The GOOD, the BEAUTIFUL and the TRUE

**By**

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 The Tibetan Master, Djwal Kuhl, worked through his amanuensis, Alice A. Bailey, using mental telepathy. Together they wrote about eighteen books. Their book "Esoteric Healing"1 is most interesting. He states in that book that disease is fundamentally psychological in nature. There are, however, diseases which are inherent in the resistance of the dense physical body, (and not only the subtler bodies) to the impact of the higher energies, or which are inherent in the planetary substance or matter of the Earth itself. The physical body is constructed of such matter. The fourth Law of the "Fundamental Laws of Healing" states that:

  **"Disease, both physical and psychological, has its roots in the GOOD,**

 **the BEAUTIFUL and the TRUE. This is but a distorted reflection of**

 **divine possibilities."**

 This sounds impossible on first reading, but a careful study will reveal its essential truthfulness. What is the good?2 Is it not the expression of the will-to-good? Does not and should not this will-to-good work out on the physical plane in what we call goodwill among men? Is it not possible that the soul, seeking constantly (on its own plane) to conform to the divine Plan which implements the divine will-to-good, endeavors to impel its threefold expression: the personality, to express goodwill--doing this at the right stage of evolutionary unfoldment and when it is active and functioning? Yet because of the resistance of the form nature, (the personality) as yet inadequate to the desired divine expression, friction is immediately set up and disease eventuates. I think that even a brief consideration of the above questions will demonstrate to you how probable it is that the soul's inclination to "the good" can bring about resistance upon the physical plane so that the turmoil thus engendered in the consciousness of man can and does produce disease. This type of disease is responsible for many of the difficulties of advanced people, aspirants and disciples. This "friction" produces then a secondary reaction and leads to those psychological conditions to which we give the name "depression, an inferiority complex, and the sense of failure." this particular source of disease, "the Good," is one that primarily affects the mental types.

 As to the BEAUTIFUL: Here you have a word qualifying the desire of all men for what they consider a desirable objective for their life pattern and that for which they choose to struggle. The beautiful, from the angle of a divine aspect, concerns the QUALITY of life. Life is the energy in expression of the divine will-to-good; quality is the energy in expression of the SOUL, and this energy works at this time predominantly through the desire life and the determination of all men at every stage in evolution to possess, own and enjoy that which they regard as the beautiful. A definition of "the beautiful" and the range of man's desires are widely different and dependent upon the point in evolution. It is all dependent, however, upon the outlook on life of the one who is desiring and the place where he stands upon the ladder of evolution. The inability of man to achieve at any time what he considers "the beautiful" determines his predisposition to disease, based upon the internal friction thus produced. At the present point in racial development, the majority of people are swept into diseased conditions as a result of the friction brought about by their striving after "the beautiful"--a striving enforced as an evolutionary urge because they are souls and under the influence of the quality of the second divine aspect: the Soul.

 As to the TRUE: It has been said that the true or the truth is that much of the divine expression as any man can demonstrate at his particular point in evolution and at any given stage in his incarnated history. This expression of the truth presupposes that behind what he does manage to express there is much that he is unable to manifest; of this his soul remains persistently aware. This inability to live up to the highest ideal of which the man--at his particular level--is aware and can conceive, in his clearest and best moments, produces inevitably a point of friction, even if the man remains unaware of it. One of the major manifestations of this particular friction and the diseased condition which it brings about is rheumatism. This is widespread today and has been for centuries. From the medical standpoint there is no attributable cause for it, though there are many speculations and conclusions among the orthodox. It affects primarily the bony structure and is in reality the result of the inability of the soul to produce an expression of "the true" within the human being, the instrument of the soul. The human being, in his turn, no matter how low his position on the ladder of evolution, is conscious ever of the unattainable. He is constantly aware of an urge to betterment. These urges are not related to the expression of the will-to-good or to "the beautiful" (though he may be conscious of them also to a greater or less degree), but they are definitely related to the expression of something closer to the man's ideal as he sees it, and upon the physical plane. Friction, therefore, takes place and disease of some kind follows.

 It is interesting to note that this inability to express "the true" or to "be the Truth" is the real cause of death among those who have not yet taken the first major initiation3. The soul tires of the frictional response of its instrument and determines to end the experiment of that particular incarnation. Death, therefore, supervenes as a result of the friction engendered.

 The 'good' controls the man, via the center4 (chakra) known as the 'head center.' The friction engendered is due to the inactivity of the center at the base of the spine. This center controls the expression of the first divine aspect in a human being by its interplay with the head centre. This interplay only takes place with the individual has reached the stage of disciple or initiate.

 The 'beautiful' controls, via the center (chakra) known as the 'heart center'. Friction is brought about by the failure of the solar plexus center to respond. A condition of friction is therefore set up. The ending of this condition and the evocation of the right response from the solar plexus come when the forces of the solar plexus center are raised and blended with the energy of the heart center.

 The 'true', as an expression of the divine, finds its point of centralization in the throat center. The failure of the personality to respond, and its inability to express the true, is to be seen in the relation of the sacral (sex) center to the throat center. This relation, when lacking, produces friction. There will be no real expression of "the true" until the forces of the creative center below the diaphragm are raised to the creative center of the throat. This is when the individual becomes creative mentally, as a composer, writer, author, etc. Then "the Word," which is man essentially, "will be made flesh" and a true expression of the soul upon the physical plane will be seen.

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References:

1Bailey, Alice A. Esoteric Healing, Lucis Publishing co. 1953, p. 565

2Ibid, pp 566-569.

3Ibid, p. 683 Initiation brings insights, and spiritual development.

4Ibid, p.141 There are to be found in the etheric body seven centers as focal points of reception and of distribution. They are the recipients of seven types of energy, and they distribute these seven energies through the entire little human system.