

# THE BEACON

A LITTLE PERIODICAL INTENDED FOR THEOSOPHISTS

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## AN ESOTERIC FRAGMENT

Where is the gate, Oh, Lanoo, which guards the triple Way?

Within the sacred heart of Him Who is the three-fold Path. I reach gates and pass within, entering thus the Heart, through the means wide compassion.

How many gates are there, Oh, Passer on the Way?

The gates are seven, each leading to the centre of a great sphere. By the one who seeks to know, the first gate must be found. Entered, in periodic cycles, he will find the other six.

You speak of wide compassion as the key that opens wide the gates. Explain in words the simplest the need that this involves.

The need of gentle mercy, which knows and sees yet understands; need of tears of crystal to wash away a brother's sin; the need of fiery rage that can hold a brother's hand, and lift and elevate him though the world cry 'nay'; the need of comprehension, that has experienced knows; and the occult sense of oneness must guide unto the gate.

What else will lead a man to the portal of the Path?

Compassion first and conscious oneness; then death to every form that holds and hides the life; next wisdom linked with learning, and the use of the WORD; speech of an occult nature and the silence of the Centre, held in the noise of all the world.

Can you, Oh, Lanoo, blend these thoughts into a three-fold charge?

First Oneness, then the Word, and lastly Growth.

LETTER FROM H. P. B. TO THE  
AMERICAN CONVENTION OF 1891

TO THE BOSTON CONVENTION, T. S., 1891:

For the third time since my return to Europe in 1885, I am able to send my brethren in Theosophy and fellow citizens of the United States a delegate from England to attend the annual Theosophical Convention and speak by word of mouth my greeting and warm congratulations. Suffering in body as I am continually, the only consolation that remains to me is to hear of the progress of the Holy Cause to which my health and strength have been given; but to which, now that these are going, I can offer only my passionate devotion and never-weakening good wishes for its success and welfare. The news, therefore, that comes from America, mail after mail, telling of new Branches and of well-considered and patiently worked-out plans for the advancement of Theosophy cheers and gladdens me with its evidences of growth, more than words can tell. Fellow Theosophists, I am proud of your noble work in the New World; Sisters and Brothers of America, I thank and I bless you for your unremitting labours for the common cause so dear to us all.

Let me remind you all once more that such work is now more than ever needed. The period which we have now reached in the cycle that will close between 1897-98 is, and will continue to be, one of great conflict and continued strain. If the T. S. can hold through it, good; if not, while Theosophy will remain unscathed, the Society will perish—perchance most ingloriously—and the World will suffer. I fervently hope that I may not see such a disaster in my present body. The critical nature of the stage on which we have entered is as well known to the forces that fight against us as to those that fight on our side. No opportunity will be lost of sowing dissension, of taking advantage of mistaken and false moves, of instilling doubt, of augmenting difficulties, of breathing suspicions, so that by any and every means the unity of the Society may be broken and the ranks of our Fellows thinned and thrown into disarray. *Never has it been more necessary for the members of the T. S. to lay to heart the old parable of the bundle of sticks than it is at the present time; divided, they will inevitably be broken, one by one; united, there is no force on earth able to destroy our Brotherhood.* Now I have marked with pain a tendency among you, as among the Theosophists in Europe and India, to quarrel over trifles, and to allow your very devotion to the cause of Theosophy to lead you into disunion. Believe me, that apart from such natural tendency, owing to the inherent imperfections of Human Nature, advantage is often taken by our ever-watchful enemies of your noblest qualities to betray and to mislead you. Sceptics will laugh at this statement, and

even some of you may put small faith in the actual existence of the terrible forces of these mental, hence subjective and invisible, yet withal living and potent influences around all of us. But there they are, and I know of more than one among you who have felt them, and have actually been forced to acknowledge these extraneous mental pressures. On those of you who are unselfishly and sincerely devoted to the Cause, they will produce little, if any, impression. On some others, those who place their personal pride higher than their duty to the T. S., higher even than their pledge to their divine SELF, the effect is generally disastrous. Self-watchfulness is never more necessary than when a personal wish to lead, and wounded vanity, dress themselves in the peacock's feathers of devotion and altruistic work; but at the present crisis of the Society a lack of self-control and watchfulness may become fatal in every case. But these diabolical attempts of our powerful enemies—the irreconcilable foes of the truths now being given out and practically asserted—may be frustrated. *If every Fellow in the Society were content to be an impersonal force for good, careless of praise or blame so long as he subserved the purposes of the Brotherhood, the progress made would astonish the World and place the Ark of the T. S. out of danger.* Take for your motto in conduct during the coming year, "Peace with all who love Truth in sincerity," and the Convention of 1892 will bear eloquent witness to the strength that is born of unity.

Your position as the fore-runners of the sixth sub-race of the fifth root-race has its own special perils as well as its special advantages. Psychism, with all its allurements and all its dangers, is necessarily developing among you, and you must beware lest the Psychic outruns the Manasic and Spiritual development. Psychic capacities held perfectly under control, checked and directed by the Manasic principle, are valuable aids in development. But these capacities running riot, controlling instead of controlled, using instead of being used, lead the Student into the most dangerous delusions and the certainty of moral destruction. Watch, therefore, carefully this development, inevitable in your race and evolution-period so that it may finally work for good and not for evil; and receive, in advance, the sincere and potent blessings of Those whose good-will will never fail you, if you do not fail yourselves.

Here in England I am glad to be able to report to you that steady and rapid progress is being made. Annie Besant will give you details of our work, and will tell you of the growing strength and influence of our Society; the reports which she bears from the European and British Sections speak for themselves in their record of activities. The English character, difficult to reach, but solid and tenacious when once aroused, adds to our Society a valuable factor, and there are being laid in England strong and firm foundations for the T. S. of the twentieth century. Here, as with you, attempts are being successfully made to bring to bear the influence of Hindu on English thought, and many of our Hindu brethren are now writing for *Lucifer* short and clear papers on Indian philosophies. As it is one of the tasks of the T. S. to draw together the East and the West, so that each may supply the qualities lacking in the other and

develop more fraternal feelings among nations so various, this literary intercourse will, I hope, prove of the utmost service in Aryanising Western thought.

The mention of *Lucifer* reminds me that the now assured position of that magazine is very largely due to the help rendered at a critical moment by the American Fellows. As my one absolutely unfettered medium of communication with Theosophists all over the World, its continuance was of grave importance to the whole Society. In its pages, month by month, I give such public teaching as is possible on Theosophical doctrines and so carry on the most important of our Theosophical work. The magazine now just covers its expenses, and if Lodges and individual Fellows would help in increasing its circulation, it would become more widely useful than it is at the present time. Therefore, while thanking from the bottom of my heart all those who so generously helped to place the magazine on a solid foundation, I should be glad to see a larger increase in the number of regular subscribers, for I regard these as my pupils, among whom I shall find some who will show the capacity for receiving further instruction.

And now I have said all. I am not sufficiently strong to write a more lengthy message, and there is the less need for me to do so as my friend and trusted messenger Annie Besant, she who is my right arm here, will be able to explain to you my wishes more fully and better than I can write them. After all, every wish and thought I can utter are summed up in this one sentence, the never-dormant wish of my heart, "Be Theosophists, work for Theosophy!" Theosophy first, and Theosophy last; for its *practical* realization alone can save the Western world from that selfish and unbrotherly feeling that now divides race from race, one nation from the other; and from that hatred of class and social considerations that are the curse and disgrace of so-called Christian peoples. Theosophy alone can save it from sinking entirely into that mere luxurious materialism in which it will decay and putrefy as civilizations have done. In your hands, brothers, is placed in trust the welfare of the coming century; and great as is the trust, so great is also the responsibility. My own span of life may not be long, and if any of you have learned aught from my teachings, or have gained by my help a glimpse of the True Light, I ask you, in return, to strengthen the Cause by the triumph of which that True Light, made still brighter and more glorious through your individual and collective efforts, will lighten the World, and thus to let me see, before I part with this worn-out body, the stability of the Society secured.

May the blessings of the past and present great Teachers rest upon you. From myself accept collectively the assurance of my true never-wavering fraternal feelings, and the sincere, heartfelt thanks for the work done by all the workers.

From their servant to the last,

H. P. BLAVATSKY.

15:4:1891.

See supplementary message also dated 15:4:1891, on next page.

## BROTHER THEOSOPHISTS:

I have purposely omitted any mention of my oldest friend and fellow-worker, W. Q. Judge, in my general address to you, because I think that his unflagging and self-sacrificing efforts for the building up of Theosophy in America deserves special mention.

Had it not been for W. Q. Judge, Theosophy would not be where it is today in the United States. It is he who has mainly built up the movement among you, and he who has proved in a thousand ways his entire loyalty to the best interests of Theosophy and the Society.

Mutual admiration should play no part in a Theosophical Convention, but honour should be given where honour is due, and I gladly take this opportunity of stating in public, by the mouth of my friend and colleague, Annie Besant, my deep appreciation of the work of your General Secretary, and of publicly tendering him my most sincere thanks and deeply-felt gratitude, in the name of Theosophy, for the noble work he is doing and has done.

Yours fraternally,

H. P. BLAVATSKY.

## HOW H. P. B. TAUGHT US

(Additional)

To have been a pupil of H. P. B. is a privilege to be grateful for, indeed nothing to be ashamed of, nor to boast of foolishly, and it was in a spirit of undying gratitude I penned my lines on "How H. P. B. taught us", giving only a bare outline of how she taught up to October, 1888, when we pledged ourselves to the Masters through her. That I can say nothing about any teaching, given under the pledge of secrecy, in a publication that is read also by the unpledged, ought to be plain to everybody.

There is just one thing to correct in my sketch as printed; I gave the number of the first headquarters in London of H. P. B. as No. 96—instead of No. 17—Lansdowne Road, and the date of H. P. B.'s moving into it as 1885 instead of 1887. It was in 1885 I became a pupil of the Lightbringer through the Countess Wachtmeister, who had joined H. P. B. the year before. The Countess acted then, and up to the foundation of E. S. T., as a private secretary to H. P. B.; that is, *she wrote private letters for her teacher and friend*. And on that account she used to call herself the private secretary of H. P. B. The title itself is, of course, immaterial; the fact remains.

In as many copies of the BEACON No. 3 that I received and sent out, I corrected the writer's error concerning the earliest address of H. P. B. in London; when I looked at my correspondence I quickly saw the mistake. Now I beg to correct it through the BEACON. It has, of course,

nothing whatsoever to do with how H. P. B. taught us. About that I have nothing to correct. But as the little article has appeared also in French translation; in *Bulletin Theosophique* No. 8 for this year, with the incorrect numbers in it, I here use the opportunity to give these numbers correctly.

It is a genuine pleasure to meet and discuss H. P. B. with other pupils of hers, and more particularly if they have known her earlier than we have. I had that pleasure when in October, 1884, I met Mr. Stanley Bertrand Sexton, who had seen the Mme. in 1879 in New York, before she went from America to India, who had then joined the T. S., five long years before I did, and who from that time on to her death corresponded with her. We became charter members of the Chicago Lodge T. S., which we started November 27, 1884, he becoming its first President. Since the Spanish-American war, in which Mr. Sexton took part, he has been away from Chicago until this summer, when we had again opportunity to meet every week and to compare notes about how and what H. P. B. taught us, until he recently went back to California. I hope that he, who has had training under H. P. B. five years more than myself, will later on tell us something in print about our great and wonderful teacher.

Today I would like to add to my sketch in No. 3 of this magazine a few lines concerning *fault-finding*, which H. P. B. denounced most vehemently, as witness the article of hers reprinted in the BEACON: "Is Denunciation a Duty?" It was characteristic of her not to look for flaws in us, but to encourage our little talents and make us cultivate them. I can never forget how happy she made me when she accepted my article "The Seven Mystery Names", when she asked for two copies of it, when she printed it in *Lucifer* for July, 1889 (pp. 404-415), together with the commentaries of Sepharial, and urged Mr. Bertram Keightley, when she sent him to the next T. S. Convention in Chicago, to ask me for more contributions, telling over again how pleased she was with my little research in the realm of the occult.

Among the *realists* in the T. S. there is a genuine delight when a new writer appears and gives us individual side lights on occult subjects. In this they emulate H. P. B. herself, who always encouraged independent study and research. Colonel H. S. Olcott, Mr. A. P. Sinnett, Mr. T. Subba Row, Mr. Mohini Mohun Chatterji, Mr. Rama Prasad, Mr. William Q. Judge, Dr. J. D. Buck, Dr. Franz Hartmann, Dr. Jerome A. Anderson, Mrs. Laura Holloway and many others received her strong encouragement and appreciation. There was no attempt to make *Isis Unveiled*, the *Secret Doctrine* and other writings of H. P. B. the Holy Writ of the T. S. Only the literalists or nominalists will ever attempt anything so foolish, in direct opposition to what H. P. B. taught. Since the passing away of H. P. B. we have many new and talented writers, who have added to our theosophical store of knowledge and understanding. Foremost among them all stands Dr. Annie Besant of Adyar, India, since 1907 President of the T. S. The clairvoyant researches of Bishop Charles W. Leadbeater have done much to clarify our understanding of numerous obscure subjects; the writings of Mr. C. Jinarajadasa and Mr. J. Krishna-

urti have added to our spiritual knowledge; and more recently Mrs. Alice A. Bailey has in her "Letters on Occult Meditation" presented to us instructions given to herself, which are strictly in line with what H. P. B. taught us about the subject, also adding much detail; quite a natural thing when knowledge is not a cold, changeless crystallization, a mere form, but a continually evolving life with a myriad of aspects.

A meditation, H. P. B. told us, is an individual method of spiritual development, given by teacher to pupil, and should be used exactly as received. To mix different kinds of meditations is not permissible for an occultist. But to get information about different forms of meditation is instructive and helpful.

There has never been an attempt by the Masters to establish a popery within the T. S. Colonel Olcott was in September, 1888, severely reuked by Master K. H. because he thought that H. P. B. wanted to do so. Neither did Master K. H., who in a letter to Mr. Sinnett described himself as a mere worm compared to another of the Hierarchy, the Mahachohan, ever claim omniscience and infallibility. That some ignorant and superstitious literalists have claimed infallibility for various leaders, who never claimed it themselves, does not change this fact. H. P. B. neither claimed infallibility nor omniscience; she claimed nothing but the to us well verified fact, that she was a messenger of the Masters.

Those who want to make H. P. B. the only theosophical guide seem to forget her own disclaimer. When they want to make of her *Secret Doctrine* a dead letter, a crystallized infallibility that cannot be added to and that must be taken literally, having no more than one meaning, they forget her own theory of continuous spiritual evolution and her statement that there are seven different methods of interpretation. When they denounce those theosophists who have written after 1891 for widening the theosophical activity and the theosophical horizon, just as if it were impossible to learn more or to see things from more than one single point of view, they are contradicting their own authority, H. P. B. herself.

There is a good old statement in every number of the *Theosophist*, and it always appeared also in the *Path* and in *Lucifer*, that every one who wrote in those journals was responsible for the views he expressed, and so one else. The same should hold good for writers of theosophical books. Hence it is desirable that the writer puts his name to what he writes and openly takes the responsibility for it. Anonymity may please those who prefer to be mysterious and who do not want to take the responsibility—and possible blame—for what they write. They do so, perhaps, in a sense of bashfulness. But if they really consider their own writings worth printers' ink, there is no reason why they should hide their identity, so that innocent people may happen to be suspected and wrongly blamed or praised for what they have not done. H. P. B. let us, of course, use pseudonyms, if we wanted to; but she thought it the bravest thing to shirk no responsibility and to take the consequences.

JACOB BONGGREN.

EIGHTEEN OUTLINE LESSONS ON THE BHAGAVAD GITA

Prepared by Alice A. Bailey

LESSON VIII

Teachings on the knowledge of the Self

The seventh Discourse:—

Arjuna's thought: "What is that Eternal, what Self-knowled what action? What is declared to be the knowledge of the elements, wh is called the knowledge of the Shining Ones?"

What is the knowledge of Sacrifice in this body, and how? How the time of forth-going art Thou known by the Self-controlled?—VIII.1

- 1. The Self revealed as the individual.
a. The eight-fold revelation... VII.1—
b. The one Spirit within... VII.5—
2. The Self revealed in the human Hierarchy.
a. The suffering... VII.27,16.5
b. The seeker after knowledge... VII.16.20.5
c. The SELF—interested... VII.16.29
d. The wise... VII.16-19.5

Topic for Meditation:—

The Blessed Lord said: "Those men of pure deeds, in whom sin come to an end, they, freed from the delusive pairs of opposites, worsh me, steadfast in vows.

They who have refuged in Me strive for liberation from birth an death, they know the Eternal, the whole Self-knowledge, and all action." VII.28.2

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