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SONGS OF KABIR

Translation by Rabindranath Tagore

Between the poles of the conscious and the unconscious,
there the mind has made a swing;
Thereon hang all beings and all worlds, and that swing
never ceases its sway.

Millions of beings are there, the sun and the moon in their
courses are there;

Millions of ages pass, and the swing goes on.

All swing! the sky and the earth and the air and the water;
and the Lord Himself taking form;
And the sight of this has made Kabir a servant.

O servant, where dost thou seek Me!

Lo! I am beside thee.

I am neither in Kaaba nor in Kailoshi;

I am neither in Temple nor in Mosque;

Neither am I in rites and ceremonies,

Nor in Yoga and renunciation.

If thou art a true seeker, thou shalt at once see Me;

Thou shalt meet Me in a movement of Time.

Kabir says, O Sadhu! "God is the breath of all breath."

How could the love between Thee and me sever?

As the leaf of the lotus abides on the water;

So Thou art my Lord, and I am Thy servant.

As the night bird Chaker gazes all night at the moon

So Thou art my Lord, and I am Thy servant.

From the beginning until the ending of Time,

There is love between Thee and me;

And how shall such love be extinguished?

Kabir says: "As the river enters into the ocean,

So my heart touches Thee."

 OCCULT RETICENCE

"To Know, to Will, to Dare and to be Silent."

It might be of value briefly to enumerate some of the reasons why secrecy is enjoined upon all Initiates, and why therefore all disciples have to cultivate the quality of silence, preparatory to learning the nature of "Occult Reticence."

It is at this time very necessary for the balancing faculty of silence to be emphasized. But to enjoin silence is, in these days of lower manasic development, of little use and but serves to give opportunity for the hearers of the injunction to believe either that the silence veils ignorance or is but the imposition of an arbitrary command. Hence my purpose somewhat to elucidate the problem and to show why it is necessary that those who are affiliated with the Hierarchy,—either as aspirants or pledged Initiates—should develop this occult restraint.

1. It is little realised by the unobservant or uninitiated thinker what is the effect of the spoken word, and what the effect of the attractive power of speech. As a man speaks he magnetically attracts substance in his immediate aura and he affects (whether he wills to do so or not) responsive life units in the bodies, subtle or dense, of his fellow men. When therefore he announces to the listening pupils that he is an Initiate or a disciple, doing so with positive assertion and thereby attracting attention to his personality, he inevitably works upon the negative, atomic aspects in his own bodies, and upon the responsive negative lives or aspects in those of his brothers. His words are not in line with the occult "I am THAT" which produces identification with the central group life and therefore with the central spark of positive force in all the group units but the statement, *being a personality claim*, has its reaction upon the personalities of all his brothers, working through the negative aspect. It is the imposition (oft unconsciously) of his force or will-power upon theirs and the effects of such imposition cannot fail in achieving dire results. It stimulates that which is undesirable, and develops negative responsive reactions, such as devotion to and willingness to be guided by the speaker or the enunciator of personal hierarchical standing, or else it repulses, thus causing separation, and separation engenders hatred and strife.

It is for this reason amongst others that disciples are taught both to belittle their personality standing whilst exalting the nature of the Inner God which is identical in all men, and to refrain from speech unless it serves *group* purpose. Group purposes are best served by the stimulating of the highest aspect in every man.

How is it then that the Masters have let it be known that They are Adepts?

Though the Masters have allowed to be known (*through Their disciples*) Their service, knowledge and power to help and that They have transcended the three worlds of human endeavour, I would have you

note that such *admissions as They have made through word or letter have been made to Their pledged disciples on whom rests the karma of passing the information to the general public.* And on their shoulders lies the responsibility of working out either the good or evil results. It is a fact in occult development that the nearer a disciple is to the Master and to the goal, the more reticent he is and the less he seeks to attract attention to the Master (as an individual) *or to himself as an agent for that Master.* The work to be done can be more easily accomplished where there are less thought-forms to be transmuted.

Are we then not to pass on information about the Masters to the general public?

It is necessary for the public to be informed as to the nature and work of the Masters, for the time is ripe; but this is a definitely different thing to the problem under consideration, that of personal claim of attachment to a Master or to the Hierarchy.

Therefore disciples and Initiates protect the work through the wall of personality-silence which they maintain. It should be borne in mind also (and this is little realised though of considerable bearing upon the case) that the bodies of manifestation through which the Adepts work upon the physical plane are definitely constructed for specific ends; they are composed of matter of the highest subplane of each of the three planes and the impression is from Their own levels, via the buddhic and manasic permanent atoms, direct to the physical brain; there is for Them no mental unit or permanent atoms in the three worlds. They have passed out of the domination of the Lunar Fathers and e'en of the Solar Angel, and are pure spiritual essences. Therefore They can only influence the spirit aspect in man, though They control the subhuman forces if They so desire. This is the occult fact behind the idea that the Masters can only work with human beings when they have "entered Their world" or have raised themselves to such a state of consciousness that they are in touch with their own spiritual aspect, at first with the middle principle, the Ego and later the Monad. Therefore the injunction goes forth for man to find his own inner God, the Initiator, and to awaken and become responsive to the egoic vibration. *Then* the Masters can and do work at strengthening that impression until the definite *conscious* link is made at the First Initiation and the man is on the WAY to "see his God." When this is so the Initiate cannot speak of it and it should be remembered that after a similar process in the life of his brother there will be no need to speak for the recognition will be mutual though not based on words, and that prior to such a linking up statements such as 'I am an Initiate' but lead to mischievous results.

2. Silence is likewise enjoined in the occult life, as is well known, owing to the danger of handing on knowledge to the unwary, the curious, the unscrupulous and the unready. Unless therefore, a disciple shows a wise discrimination in the use of the gradually imparted occult facts, he delays the initiatory process wherein is communicated to him the formulae.

words and keys. It is not idly therefore that we are taught the occult aphorism that "silence is golden and speech is silver" for gold is the symbol of the transmuted soul who works with the positive electric force whereas speech is silver and concerns the negative lives and the man who uses speech, as it is ordinarily understood, is as yet under the dominance of the involutory lives. Speech applies to the Gods; sound to God. You have the idea brought out in the Word of the Logos which is succeeded by the "army of the voice." From the standpoint of the inner God or Ego in this manifesting cycle, speech is a characteristic of the personality, (the Gods in triple manifestation) and sound the nature of the Ego itself on the abstract levels. The Initiate works on the mental plane through the use of universal words; men work on the lower planes through speech or the multitude of words and sounds. The method for the Initiate in training, for the disciple under discipline, as for the Adept in liberated work is ever the same—meditation, realisation, visualisation and sound, and the one who meditates remains ever he who consciously employs these four. The method for man on his own plane is ever the conclusions of lower mind, imagination, desire-forms and inchoate speech and the man identifies himself unconsciously with the forms he creates and with the immature thought-forms which he visualises. Therefore until a man is free or being liberated rapidly upon the Path he cannot be trusted with the knowledge of the energies which direct and manipulate the forces of involution or the substance aspect. He has first to learn the methods of occult silence.

3. Conscious silence is enjoined upon a disciple also for the following reasons:—

- a. Silence develops in him knowledge of motives through the considerations of the reasons for speech and the need for reticence.
- b. Silence develops in him the quality of interior meditation and the capacity to hear its voice.
- c. Silence serves to teach him the process of the conservation of energy and the storing up of force for the service of mankind.
- d. Silence engenders in him the ability to preserve equilibrium and enables him to cultivate the realisation of conscious alignment with the Ego, his own Inner Divinity.

4. Another potent reason for the cultivation of silence is that *speech engenders karma* and the spoken word ever produces results which will need to be worked out if such words concern or are based upon personality. The disciple or Initiate should be in process of diminishing karma and working it off with a view to liberation. At the same time the

speaking of the word of Brotherhood and the utilisation of speech in order to help or teach men the WAY engenders no karma.

When a man makes claims and calls attention to himself either as an Initiate or a disciple, he links to him, either favourably or unfavourably, other human units and he must work out with them the effects of his using of such speech and liberate himself in time from their thought-forms of devotion or dislike, of ardent attraction or scornful repudiation, and he will have to "stand by" in the occult sense of the term until he has undone, as far as may be, the bad effects of his illjudged words. This is a potent reason for silence.

The Masters work with those who come to *Them*, having wrestled their way into Their presence and found the entrance into Their world through similarity of vibration. They send not out proclamations to all and sundry for They know the law and Their words are spoken to those who come to Them and who have sought Them out through very need. They speak to Their own people, to those who know through individual recognition, and Their words are for them and to enable them to be their agents on the physical plane for the working out of the Plans.

Alice A. Bailey.

CHELASHIP

"The Theosophist" feels called upon to repeat here certain things that ought to be perfectly well-known to all Fellows of the Society.

1. That Chelaship is a personal thing between the Chela and the Guru in which the Theosophical Society is not concerned.

2. That no person who is leading an immoral life or offending against any of the moral laws can, for an instant, be believed to be the Chela of any degree whatever of any of the Mahatmas connected with the Society.

3. That a person may have been a true Chela at one time, and may have ceased to be one at present. When a Chela fails the Guru very rarely advertises the fact in any way, he simply ceases to take any further interest in him, and leaves him to his own devices.

4. That accepted Chelas of any of the Mahatmas connected with the Theosophical Society are very rare indeed, and as a rule keep the fact of their Chelaship a secret, mixing when necessary with their fellow men, but leading an isolated internal life.

5. That the saying "By their fruits ye shall know them" is pre-eminently applicable to Chelas of any degree.

"The Theosophist", June, 1889. Page xcix. Supplement.

(CHINESE PROVERB)

"When Heaven is about to confer a great office on any man, it first exercises his mind with suffering, and his sinews and bones with toil. It exposes his body to hunger, subjects him to extreme poverty and confounds his undertakings. In all these ways it stimulates his mind, strengthens his nature, and supplies his incompetencies."

AN EARLY EXPERIENCE

In the fall of 1883, when I started to read the *Isis Unveiled* by Mme. Blavatsky, the "Open, Sesame," to a strange world, of which until then I had only had a few sporadic glimpses in this life, I suddenly and unexpectedly encountered the familiar sound IAO. That was something I had heard once in my childhood, and under rather peculiar, almost distressing circumstances.

I am born in a mountainous part of Sweden, near the boundary line between that country and Norway, where fifty years ago dense forests followed the mountain range of Koelen down to the part of the North Sea that is known as Kattegat. We had plenty of domestic animals which were let loose under the lofty crowns of the tall fir trees and the dark and wide branches of the broad pines. Our cows, sheep and goats were followed and watched by young boys or girls, who called their flocks together by the blast of a wooden trumpet or of a horn, or by certain musical sounds resembling the song of birds. I loved to walk in the woods, sometimes for the purpose of joining the watchers, sometimes only to look for rare flowers which grow in the shadows of the trees, or to listen to the song of strange birds, peculiar to the deep forests. And I used to know my directions even in that pathless wilderness, with the single exception of the time when I heard that mysterious sound.

One beautiful day in the summer,—I am not sure of the exact year, but it was not earlier than 1865 nor later than 1869—I walked alone in the wild woods, when I suddenly lost my sense of directions and became bewildered. I had a feeling of standing in the midst of softly laughing children; but as I saw no one, I guessed that they were nature spirits. I felt embarrassed, but made up my mind to move over to some open place, where I could see the sun. I found such a place on a little hill side, and from there I saw a house that I recognized. I knew that it was located south from my own home; but here it seemed instead to be north from where I stood. My bewilderment grew, and for one moment I stood motionless. Suddenly I heard an intense and slow sound:

I (ee)—A (aw)—O (ô).

It was like a song. The three notes were middle *G*, *E* and *C* in our gamut. With that sound the glamour disappeared. I knew my directions once more and walked home without any further difficulty.

When I read the *Isis*, it interested me to see the importance that H.P.B. gave to the sound that I had heard. Later on she said that it corresponded to the three primary colors, blue, yellow and red. It was in the *Isis* written JAO and spoken of as one of the mystery names. Several other writers also, among those Dr. Franz Hartmann, consider it sacred and a most powerful mantra. It interested me also for another reason. Incidentally its consonant is the first letter in my own name; its vowels are likewise those in that name, and in the same order.

"*Nomen est omen*," said the Romans. A name is closely related to that which it signifies. Sir Alfred Tennyson, the great Victorian poet in England, considered his name a real magic spell, and he tells that by repeating it he reached a higher state of consciousness. It acted, in other words, as his personal mantra.

JACOB BONGGREN.

USING THE MASTERS NAMES

"As for our best Theosophists, they would also in this case far rather that the names of the Masters had never been mixed up with our books in any way. With few exceptions, most of such works are not only imperfect, but positively erroneous and misleading. Great are the desecrations to which the names of two of the Masters have been subjected. There is hardly a medium who has not claimed to have seen them. Worst of all, the sacred names of Occultism and the holy keepers thereof have been dragged in this filthy mire, polluted by being associated with sordid motives and immoral practices, while thousands of men have been held back from the path of truth and light through the discredit and evil report which such shams, swindles, and frauds have brought upon the whole subject. I say again every earnest Theosophist regrets today from the bottom of his heart, that these sacred names and things have ever been mentioned before the public, and fervently wishes that they had been kept secret with a small circle of trusted and devoted friends."

" Had we acted on the wise principle of silence, instead of rushing into notoriety and publishing all we know and heard, such desecration would never have occurred."

H. P. B. in "Key to Theosophy", p. 238.

From the carbons in the Editor's correspondence file.

This great law of cycles is one of the most fundamental and interesting laws that we have to study. H.P.B. says in the Secret Doctrine that he who understands completely the cyclic law, understands all things. It applies not only to the rounds and to the races, and not only to the cyclic effort of the Great Ones which comes in the last quarter of every century, but to all other spiritual efforts that are made. Sometimes it seems to me our students forget that the continuity of the Secret Doctrine may be traced in the religious and in the philosophical departments as well as in the scientific, and that a spiritual impulse which manifests via the Maha Chohan is as much the work of the Lodge and as actively engaged in by the Masters, as is the impulse which comes via Manu's department in which H.P.B. played his part in his last incarnation. The other impulses come at different times, and they also overlap as do the greater planetary impulses which manifest through Rounds. Again also, it is needed to be requoted that these smaller cycles may be swamped or interrupted as it were, by the coming in from extra systemic sources of greater impulses which are the result of the activities of the Heavenly Men in Their inter-action and initiatory progress.

When we consider the cyclic manifestation of the forces we call the rays, and the present transition between the sixth and seventh, and add that to the confusion of the overlapping of the other cycles, we are con-

fronted with a problem of force currents which must inevitably be far beyond our comprehension. How unwise therefore must it appear when we seek to dogmatize about these things.

The great difficulty among students lies not in their ability to find knowledge, nor in their ability to grasp what they find, but rather in their inability to hold a balanced view when they seek to apply that which they have learned. Each one as he sees a portion of the truth seeks to make all things fit with that portion which he has found, and it is only the hard beating of the life currents all about him that forces at last a recognition which brings the tolerance of the wise.

EIGHTEEN OUTLINE LESSONS ON
THE BHAGAVAD GITA

Prepared by Alice A. Bailey

LESSON XII.

Teachings on Renunciation of action.

The fifth Discourse.

Arjuna's thought: Renunciation of actions Thou praisest, O Krishna, and then also yoga. Of the two which is the better? That tell me conclusively.—V.1.

1. *The true use of the term* V.I-6
2. *The two motives for action:*
 - a. Through desire V.12
 - Wrong b. In order to hold V.9
 - c. To please the senses.
 - Right a. In order to purify the Self V.11
 - b. To attain peace V.12.21.22-26
 - d. To promote the welfare of all Beings V.25
3. *The result of these two methods:—*
 - a. Rebirth V.22.12
 - b. Liberation V.28

Topic for Meditation:—

The Blessed Lord said: "The Peace of the Eternal lies near to those who know themselves, who are disjoined from desire and passion, subdued in nature, of subdued thoughts."—V.26.

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