

# THE BEACON

A LITTLE PERIODICAL INTENDED FOR THEOSOPHISTS

Issued monthly from Room 1302, 135 Broadway, New York City  
by the Beacon Committee.

FOSTER BAILEY, MANAGER

DESCRIPTION FIFTY CENTS A YEAR

SINGLE COPIES FIVE CENTS

VOL. I. No. 4.

JULY, 1922

PAGE 25

## SOME WORDS ON DAILY LIFE

*Written by a Master of the Wisdom.*

Printed in Lucifer, January, 1888.

It is divine philosophy alone, the spiritual and psychic blending of man with nature, which, by revealing the fundamental truths that lie hidden under the objects of sense and perception, can promote a spirit of unity and harmony in spite of the great diversities of conflicting creeds. Theosophy, therefore, expects and demands from the Fellows of the Society a great mutual toleration and charity for each other's shortcomings, ungrudging mutual help in the search for truths in every department of nature—moral and physical. And this ethical standard must be unflinchingly applied to daily life.

Theosophy should not represent merely a collection of moral verities, a bundle of metaphysical ethics, epitomized in theoretical dissertations. Theosophy *must be made practical*; and it has, therefore, to be disencumbered of useless digressions, in the sense of desultory orations and fine talk. Let every Theosophist do only his duty, that which he can and ought to do, and very soon the sum of human misery, within and around the areas of every Branch of your Society, will be found visibly diminished. Forget SELF in working for others—and the task will become an easy and a light one for you. . . .

Do not set your pride in the appreciation and acknowledgment of that work by others. Why should any member of the Theosophical Society, striving to become a Theosophist, put any value upon his neighbor's good or bad opinion of himself and his work, so long as he himself knows it to be useful and beneficial to other people? Human praise and enthusiasm are short-lived at best; the laugh of the scoffer and the condemnation of the indifferent looker-on are sure to follow, and generally to outweigh the admiring praise of the friendly. Do not despise the opinion of the world, nor provoke it uselessly to unjust criticism. Remain rather as indifferent to the abuse as to the praise of those who can never know you as you really are, and who ought, therefore, to find you unmoved by either, and ever placing the approval or condemnation of your own *Inner Self* higher than that of the multitudes.

Those of you who would know yourselves in the spirit of truth, learn to live alone even amidst the great crowds which may sometimes surround you. Seek communion and intercourse only with the God within your own soul; heed only the praise or blame of that deity which can never be separated from your *true self, as it is verily that God itself* called the HIGHER CONSCIOUSNESS. Put without delay your good intentions into practice, never leaving a single one to remain only an intention—expecting, meanwhile, neither reward nor even acknowledgment for the good you may have done. Reward and acknowledgment are in yourself and inseparable from you, as it is your Inner Self alone which can appreciate them at their true degree and value. For each one of you contains within the precincts of his inner tabernacle the Supreme Court—prosecutor, defense, jury and judge—whose sentence is the only one without appeal; since none can know you better than you do yourself, when once you have learned to judge that Self by the never wavering light of the inner divinity—your higher Consciousness. Let, therefore, the masses, which can never know your true selves, condemn your outer selves according to their own false lights....

The majority of the public Areopagus is generally composed of self-appointed judges, who have never made a permanent deity of any idol save their own personalities—their lower selves; for those who try in their walk in life, to follow their *inner light* will never be found judging, far less condemning, those weaker than themselves. What does it matter then, whether the former condemn or praise, whether they humble you or exalt you on a pinnacle? They will never comprehend you one way or the other. They may make an idol of you, so long as they imagine you a faithful mirror of themselves on the pedestal or altar which they have reared for you, and while you amuse or benefit them. You cannot expect to be anything for them but a temporary *fetish*, succeeding another fetish just overthrown, and followed in your turn by another idol. Let, therefore, those who have created that idol destroy it whenever they like, casting it down with as little cause as they had for setting it up. Your Western Society can no more live without its Khalif of an hour than it can worship one for any longer period; and whenever it breaks an idol and then besmears it with mud, it is not the model, but the disfigured image created by its own foul fancy and which it has endowed with its own vices, that Society dethrones and breaks.

Theosophy can only find objective expression in an all-embracing code of life, thoroughly impregnated with the spirit of mutual tolerance, charity, and brotherly love. Its Society, as a body, has a task before it which, unless performed with the utmost discretion, will cause the world of the indifferent and the selfish to rise up in arms against it. Theosophy has to fight intolerance, prejudice, ignorance, and selfishness, hidden under the mantle of hypocrisy. It has to throw all the light it can from the torch of Truth, with which its servants are entrusted. It must do this without fear or hesitation, dreading neither reproof nor condemnation. Theosophy, through its mouthpiece, the Society, has to tell the TRUTH to the very face of LIE; to beard the tiger in its den, without thought or fear of evil consequences, and to set at defiance calumny and threats. *As*

*an Association*, it has not only the right, but the duty to uncloak vice and do its best to redress wrongs, whether through the voice of its chosen lecturers or the printed word of its journals and publications—making its accusations, however, as impersonal as possible. But its Fellows, or Members, have *individually* no such right. Its followers have, first of all, to set the example of a firmly outlined and as firmly applied morality, before they obtain the right to point out, even in a spirit of kindness, the absence of a like ethic unity and singleness of purpose in other associations or individuals. No Theosophist should blame a brother, whether within or outside of the association; neither may he throw a slur upon another's actions or denounce him, lest he himself lose the right to be considered a Theosophist. For, as such, he has to turn away his gaze from the imperfection of his neighbor, and centre rather his attention upon his own shortcomings, in order to correct them and become wiser. Let him not show the disparity between claim and action in another, but, whether in the case of a brother, a neighbor, or simply a fellow man, let him rather ever help one weaker than himself on the arduous walk of life.

The problem of true Theosophy and its great mission are, first, the working out of clear unequivocal conceptions of ethic ideas and duties, such as shall best and most fully satisfy the right and altruistic feeling in men; and second, the modelling of these conceptions for their adaptation into such forms of daily life, as shall offer a field where they may be applied with most equitableness.

Such is the common work placed before all who are willing to act on these principles. It is a laborious task, and will require strenuous and persevering exertion; but it must lead you insensibly to progress, and leave you no room for any selfish aspirations outside the limits traced. . . . Do not indulge personally in unbrotherly comparison between the task accomplished by yourself and the work left undone by your neighbors or brothers. In the fields of Theosophy *none is held to weed out a larger plot of ground than his strength and capacity will permit him*. Do not be too severe on the merits or demerits of one who seeks admission among your ranks, as the truth about the actual state of the inner man can only be known to Karma, and can be dealt with justly by that all-seeing Law alone. Even the simple presence amidst you of a well-intentioned and sympathizing individual may help you magnetically. . . . You are the free volunteer worker on the fields of Truth, and as such must leave no obstruction on the paths leading to that field.

*“The degree of success or failure are the landmarks the Masters have to follow, as they will constitute the barriers placed with your own hands between yourselves and those whom you have asked to be your teachers. The nearer you approach to the goal contemplated—the shorter the distance between the student and the Master.”*

#### COMMENT ON THE ABOVE LETTER BY H. P. B.

Sincerity is true wisdom, it appears, only to the mind of the moral philosopher. It is rudeness and insult to him who regards dissimulation

and deceit as culture and politeness, and holds that the shortest, easiest, and safest way to success is to let sleeping dogs and old customers alone. But, if the dogs are obstructing the highway to progress and truth, and Society will, as a rule, reject the wisest words of (St.) Augustine, who recommends that "no man should prefer custom before reason and truth," is it a sufficient cause for the philanthropist to walk out of, or even deviate from, the track of truth, because the selfish egoist chooses to do so? Very true, as remarked somewhere by Sir Thomas Browne that not every man is a proper champion for the truth, nor fit to take up the gauntlet in its cause. Too many of such defenders are apt, from inconsideration and too much zeal, to charge the troops of error so rashly that they "remain themselves as trophies to the enemies of truth." Nor ought all of us (members of the Theosophical Society) to do so personally, but rather leave it only to those among our numbers who have voluntarily and beforehand sacrificed their personalities for the cause of Truth. Thus teaches us one of the Masters of Wisdom in some fragments of advice which are published for the benefit of the Theosophists (see the article that precedes this). While enforcing upon such public characters in our ranks as editors, and lecturers, etc., the duty of telling fearlessly "the Truth to the face of Lie," he yet condemns the habit of private judgment and criticism in every individual Theosophist.

#### KAMA AND YOGA

Reprint from Lucifer, March, 1891.

Every one who desires to make any progress in spiritual matters should turn his attention to KAMA, the principle of desire in man. In the Gita we find this "principle" or "aspect" repeatedly mentioned. It is "the great enemy", "the road to Naraka", "the great obstacle to Gnanam", &c., and so on. Now there seem two ways to conquer the lower Kama; the first is to weaken it, the second to make it serve the higher principles. The first in its higher aspect is called Nivritti Marga (literally, the Path of Renunciation). It is divided into several processes, a group of which is called Pranayana (literally, subduing or conquering Prana), Prana being the Kamic or lower life in man. The fact is that we can transfer our energies from one principle to another only when we have perfect control over them.

The difference between the Pranyana of Hatha Yogis and that of Raja Yogis is very great. It is not the "suppression of the outer breath" which is practiced by the latter; what they aim at is the union of the Prana with the Apana, of the lower life or breath with the higher, as mentioned in the Gita.

In all Yoga practices two things must be observed; (1) the Yogi must observe certain rules in the daily performance of his duties, and (2) perform certain occult practices at stated hours, just like a sick man who must observe certain hygienic rules and take certain medicines at regular intervals, if he wishes to recover from his illness.

The best hours for such occult practices, meditation, &c., are dawn,

noon, evening and midnight, and the usual posture (Asana) for the beginner is that often seen in statues of the Lord Buddha and called Padmasana.

Bhakti Yoga is the process by which Kama is made to serve our higher principles. In this kind of Yoga also, one must observe certain rules of life, not so severe at first as those of the true Raja Yogin, and follow some occult practices at a certain hour or certain hours, the most common being the bringing into one's mental vision the image of one's GURU, called Prapti.

The first maxim of a Bhakti Yogi may be found in a very beautiful Sanskrit sloka which runs as follows:

"Be humbler than the grass, more patient than the trees; do not require respect thyself, but be ready to give it to others, and then speak always of HIM."

It is simply by complete victory over our Lower Self, our Kamic Personality, in fact, that we can hope to escape from this "three-fold misery" bound on the "Wheel of Sangsara", the Round of Birth and Death. Whichever path we try to follow, we must ever keep that object in view, if we would do anything toward our spiritual progress.

"Kama," says a sloka, "is never weakened by indulgence, but ever increases thereby, like a fire increased by clarified butter (Ghee)."

It may be said that such efforts towards spiritual progress are only a subtle form of selfishness: But this is not so. Can a drowning man save one who is also drowning? How can we hope to serve Humanity truly unless we succeed in subduing this Kama, and thereby Death? For the true cause of our Death is this Kama, called Mara or Maraka (the Destroyer); this Arch Enemy in us "hiding or covering by its dust the Mirror of our Gnanam," in which is reflected the Spiritual Sun, must be starved, subdued or destroyed, before we can escape the eternal grinding of the Mill of Sangsara.

KALI PRASANNA MUKERJI, F.T.S.

#### SECTARIANISM IN THE T. S.

Some months ago the writer while journeying through the middle west, held a most interesting conversation with a fellow-traveler. Toward the close of the discussion this intelligent and cosmopolitan friend made the following inquiry. "How is it that a man like yourself can be working in such a narrow sect as Theosophy?" It is easy to dismiss such an incident with the thought, how strange that such a person is so ill informed as to what Theosophy really is, but the fact remains that we are so understood by many otherwise well informed people.

The serious charge of sectarianism arises primarily from an attitude on the part of the member toward Theosophy which makes of it *a system of thought*, and which leads him to affirm more or less continually that Theosophy accepts this or that doctrine and that Theosophists believe thus and so. A system of thought is the product of The Hall of Learning. Theosophy is Divine Wisdom and comes to men from that other Hall

which is to the first as the abstract is to the concrete. Theosophy is a ray of light in the lower world from The Hall of Wisdom, an expression of truth, the very stating of which necessarily limits and distorts. Therefore its postulates are ever relative in value, partial in expression and can have no fixed limits.

Any coherent group studying along similar lines must inevitably arrive at a point where a considerable majority of its members accept certain ideas as true, but in the Theosophical Society they have come to this position not because there has been a definitely defined system of thought which is Theosophy and which they have studied and accepted as such, but because through contacting that light which flows through the Society they have as *individuals* accepted certain aspects of the Truth which Theosophy carries. This distinction is not easily maintained. Indeed we have been wisely warned of the strong and persistent influence of the thought form of the race and country in which we work by H.P.B. in the following words:

“Every such attempt as the Theosophical Society has hitherto ended in failure, because, sooner or later, it has degenerated into a sect, set up hard-and-fast dogmas of its own, and so lost by *imperceptible degrees* that vitality which *living truth* alone can impart. You must remember that all our members have been bred and born in some creed or religion, that all are more or less of their generation both physically and mentally, and consequently that their judgment is but too likely to be warped and unconsciously biased by some or all of these influences.”

In spite of many official statements which are continually proclaiming that the Theosophical Society has no dogmas or creeds, large numbers of Theosophists are sectarian in attitude and expression.

There is a constant tendency in our propaganda to degenerate into a presenting of books, pamphlets and lectures about karma, reincarnation, the Masters, the Ego, the seven planes, or any other concept, putting them forward as *Theosophical doctrines*, the object being to convert the recipient and make of him a Theosophist. There is a definite policy in some quarters to use our platforms for “nothing but Theosophy.” We look askance at the orthodox missionary but we ourselves have much of that missionary atmosphere about us. If this drift is not seen and checked we shall discover that we are in truth a sect selling its wares to the public and trying to save our neighbor by making him believe certain things that we believe. If we in the Society will stop trying to proclaim Theosophy in a dogmatic form and will start definitely and strenuously and whole heartedly to serve our fellow-men, according to their need, in terms and by authorities acceptable to them, we shall presently find that disinterested unsectarian service will kill the public impression that we are a *peculiar sect* and will gain a respectful hearing for the truths we seek to express.

If the individual member acquires an attitude which depends upon external authorities, and limits his field of investigation and search for truth to the statements of any book or series of books, or to the pronouncements of any one or more individuals, the inevitable result must be

a crystallizing of the thought of the Society into the channels of the particular authorities accepted. Eventually we would find ourselves tolerating the idea that there can be such a thing as Theosophical *heresy*. Even now we are listening complacently to utterances from Theosophical platforms to the effect that if a certain idea or statement has not been enunciated by this or that great Theosophical leader, or does not fit in with what may be found in this or that particular Theosophical book, it cannot be true Theosophy and should be denominated accordingly and shunned, or at least ignored until the student has mastered all there is to learn from the literature now extant. To suggest studying fifty books before opening the Secret Doctrine is as fallacious advice as to urge the setting aside of the fifty books and the fifty-first yet to come, until the Secret Doctrine has been mastered.

Were the Theosophical Society to shut the door upon the natural evolutionary expansions of knowledge which must come with every succeeding generation, and to accept for itself a Bible and a prophet, looking askance at those members who dare to seek outside prescribed limits however broad, what ultimate position can the Society hope to attain beyond that of every church or philosophical school which has proclaimed to the world "Behold this is the truth, all else is false. Believe ye this or go astray." The only difference between this extreme orthodox position and the attitude of many a worthy T. S. member is that from his lofty state he admits that the driving force of evolution will eventually bring his erring brother to accept *his* views.

The world judges Theosophy by Theosophists, as did our traveler on the train, and rightly so for the tree is known by its fruits and as H. P. B. says in the Key to Theosophy, "As all Theosophists have to be judged by their deeds and not by what they write or say, so *all* Theosophical books must be accepted on their merits, and not according to any claim to authority" and again "I can tell you that between *faith on authority* and *faith on one's spiritual intuition*, there is a very great difference. One is human credulity and *superstition*, the other human belief and *intuition*."

The truth for the Theosophist is not that expression of the Divine Wisdom which was brought to him by any personality or messenger however great, or through the pages of any book however inspired or occult. The truth for the Theosophist is that portion of the Divine Wisdom which he, by dint of his own study and effort has been able to comprehend and make his own. Truth to him is that which has become the most perfect expression of the life and law of the universe which he as an individual has been capable of grasping. To him nothing will be true because some prophet has proclaimed it, but that will be true which calls forth from his being that inner response and recognition which can only be felt after sincerity of motive has been achieved to a considerable degree, and after patient striving and firm determination to follow the truth, has opened the door to that intuitive perception which is evidence of response from the God Within.

In our search for the fundamentals of Theosophy we must ever bear in mind that its fundamentals are the basic principles and truths of the

Ageless Wisdom and are far greater than the expression of Theosophical doctrines and beliefs which have been proclaimed by leaders or which have through the years come to be generally accepted by the majority of the members. The only limit to the constantly expanding knowledge and understanding of the truth is the limit of the consciousness of the individual student. Those who fear the doubts and uncertainties of absolutely unfettered thought and aspiration, and who would rather be comfortable and safe within the prescribed limits set by minds they recognize as greater than their own, do not belong to that courageous band of pioneers who have set their faces to the setting sun, and who seek to reach their goal by the strength of the God Within, preferring to buy their experience in the school of life, through the re-actions from their own efforts rather than through the lessons which come from following the achievements and mistakes of others.

F. B.

EIGHTEEN OUTLINE LESSONS ON  
THE BHAGAVAD GITA

PREPARED BY ALICE A. BAILEY

## LESSON IV.

*Teachings on the Higher and Lower Self.*

The sixteenth Discourse:—

*Arjuna's thought*—"What is the mark of him who is stable of mind, steadfast in contemplation? How doth the stable-minded talk, how doth he sit, how walk? II. 54.

1. *The two-fold nature of man*.....XVI. 6-19
  - a. The characteristics of the Self.....XVI. 1-4
  - b. The characteristics of the the lower self.....XVI. 2. 4-19
2. *The three-fold cause of Rebirth*.....XVI. 21-23
  - a. Lust or desire.
  - b. Wrath or selfishness.
  - c. Greed or acquisition.
3. *The three-fold cause of liberation*.....XVI. 22-23
  - a. Renunciation of the fruit of action.
  - b. Desirelessness.
  - c. Compassion.

*Topic for meditation:—*

*The Blessed Lord said:* "Fearlessness, cleanness of life, steadfast in the Yoga of Wisdom, almsgiving, self-restraint and sacrifice and study of the Scriptures, austerity and straightforwardness.

Harmlessness, truth, absence of wrath, renunciation, peacefulness, absence of crookedness, compassion to living beings, uncovetousness, mildness, modesty, absence of fickleness.

Vigor, forgiveness, fortitude, purity, absence of envy and pride. These are his who is born with the divine properties. XVI. 1-3.