: 2a) Karma-creating emotions, which are not in conformity with our dharma; 2b) Neutral emotions, which conform with our dharma; and 2c)

Karma-destroying emotions, which conform with our dharma, with service to the whole as our guideline.

The mental body and thoughts: The mental body (the lower, concrete mind) is the dwelling place of our thoughts. As with the emotional body, the aim is to train it and develop it until it finally reflects the aim and purpose of the soul. Man's free will also operates on the mental plane, the objective of this being to gain control of our thoughts so that they liberate us from the shackles of karma. Here, too, we must understand the origins and the progression of the contents of our minds and then guide our thoughts in the right direction.

As with the emotions, our thoughts have two origins. These are: 1) Thought-creating influences and 2) self-created thoughts. The influences in the first category originate outside the lower, concrete mind and reach it in various ways. They have four origins: 1a) The plane of the soul. This involves the influence of the soul on the lower, concrete mind. All inner teaching and the soul's control of the personality (our dharma) originate in this group of influences. 1b) The emotional plane. Here is to be found the origin of the thought-creating influences, constantly present until the second level of initiation is attained. 1c) The physical plane, or those influences we perceive with the physical body's senses. 1d) External thought-forms. These are thought forms the lower, concrete mind absorbs from the environment. They are thought forms generated by our fellow men and thoughts that we have generated and are constantly circulating (*The Great Illusion*).

Self-created thoughts can be traced to the lower, concrete mind. They can be divided into three groups: 2a) Karma-creating thoughts, which are not in conformity with our dharma 2b) Neutral thoughts, which conform with our dharma; and 2c) Karma-destroying thoughts, which conform with our dharma, with service to the whole as our guideline. The group of self-created thoughts constitutes our free will and is the basis of the law of cause and effect.

As stated above, our dharma lasts for one particular incarnation (e.g., the present one) and is laid down on the physical plane before we set out. This means, in other words, that there is no free will on the physical plane. To achieve a correspondence between the individual's thoughts and emotions and the events that happen on the physical plane, thought forms, clothed in astral matter, originating from the plane of the soul, are projected into the mental body. The correspondence must be total for the personality to function as a whole.

An example by way of explanation: An individual murders his fellow man. Firstly, this event is determined on the plane of the soul before the personality is made incarnate. Secondly, at the right moment, the soul sends a thought form, clothed in astral matter, into the mental body (which also influences the emotional body) so that there will be complete harmony throughout the personality concerning the deed. We must remember that all experience must be acquired in the three worlds and that morality and moral notions are human constructs subject to cultural considerations and regional cultures. The question is not: Why did we commit murder, but how do we react to our actions? This is the basis of, and also the key to, karma.

2.3 Correspondence in the Bhagavad Gita

In this section, I compare the four basic assertions with some verses from Section XVIII of the *Bhagavad Gita* to demonstrate the correspondence between the doctrine of the *Bhagavad Gita* and the assertions.

Concerning dharma, man's duty:

XVIII,59: If you trap yourself in self-comfort and think: "I will not fight," your plan will stand you to no avail. Your nature will drive you out into the battle.

XVIII,60: You are bound by the duty your nature has given birth to. That which in your ignorance you are not willing to do, you will have to do, whether it pleases you or not.

Each individual's dharma is laid out before the personality (the physical body) is born. Man's free will on the physical plane does not influence the events in that particular incarnation.

Concerning the connection of the soul:

XVIII,65: Fix your mind on me. Love me. Worship and praise me. You, too, shall come to me. Honestly, I say to you: You are dear to me.

XVIII,57: Whatever work you do, do it for me. Regard me as the highest. Trust your insight and keep me in mind constantly.

No fundamental distinction is drawn between looking towards God in universal space or towards God within oneself. They are both the same. These verses speak of the perfect contact between the soul and the personality, or between God and man, as the precondition for inner development.

Concerning the emotional body and its purification, and the mental body and thoughts:

XVIII,51: He has purified his mind and attained self-control with constancy of mind. He has turned his back on sounds and other objects of the senses and has abandoned passions and evil.

XVIII,53: He is free of all self-love, the force of passion, excess, desires, and hostility, and regards himself as deserving nothing. He has already acquired peace of mind and achieved union with the Eternal.

The purification of the emotional and mental bodies is the precondition for entry into Nirvana. Our free will, both in our emotional and mental bodies, is the force we must apply in the direction of progress.

2.4 Conclusion

Each individual who travels his course on the path of return faces the urgent question of what he can do to become united with the divinity and, simultaneously, be of the maximum possible use to the whole. The answer given by the *Bhagavad Gita* is the answer given by each soul to its instrument, the personality: "Believe in me and trust. Do your duty in life and follow the path with the right feelings and thoughts as your guide."

Chapter 3: Trust Two Things in this World

Let two things share the highest place
And trust in them alone:
God in universal space
And God within yourself. ^[4]

Arjuna spoke:

XII,1: Which are the finer practitioners of yoga - those who have achieved peace of mind, who love you and worship you, or those who immerse themselves in meditation on the eternal and unmanifested? ^[5]

This chapter intends to examine the two paths of bhakti yoga to perfection. One is Western man's path, i.e., faith in God in universal space. The other is followed by Asian man, i.e., faith in God within oneself. When Arjuna stands before Krishna on the battlefield of *Kurukshetra*, he asks this urgent question: "Which is better, faith in God in universal space or faith in God within me?" Krishna represents the divinity's loving part or each aspirant's soul. His reply to Arjuna forms Section XII of the *Bhagavad Gita*, which deals with love.

3.1 The Yoga of Love. Bhagavad Gita, Section XII

Then the glorious lord spoke:

XII,2: The finest practitioners of yoga, in my consideration, are those who have their whole mind fixed on me, who immerse themselves in meditation on me, who love me steadfastly, and who have unshakeable faith.

XII,3-4: They also come to me who keep their senses under control, who are constant and steadfast, who are concerned about the well-being of all and who constantly worship the immutable, the ineffable, the unmanifested, the ever-near, the inscrutable; Him who is eternally constant and steadfast.

XII,5: Those who set their minds on the unmanifested have a far more challenging task. It is a difficult goal for those who live in earthly bodies.

4 Thorsteinsson, S. 1958: *Ljóðmæli*. Reykjavík: Leiftur. (From *Lífshvöt*, pp. 90-93).

Trúðu á tvennt í heimi,
Tign sem hæsta ber,
Guð í alhemsgeimi,
Guð í sjálfum þér.

5 *Bhagavad Gita. XII*, Author unknown.

Here, Krishna (the soul) has answered the question posed by Arjuna (the personality). Both paths are correct. However, there are more significant difficulties for the man who fixes his mind on God in universal space (the spirit) yet attains his goal. Some explanation is necessary to understand this better. The human entity consists of three aspects: spirit - soul - and personality. Spirit (*Purusha*) is the immutable, the unmanifested, the ever-near, the inscrutable, and the eternally constant. It is everything, yet at the same time, a part of everything. It is the Heavenly Father, yet also a cell in the body of the Heavenly Father. It is the will. The spirit's journey - without beginning or end - summons a solar angel (the soul) to assist it. The solar angel is a material phenomenon that serves the spirit for a particular period. If it can be put so crudely, this period is the human entity, i.e., during which the spirit must collect the properties we name "experience." It is the period the spirit takes to compose the *Divine Life-Symphony*, first the tonic, then the major third, then the fifth. Then, the leading note is found, and the *Divine Seventh* is an accomplished fact. The personality, by contrast, is the instrument that the soul creates in the resonance of the sacred word to catch the tones to create the Divine Life-Symphony, one for each incarnation or personality.

Krishna (the soul) says: "Take only one step at a time." First, the personality must believe in the soul - the next step up on the scale - and become one with it. This unification takes place in a condition of complete faith, submission, and conviction on the part of the personality of the existence of its higher part - the soul. The linking of the personality and the spirit, the second step on the scale, takes place at the soul's instigation when it has taught the personality to "walk." This linking begins with the third level of initiation and naturally takes place with the support and assistance of the soul. At the fourth level of initiation, the soul completes its task; i.e., it has assembled all the tones of the Divine Life-Symphony and taught the personality to "walk." When this is complete, the solar angel returns to its abode, and the personality, in the form of complete knowledge of experience, soars to the embrace of its Father in Heaven - the spirit. Then, this part of the spirit's journey is completed. The fifth level of initiation has been achieved, and it prepares to continue its journey through the vast expanses of the universe.

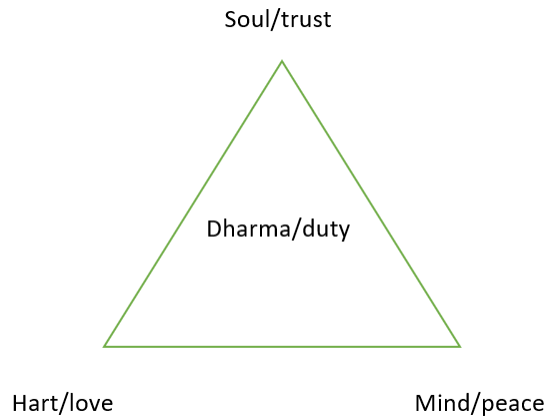
XII,6-7: But I shall soon rise from the sea of death and reincarnation those who worship me, regard me as the supreme, immerse themselves in devoted meditation on me, having freed their minds of the confinements of action.

XII,8: Fix your mind on me alone. Direct your love and attention to me; you will live forever in me.

The personality's creator - the soul - instructs it to behave: "Because I created you for a particular purpose and you are a part of me, you will live forever in me if you keep me constantly in your mind and heart. When your certainty and your will have merged with mine, we shall be unified as a single being - as we are. Your difficulty is fourfold, and you must realize this. The four aspects are as follows: You are an incarnated soul, and you must submit to an understanding of this. You carry out a particular duty in life, which I know thoroughly and have laid down for you in every detail. This is your dharma and forms a part of the collection of experience for our Father in Heaven. Accept your duty and live according to it. If you accept your dharma, let love reign in your heart and peace in your mind. To make this easier for you, I shall teach you an invocation to me. It runs as follows:

My pathway is laid out before me.
I keep peace in my mind and love in my heart;
a soul am I, soaring on wings to the heights.

"Repeat this invocation frequently, and I shall always stand by your side. You will remember it far better if you visualize it in this way:



In this way, we two become one."

XII,9: But if you are unable to think constantly of me, then practice yoga, Arjuna, and strive to come to me in that way.

XII,10: If you cannot practice yoga, make it your supreme goal to work as if you were working for me. In this way, you will achieve perfection.

XII,11: And if you are not capable even of this, then seek refuge in my loving activity. Renounce the fruit of your actions and maintain control over yourself.

XII,12: Knowledge is better than practice, but meditation is considered superior to knowledge. But renunciation of the fruits of action is even higher than meditation. Such renunciation brings immediate peace.

XII,13-14: He loves me and is beloved to me who bears no ill-will to any being, is loving and merciful, does not fix his mind on earthly things, is free of all selfishness, is constant in happiness or torment, tolerates the actions of others against him, is always glad and light of heart, is calm-minded, has self-control, is sincere and has devoted all his mind, love, and wisdom to me.

XII,15: Also dear to me is he whom no one fears, who himself fears no one and has rejected all expectation, annoyance, anxiety, and fear.

XII,16: He loves me and is beloved to me. He does not long for this world's goods, is pure-hearted, without anxiety, without worries, and has rejected the fruits of his actions.

XII,17: He too is dear to me, neither attracted to nor repelled by things and covets nothing, takes no notice of favors or opposition, and is filled with love towards me.

XII,18-19: He loves me and is beloved to me who behaves the same way to friend and enemy, is constant, whether he encounters honor or insults, cold or heat, torment or delight, is free of all attachments, accepts praise and blame in the same way, is silent, accepts anything that comes to him, has no fixed abode and is constant in purpose.

XII,20: But dearest to me of all are those who live according to this law of immortality, which I have explained to you, are faithful and regard me as the supreme.

3.2 Conclusion

Just as a child learning to walk takes one step at a time, it is easier for the *bhakti* yogi to turn directly to his creator - the soul - with worship and devotion. When a *bhakti* yogi learns to "walk" with the aid of his soul, it takes him to meet his Father in Heaven - the spirit, where he stays forever afterward.

Chapter 4. Occult Creation – The Way of an Accepted Disciple

"In the beginning was the Word, and the Word was with God, and that Word was God. The same was in the beginning with God. All things were made by it, and without it was made, nothing that was made. In it was life, and the life was the light of men."^[6]

This chapter aims to throw light on how an accepted disciple carries out occult creation.

4.1 What is Occult Creation?

Occult creation by the personality on the physical plane is its answer to the attempts of the soul and the soul group to make it work with them on a particular plan before the personality comes into existence. This creation is simply the personality's positive response to the soul's question concerning collaboration. Thus, occult creation can only occur under the direction of the soul and on the plane of the soul. The personality's positive response, i.e., the creation process, is merging two rays to form a specific tone in sounding the sacred word.

4.2 How does Occult Creation Take Place?

When a man's soul has come far enough along the path of return to be capable of being used as an instrument of higher powers, it is usually admitted to a group of pupils of a particular Adept. Admission to such a group confers certain privileges but also specific duties. On entering the group, the pupil becomes what is known in occultism as an accepted disciple. The pupil's responsibilities (discipline) consist of participating in the group's work on the tasks in which it is engaged. Such pupils receive many privileges, including the power of occult creation. The pupils in the group are souls, which may be incarnate or non-incarnate. Contact takes place in the consciousness of the pupils, and their work is carried out mainly on the mental plane. The pupil is granted the power of occult creation for one purpose: to use it to advance the group's program.

The prerequisites for occult creation are the demands that are set as conditions for admission to the Adept's group of disciples. It is easy to imagine the premises in the form of a triangle. At the apex, we place the soul, the mind at the right-hand corner, and the heart at the left-hand corner.

⁶ **The Geneva Bible. A Facsimile of the 1606 Edition. The Gospel According to John. Ch. 1, vv. 1-4, p. 1037.** London, England: Robert Barker. (<https://archive.org/details/ost-english-bible00lond/page/n5>).

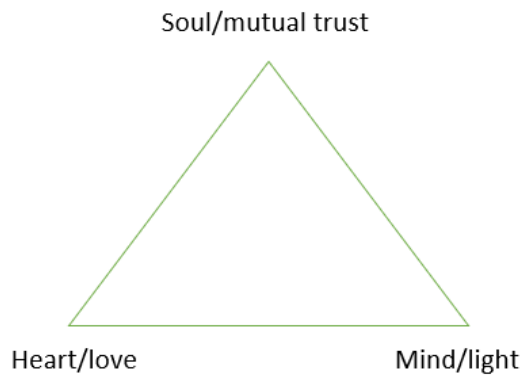


Figure 4.1: The connection between soul and personality

We can also view this on a higher plane, in which case we see the same triangle as follows:

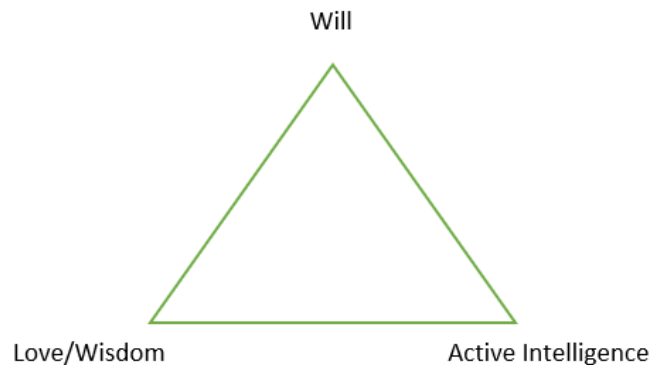


Figure 4.2: The condition of the soul

This triangle illustrates the condition of the soul, while the other one above demonstrates the connection between the soul and the personality. Firstly, the contact between the soul and the personality must be such that it can be sure of the soul's will and obey its commands unconditionally. This often involves suffering and loneliness for the personality. However, this state of affairs soon disappears when the disciple realizes he is never alone. Secondly, the heart must reflect the love/wisdom of the soul. The emotional body (in occult terms, the condition of the water) must be as calm as a woodland pond where there is no movement and all selfishness has been left behind. Thirdly, the mind must be pure, and complete peace must reign. It must be the lantern of the soul which illuminates God's plan.

The execution of occult creation is a complex process that demands the concentration of the entire personality. It can be divided into six stages:

Stage one: The pupil adopts a particular position for meditation. He calms his physical body and brings his emotional body to equilibrium. He keeps his mental body wide awake and prepares for the mental work ahead.

Stage two: The pupil makes contact with the forces of his soul through the *Disciple's Invocation*, which runs as follows:

My pathway is laid out before me.
I keep peace in my mind and love in my heart;
a soul am I, soaring on wings to the heights.

The *Disciple's Invocation* draws attention to four points the pupil must bear in mind: 1. The pupil is an incarnate soul and must be governed entirely by this awareness. 2. The pupil carries out a particular duty in life, which the soul lays down before the physical body is created. This life duty is usually called *dharma*. 3. Only love is present in the emotional body. 4. Complete peace reigns in the mental body, illuminated by spiritual light. This can be represented as a triangle:

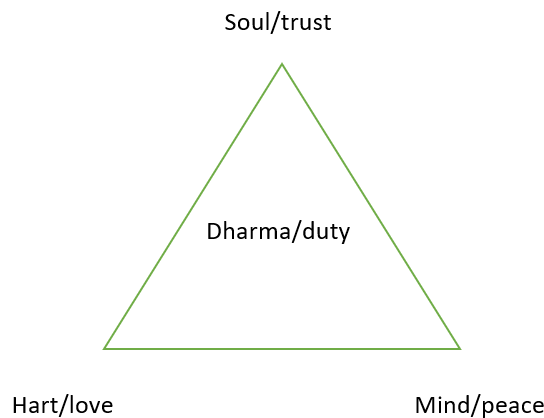


Figure 4.3: The thoughtforms of the disciple while reciting the Disciple's Invocation

It is sufficient to make contact with the forces of the soul because the soul, on its plane, will see to all other internal connections.

Third stage: The pupil generates a clear thought form of the part of the plan revealed to him. These thought forms must be kept clear whether the pupil calls them forth as stationary images or sequences of events.

For a highly trained disciple with a strong soul connection, the process's first, second, and third stages merge into a single whole. He calls forth his thought form of the plan without needing to connect himself with his soul (because he is in constant conscious contact with it). He does not need to use any particular meditation position.

Fourth stage: Inhaling. The pupil draws to himself the forces of his soul, bringing his meditation into harmony with his soul's meditation.

Fifth stage: The pupil holds his breath. All his perception is concentrated in his head. His thought forms (of his part of the plan) are kept steady.

Sixth stage: Exhaling. The disciple breathes out the plan. At this stage, his will is the most potent force. As he breathes out, the disciple transfers the plan from his mind to his brain, the physical body's receptor. In this way, the disciple has succeeded not only in activating the two lower corners of the "soul triangle," i.e., love/wisdom and active intelligence, but

also the apex, the soul's (and at the same time the personality's) will, to his advantage and that of the plan. The personality has accepted the soul's collaboration offer in the three worlds.

4.3 The Mysteries of the Sounding

The mystery is contained in the sixth stage of occult creation, exhalation. The riddle's solution consists of correctly answering the questions: What is sounded during exhaling? And, How does the sounding take place, i.e., what is the pitch and duration of the sound?

The answer to the first question is simple. In exhaling, the sacred word OM is used.

The answer to the second question is: The merging of the personality and the soul is the combination of two rays to form a tone. The pitch of the tone is determined by the ray of the individual's soul and personality. The disciple finds out what soul and personality ray he is located on. Because the ray of his personality is the sub-ray of the ray of his soul, the solution is to locate the soul ray and then the personality ray within it. Further information on these points can be found in sections *Numbers and Colors* (section 4.4) and *Tones and Colors* (section 4.5). The duration of the tone is the length of the disciple's exhalation.

4.4 Numbers and Colors

In this section, I take the first step towards explaining how tones and colors are mutually related. I begin by describing the relationship between numbers and colors since the relationship between tones and colors is mathematical.

Our number system - the decimal or base 10-number system - is so named because of its structure, which employs ten numerical symbols: 0,1,2,3,4,5,6,7,8 and 9. The system's origin can be traced to using the fingers to aid in counting. Later, the decimal system became officially adopted, and it is now an essential part of the everyday world for most people. As is common knowledge, all conceivable numerical entities can be obtained using combinations of these ten symbols.

However, the decimal system is not the only universally valid number system that can treat numerical quantities. Number systems using fewer or more than ten symbols can also be used. An example is the "computer language" computers use, i.e., the binary system. This system is built up using only the symbols 0 and 1. By using different combinations of these two numerical elements, we are able, just as in the decimal system, to obtain all conceivable numerical entities.

In the same way, it is possible to use a number system based on seven numerical symbols: 0,1,2,3,4,5 and 6. This is the base 7-number system. In the base 7-number system, just as in the other two mentioned above, the numerals can be arranged in any order, so this system is not inferior to the others. The only difference between it and the base 10-number system

is that the number of symbols is reduced from ten to seven. The base is no longer the fingers of two hands but the number seven, the number of rays in our solar system.

The mathematical properties of the base 7-number system are the same as those of the base 10-number system. The same complex calculations, including addition, subtraction, multiplication, and division, can be carried out in both systems. For example, the number 9 in the base 10-number system corresponds to the number 12 in the base 7-number system (this would be written 12_{VII} and read as one two). Similarly, the decimal number 27 corresponds to 36_{VII} . If the numbers 25_{VII} and 34_{VII} are added, the result is 62_{VII} . Similarly, if 13_{VII} is subtracted from 66_{VII} , the answer is 53_{VII} , and the product of 32_{VII} and 24_{VII} is 1131_{VII} .

The seven rays formed at the solar system's creation are reflected in the colors of the rainbow. When a ray of sunlight is refracted in a drop of water, it reveals the spectrum of white light, i.e., the seven rays: violet, indigo, blue, green, yellow, orange, and red.

Just as musical tones are based on different wavelengths, light colors depend on different wavelengths. Visible light lies between 370nm (violet) and 700nm (red; $1\text{nm} = 0.0000001\text{cm}$). Violet light covers 370nm - 425nm; blue from 425nm - 500nm; green from 500nm - 570nm; yellow from 570nm - 590nm; orange from 590nm - 620nm, and red from 620nm - 700nm. The light of the indigo ray is dark blue and, therefore, has a wavelength in the range of 425nm - 450nm. This demonstrates that the colors of the spectrum are arranged in a particular order according to their wavelengths, the order being violet, indigo, blue, green, yellow, orange, and red.

The base 7-number system can correspond to the spectrum's colors: Violet = 0, indigo = 1, blue = 2, green = 3, yellow = 4, orange = 5, and red = 6. As stated above, beginning the order on violet is natural since it is the shortest wavelength of white light.

According to this scheme, we can map the colors onto the numbers of the base 7-number system mentioned above as follows: The number 12_{VII} = (one, two - indigo, blue), 36_{VII} = (three, six - green, red), 25_{VII} = (two, five - blue, orange), 34_{VII} = (three, four - green, yellow) 62_{VII} (six, two - red, blue) 13_{VII} = (one, three - indigo, green), 66_{VII} = (six, six - red, red), 53_{VII} = (five, three - orange, green), 32_{VII} = (three, two - green, blue) and 24_{VII} = (two, four - blue, yellow) etc.

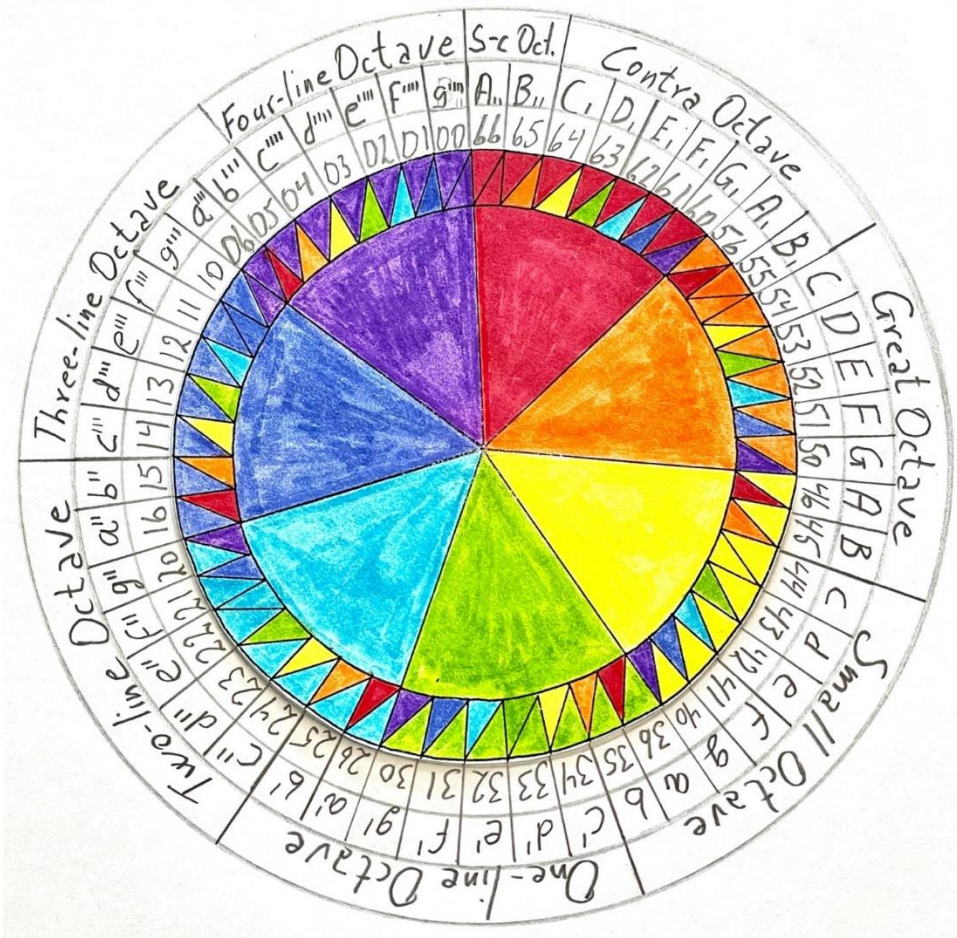
4.5 Tones and Colors

In this section, I demonstrate the correspondence between tones and colors. The mathematics used is the base 7-number system. The colors used are the seven colors of the spectrum of light, and the sound used is forty-nine tones of the seven octaves of the scale. They correspond to the notes of the scale of C-major, ranging from A,, of the sub contra octave to g'''' of the fore-line octave.

By the order of colors and numbers, we connect the violet color with the four-line octave, the indigo color with the three-line octave, and so on, with the red color corresponding to the contra octave. The system is, therefore, as follows: Violet = 0 = the four-line octave, indigo = 1 = the three-line octave, blue = 2 = the two-line octave, green = 3 = the one-line

octave, yellow = 4 = the small octave, orange = 5 = the great octave, red = 6 = the contra octave. Similarly, the tones within each octave are of the following order: c, d, e, f, g, a, and b. In our combination, it goes as follows: a = red = 6, b = orange = 5, c = yellow = 4, d = green = 3, e = blue = 2, f = indigo = 1, and g = violet = 0 (note the shift in the order of colors, tones, and octaves). Each tone is composed of two of the seven colors or two numbers. For example, let us take the tone f' in the one-line octave. In our system, we can write it with the numbers 31_{vii} (three, one) or as colors; green, indigo. In the same way, the tone c''' in the three-line octave can be written 14_{vii} (one, four) or as colors; indigo, yellow.

Table 4.1: The combination of the Tones, the Colors, and the Numbers in the combination described above.



Earlier in this chapter, mention was made of determining the correct pitch and duration for sounding the sacred word *OM*. It was stated that the disciple had to locate both his soul ray and personality ray, combine them, and derive from them an entity, i.e., a tone.

In the light of what is stated above, this should be a simple matter. It must be noted that the disciple himself must determine his ray before anything else can be attempted. Let us say, for example, that the disciple believes he knows his soul- and personality ray. He believes that the soul ray is the blue ray and his personality ray is the red ray. The remainder is now simple. First, he determines the blue octave and then the red note within the blue octave.

The result in this case is $26_{VII} = \text{blue, red}$. He has now arrived at the tone a' in the one-line octave (440Hz). This is the note or tone which the disciple is to use.

4.6 An Example of Occult Creation

The following section is an example from my own experience. It shows the methods used in creation by sound and demonstrates clearly how the will aspect of the soul is activated.

We begin where I have been allocated part of my group's plan. The plan has advanced to the point where this knowledge is rooted firmly in the personality's mental and emotional body. As a soul, I only have a choice as regards how the plan is carried out since the fact of it carrying out has already been decided. In terms of personality, I, by contrast, have no choice in the plan. If it can be called a choice, my only choice is to accept my soul's instructions regarding the collaboration. My agreement is given through my execution of creation by sound. The knowledge which I have acquired regarding my plan within the group consists of four parts:

1. To demonstrate that the science of numbers is the science of color.
2. To demonstrate that tones and colors, in certain combinations, can promote healing of the diseases and disorders of the personality.
3. To lay the foundations of New Age Medicine;
 - a) By introducing a new means of classifying diseases, expressed in numbers, which shows which color is best suited for healing.
 - b) By composing music best suited to cure certain diseases.
4. To write a work describing my service in one lifetime.

I begin to organize and prepare myself for the work. As a personality, I try to appoint a time for these four parts to happen, but this is an illusion since time is relative, and my soul has previously laid out the plan on inner planes. All my preparatory work (which comprises the first level of meditation) has only one goal: the internal connection of my personality and its connection with my soul. As an example of creation by sound, let us take the first part of the third point of my plan, which is to lay the foundations of New Age Medicine. My role is to make known the knowledge that has filtered into my mental body.

Stage 1: I meditate on the presentation of this material. During the previous years, I have gained knowledge in my mental body about the new classification of diseases (see hafstein.org). I found the solution and generated a clear thought form for my classification system. At this stage, I am connected with the forces of my soul since the knowledge of the project is located there. The information comes from my soul when my personality "finds a solution" to the matter. This emphasizes the necessity of beginning the work with a strong connection between personality and soul.

Stage 2: I summon the forces of my soul to myself as I recite *The Disciple's Invocation*. I inhale, so I bring the meditation of my personality into harmony with the meditation of my soul.

Stage 3: When inhalation is complete, and I am holding my breath steadily, I project the plan onto the "walls" of my mental body to be displayed in my mind. I use all my energy to keep the thought form steady, and at the same time, I move it towards the center of my forehead, the third eye, the seat of the soul. The center becomes a "sea of fire." I feel a sensation in the center like a hot flame burning.

Stage 4: I keep the thought form steady during the entire exhalation, never deviating from it. At the same time, I sound my tone, both at the correct pitch and for the correct duration. An immense effort is needed to execute this.

In this way, I have sent my plan into my physical brain (the physical world) - the world of the form, where it waits to be carried out. The will aspect of the soul ensures that the execution happens at the right time.

4.7 Conclusion

In this section, I discuss three subjects:

Firstly, I wish to briefly discuss the difference between "ordinary" and occult creations. The difference between these two forms of product is, in itself, not very significant. The difference is that in occult creation, the personality takes part in the creative process, from the first meditation to the final execution on the physical plane. It is also part of God's Plan.

Secondly, the link between the soul and the personality is yoga. Yoga has been taught to aspirants and disciples in one form or another through the ages. In addition to this, a large number of works have been written about it. Yoga aims to teach the pupil to live in the here and now. Living in the here and now reconciles with our dharma and free will. Heart and mind unite in a single channel in the individual's life. He realizes that the soul is in control of the course taken. On the other hand, the soul must lay the path following the success of our mind and heart or our free will in our former lives on earth.

Thirdly, functioning as a soul is Service (Occult creation). The aim is to teach the pupil to take part in the future. Service is the method of occult creation. It is a new teaching subject within occultism introduced in a general reader's work. This subject has always been taught as part of occultism. But only to initiates, who are bound by an oath of silence.

However, since time immemorial, teachers of the occult sciences have prioritized making us aware of the soul's aspects, *Active Intelligence*, and *Love/Wisdom*. The disciple Jesu of Nazareth made us aware of the soul aspect of *Love/Wisdom* more than two thousand years ago.

With the entry of the seventh ray and the Age of Aquarius, the World Teacher has attached great importance to making known the *Will* aspect of the soul and its use. The publication of the method of occult creation in a work intended for the general reader is a step in this direction.

Through this innovation, we can hope that God's plan will become more transparent and more people will take a conscious part in it. It means we can expect that the aim and the will of all disciples will become better defined and that the "precipitation" from God's mind will be condensed.