

# THE BEACON

A PERIODICAL INTENDED FOR THEOSOPHISTS

Issued monthly from 140 Cedar Street, New York City

by the Beacon Committee.

FOSTER BAILEY, MANAGING EDITOR

SUBSCRIPTION ONE DOLLAR A YEAR

SINGLE COPIES TEN CENTS

---

---

VOL. 2. No. 11

FEBRUARY, 1924

PAGE 161

---

---

## A SERVER'S OBLIGATION

As one who seeks to serve, as do the Great Ones, I take upon myself the following obligations :

1. To uphold the movement for the spreading of the Ageless Wisdom, or the Secret Doctrine, before the world, and to identify myself with that movement whenever opportunity offers, and thereby learn to <sup>TO</sup>SERVE.
2. To discipline my lower nature so that the lunar lords may be controlled by the Solar Lord, Who is purity, truth and love, and thereby learn to SERVE.
3. To study the laws of spiritual unfoldment until they are the laws of my life, and to investigate the regulation of the psychic nature so that the powers of the soul may unfold normally and safely, and thereby learn to SERVE.
4. To cultivate a realization of the identity of all souls with the Over-soul, and to express this realization through brotherhood in daily life, and thereby learn to SERVE.
5. To study the occult significance of speech and of silence, to eliminate all gossip and unbrotherly critical remarks, and thereby learn to SERVE.
6. To seek the Path and to search for Him who is to give me birth within the Hall of Wisdom and thereby learn to SERVE.

## PRACTICAL THEOSOPHY

In the absence of any well-defined theosophic creed or dogma, theosophic principles in the form of generalisations only having been given out, there has been no end of misapprehension and misapplication of these principles. The resulting errors have been charged to theosophy and odium has not infrequently attached to the very name. It would be very easy to show that such must necessarily have been the result from the very nature of the case, and that all these misapprehensions are the fault of individuals alone. Individuals differ widely both intrinsically and extrinsically, and a specific statement that would apply exactly to one individual case might not fit another in a million.

It has been repeatedly stated that the only theosophic schoolmaster is man's own higher nature, that his intelligence and consciousness, illumined by conscience, must enable him to *feel his way*. What a recent writer in the Theosophist says about the desirability of a teacher or Master, is doubtless true, and the desire for this has been the one cry which has come up from thousands of seekers all over the land, but, alas! the cry has been in vain, and we have witnessed the result in the flocking to other societies which promised just these teachers or teachings. The Theosophical Society has beaten the cover, while others have bagged the game. This would be of no consequence whatever if the best results for these seeking souls were thereby attained, but when delusion and ceremonial magic are the inevitable results, we may not altogether shirk the responsibility of thus arousing the spirit of enquiry. The last state of such seekers is worse than the first. The time is at hand when our would-be leaders must come down from the clouds, for every professed theosophist will be held to strict account. True, an all-sufficient body of the doctrine has been set forth, and if one but catches the spirit of the movement, he may easily gain a clue to the labyrinth that will in no case lead him astray into pitfalls and dangers. The real ethics of theosophy apply to *man*, not man in India or Europe, or America alone, but to man everywhere, and at all times, and under every condition, and here is just the reason why more specific instructions cannot be given. The doctrine *per se*, is set forth, the *application* must be made by the individual, and if the doctrine be not capable of such varied application, it cannot be universally true.

A large part of what has been written applies to those favoured individuals who have means for leisure, and opportunity to devote to work either personal or otherwise, who "untrammelled" by wife or children or worldly obligations, feel free to make theosophy the business of their lives. It has thus happened that others not thus free to choose, and feeling the sting of injustice, born it is true of selfishness, and fortified by the aforesaid more fortunate examples, have made the fatal mistake of seeking to ignore or get rid of their obligations rather than to discharge them, imagining that thereafter they would find an "open sesame" to the temple of the gods. I said, a large part of what has been written, but this refers less to the text than the commentary, less to the doctrines originally given out, than to the applications and annotations.

Let it be clearly shown that theosophy has a practical application to the family, to the home circle, to husband and wife, to every and every-day relation in life, and its following will be increased tenfold. Let it be clearly shown that no husband can progress in, or even enter the Path by ignoring or deserting his wife or children, but on the contrary, that they may and ought to be his companions at every step, and that nothing so unifies a household, as one genuine theosophic life therein, and theosophy will begin to be understood, and as it is understood it will be espoused and exemplified. It will undoubtedly be necessary, in the present low spiritual condition of the world, to point out the transcendent heights attainable by the soul who *wills* and *dares*. Nothing else would arouse the sleeping God within us, but when it was added, that not one in a million could reach this height, it was human nature to *try*, or else to deny its possibility. This explains the growing tendency to deny the existence of the Masters, and as this denial is supposed to take all *authority* from the Theosophical Society's movement, progress in many places is in abeyance.

The idea of TRUTH as the only authority, and the coherence of truths as evidence thereof, unfortunately has not yet taken possession of the body theosophic, though this one principle was nailed to the mast at the publication of the first number of the Theosophist and floats there still. It is possible that one may starve his body into submission, and become clairvoyant by gazing at a spot on the wall, and by fleeing to the desert avoid temptation, and if he can avoid insanity and imbecility, gather vibrations by the out-breathed word, but place within his reach a half-clothed voluptuous woman, and he will doubtless learn more of "magic" in an hour than the wilderness has taught him in forty years, and his role will be that of a slave, rather than master, for in the hour of triumph he "shall surely die". "Elephants and cows eat grass" and hundreds of men and women are continent from apathy, or lack of opportunity. A real adept is one, it is said, whom every woman desires, yet none possess, and on the higher plane men are as women, and women as men. Our ancient brothers called the process by which this higher plane is reached "Alchemy" or the "Great Work", converting the baser metals into gold. He who is incapable of lust, is incapable of power, yet he who mistakes lust for love is a beast. He who converts lust into love, is thus far an adept, for he knows the elixir of life. The man or the woman who is the centre of home and children need not envy the recluse, for any real progress of which he or she is intrinsically capable is open now and here, as well, nay often better than there. These are the natural and necessary conditions, *else they had not been*. Imagine an "adept" sighing for other conditions with which he might exercise his power! He is an adept who seizes on the commonest things nearest at hand, and transforms them into beauty and blessing. The world is his, and he is helped infinitely if he can make the centre of that world a *happy home*. Here let him will, and do, and dare, let him learn patience, self-control, unselfishness, and above all the power of love. As he conquers himself, he shall learn to know himself. The voices of wife and child when he goes out into the world, shall make his own voice seem a

symphony, and sorrow and pain shall flee at his approach. There is true magic in happiness, when based on intelligent knowledge and unselfish endeavour. He who despises this magic, is capable of no other. He who triumphs here, is capable of all. One by one the veils are lifted, and the faithful disciple reads in the hall of truth the lessons of wisdom. He walks with no uncertain step. That which he needs comes at the appointed time, though he pauses not for its coming. He may hear no voice of Master till he utters no plaint of slave, yet he knows in whom he has trusted and he cannot be put to shame. He is the true clairaudient who listens to and obeys the voice of God in his own soul. He is the true seer who walks by the light of an enlightened consciousness—the highest intuition.

HARIJ.  
(W. Q. JUDGE)

The Theosophist, June, 1887.

### ECHOES FROM THE PAST

H. P. B., writing about the blessed Masters, in the first volume of the *Path*, pp. 257-263, December, 1886, has the following (Members will do well to compare her views with those of Mr. Sinnett, as to the Masters and the T. S.):

“I was the first in the United States to bring the existence of our Masters into publicity; and exposed the holy names of two Members of a Brotherhood hitherto unknown to Europe and America (save to a few Mystics and Initiates of every age), yet sacred and revered throughout the East, and especially India.” Let no one think, withal, that I come out as a champion or a defender of those who most assuredly need no defense.

“Our Masters . . . are simply holy mortals, nevertheless, however, higher than any in this world, morally, intellectually and spiritually. However holy and advanced in the science of the Mysteries, they are still men, members of a Brotherhood who are the first in it to show themselves subservient to its twice-honored laws and rules.”

“The Society, founded at their wish, and under their orders.”

“I know that I have, all my faults notwithstanding, Master’s protection over me, and if I have it, the reason for it is simply this: for 35 years and more, ever since in 1851 I saw any Master *bodily* and personally for the first time, *I have never once denied or even doubted Him*, not even in thought . . . I was told that as soon as one steps on the Path leading to the Ashrama of the blessed Masters—the last and only custodians of primitive Wisdom and Truth—his Karma, instead of having to be distributed throughout his long life, falls upon him in a block—crushes him with its whole weight. . . . I felt sure that Master would not permit that I should perish; that he would always appear at the *eleventh* hour—and *so He did*. Three times I was saved from death by Him, the last time almost against my will, when I went again into the cold, wicked world, out of love for Him, who has taught me what I know and made me what I am. Therefore, I do His work and bidding. Unswerving devotion to

Him who embodies the duty traced for me and belief in the Wisdom—collectively, of that grand, mysterious, yet actual Brotherhood of hoy men—is my only merit.”

“And now repeating after the *Paraguru*—my Master’s MASTER—the words He had sent as a message to those who wanted to make of the Society a ‘miracle club’ instead of a Brotherhood of Peace, Love and mutual assistance: ‘Perish, rather the T.S. and its hapless founders.’”

“Theosophists refusing to *lead the life* and then criticising and throwing slurs on the grandest and noblest of men, because tied by Their wise laws—hoary with age and based on an experience of human nature millenniums old—those Masters refuse to interfere with Karma and to play second fiddle to every Theosophist who calls upon them, and whether he deserves it or not. All my love and aspirations belong to my beloved brothers, the Sons of old Aryavarta—the Motherland of my Master.”

Again:—

“Our Society was founded at the direct suggestion of Indian and Tibetan Adepts, and in coming to this country (India) we but obeyed Their wishes.” (*Theosophist*, Vol. III. p. 243.)

On April 3rd, 1886, H.P.B. wrote to Dr. Hartmann: “I was sent to America on purpose, and sent to the Eddys. There I found Olcott in love with spirits, as he became in love with the Masters later on. I was ordered to let him know that spiritual phenomena without the philosophy of occultism were dangerous and misleading. I proved to him all that mediums could do through spirits, others could do at will without any spirits at all; that bells, and thought reading, raps and physical phenomena, could be achieved by any one who had a faculty of acting in his physical body through the organs of his astral body; and I had that faculty ever since I was four years old, as all my family know. I could make furniture move and objects fly apparently, and my astral arms that supported them remained invisible; all this before I knew even of Masters. Well, I told him the whole truth. I said to him that I had known Adepts, the ‘Brothers’, not only in India and beyond Ladakh, but in Egypt and Syria—for there are ‘Brothers’ there to this day. The name of the ‘Mahatmas’ were not even known at the time, since they are called so only in India. That, whether They were called Rosicrucians, Kabalists, or Yogis, Adepts were everywhere Adepts, silent, secret, retiring and who would never divulge themselves entirely to any one unless one did as I did—passed seven and ten years probation, and gave proofs of absolute devotion, and that he, or she, would keep silent even before a prospect and a threat of death. I fulfilled the requirements, and am what I am; and this no Hodgson, no Coulomb, no Sellin, can take from me. All I was allowed to say was—the truth. There is beyond the Himalayas a nucleus of Adepts of various nationalities; and the Teschu Lama knows Them, and They act together, and some of Them are with Him and yet remain unknown in Their true character even to the average lamas who are ignorant fools mostly. My Master and K. H. and several others I know personally are there, coming and going, and They are all in communication with Adepts in Egypt and Syria, and even Europe. I said and proved that They could perform marvellous

phenomena; but I also said that it was rarely They would condescend to do so to satisfy enquirers. . . . . When we arrived (in India) Master, coming to Bombay bodily, paid a visit to us at Girgaum, and several persons saw Him, Wimbridge for one." She then describes the foolish ideas that arose about them. "The idea that the Masters were mortal men, limited even in Their great powers, never crossed any one's mind, though They wrote this Themselves repeatedly. It was 'modesty and secretiveness', people thought. How is it possible, the fools argued, 'that the Mahatmas should not know all that was in every Theosophist's mind, and hear every word pronounced by each member?'

"That to do so, and find out what the people thought, and hear what they said, the Masters had to use special psychological means to take great trouble for it at the cost of labour and time, was something out of the range of the perceptions of Their devotees."

The Countess Wachtmeister, repeating what H.P.B. had told her of the T. S. Movement, said that, "H.P.B. met her Master in 1851 in London, when He told her He had selected her for the work of a Society. She told her father, and got his consent to do what she was asked. She then went away and was taught, and after many years returned to the world, instructed to find a man named 'Olcott'. Coming to America, she asked everyone of such a man, and at last found him at the Eddy Farm."

In a letter dated December 6th, 1887, she speaks of "the Society created by the Masters, *our* Mahatmas." In this letter she also says: "Master sent me to the United States to see what could be done to stop necromancy and the unconscious black magic exercised by the Spiritualists. I was made to meet you (Olcott) and to change your ideas, which I have. The Society was formed, then gradually made to merge into and evolve hints of the teachings from the Secret Doctrine of *the oldest school of Occult Philosophy in the whole world*—a school to reform which, finally, the Lord Gautama was made to appear. These teachings could not be given abruptly. They had to be instilled gradually."

(From *The Theosophist* October 1907)

## SANATSUGATIYA

(Continued from Page 149)

### Chapter III.

Dhritarashtra said:

Who possesses this taciturnity, and which of the two is taciturnity? Describe, O learned person! the condition of taciturnity here. Does a learned man reach taciturnity by taciturnity? And how, O sage, do they practise taciturnity in this world?

Sanatsugata said:

Since the Vedas, together with the mind, fail to attain to him, hence (is he) taciturnity—he about whom the words of the Vedas were uttered, and who, O king! shines forth as consubstantial with them.

Dhritarashtra said:

Does the twice-born person who studies the *Rik* and the Yagus texts, and the Sama-veda, committing sinful (acts) become tainted, or does he not become tainted?

Sanatsugata said:

Not the Saman texts, nor yet the *Rik* texts, nor the Yagus texts save him, O acute sir! from sinful action. I do not tell you an untruth. The Khandas do not save a sinful deceitful man who behaves deceitfully. At the time of the termination (of his life) the Khandas abandon him, as birds who have got wings (abandon their) nest.

Dhritarashtra said:

If, O acute sir! the Vedas are not able to save one who understands the Vedas, then whence is this eternal talk of the Brahmanas?

Sanatsugata said:

O you of great glory! this universe becomes manifest through his special forms—names and the rest. The Vedas proclaim (his form) after describing (it) well, and (they also) state his difference from the universe. For that are this penance and sacrifice prescribed. By these a learned man acquires merit, and afterwards destroying sin by merit, he has his self illuminated by knowledge. By knowledge the learned man attains the self. But, on the other hand, one who wishes for the fruit—heaven—takes with him all returns to the path (of this world). Penance is performed in this world; the fruit is enjoyed elsewhere. By the penance of Brahmanas is further developed; that of others remains only as much (as when first performed).

Dhritarashtra said:

How does the pure penance become developed and well developed? O Sanatsugata! tell (me) how I should understand that, O Lord!

Sanatsugata said:

This penance, free from sin, is called pure; and this pure penance becomes developed and well developed, not otherwise. All this, O Kshatriya! has for its root that penance about which you question me. By penance, those conversant with the Vedas attained immortality, after departing from this world.

Dhritarashtra said:

I have heard about penance free from sin, O Sanatsugata! Tell me what is the sin (connected) with penance, so that I may understand the eternal mystery.

Sanatsugata said:

The twelve beginning with wrath, and likewise the seven cruelties, are the defects (connected) with it; and there are (stated) in the Sastras twelve merits (connected) with it, beginning with knowledge, which are known to the twice-born, and may be developed. Wrath, desire, avarice, delusion, craving, mercilessness, censoriousness, vanity, grief, attachment, envy, reviling others—these twelve should always be avoided by a man of high qualifications. These, O king of kings! attend each and every man, wishing to find some opening, as a hunter (watches) animals. (Boastful, lustful, haughty, irascible, unsteady, one who does not protect (those dependent on him), these six sinful acts are performed by sinful men who are

not afraid (even) in the midst of great danger). One whose thoughts are (all) about enjoyments, who prospers by injuring (others), who repents of generosity, who is miserly, who is devoid of the power (of knowledge), who esteems the group (of the senses), who hates his wife—these seven, different (from those previously mentioned) are the seven forms of cruelty. Knowledge, truth, self-restraint, sacred learning, freedom from animosity (towards living beings), modesty, endurance, freedom from censoriousness, sacrifice, gift, courage, quiescence, these are the twelve great observances of a Brahmana. Whoever is not devoid of these twelve can govern this whole world, and those who are possessed of three, two or even one (of these) become, in (due) course, distinguished (for knowledge) and identified with the Brahman. (Self-restraint, abandonment, and freedom from heedlessness—on these depends immortality. And the talented Brahmanas say that truth is chief over them). Self-restraint has eighteen defects; if (any of them is) committed, it is an obstacle (to self-restraint). They are thus stated.

Untruthfulness, backbiting, thirst, antipathy (to all beings), darkness, repining, hatred of people, haughtiness, quarrelsomeness, injuring living creatures, reviling others, garrulity, vexation, want of endurance, want of courage, imperfection, sinful conduct and slaughter. That is called self-restraint by the good which is free from these defects. Frenzy has eighteen defects; and abandonment is of six kinds.

The contraries of those which have been laid down are stated to be the defects of frenzy. Abandonment of six kinds is excellent. Of those six, the third is hard to achieve. With it one certainly crosses beyond all misery without distinction. That being achieved (everything) is accomplished. The (first is the) giving away of sons and wealth to a deserving man who asks (for them); the second is gifts at Vedic ceremonies, and gifts at ceremonies laid down in the Smritis. The abandonment of desires, O king of kings! by means of indifference (to worldly objects) is laid down as the third. With these one should become free from heedlessness. That freedom from heedlessness, too, has eight characteristics, and is (a) great (merit). Truthfulness, concentration, absorbed contemplation, reflexion, and also indifference (to worldly objects), not stealing, living the life of a Brahmakarin, and likewise freedom from all belongings. Thus have the defects of self-restraint been stated; one should avoid those defects. Freedom from (those) defects is freedom from heedlessness; and that too, is deemed to have eight characteristics. Let truth be your (very) self, O king of kings! On truth all the worlds rest. Truth is said to be their main (principle). Immortality depends on truth. Getting rid of (these) defects, one should practise the observance of penance. This is the conduct prescribed by the Creator. Truth is the solemn vow of the good. The pure penance, which is free from these defects, and possessed of these characteristics, becomes developed, and well developed. I will state to you, in brief, O king of kings! what you ask of me. This (observance) is destructive of sin, and pure, and releases (one) from birth and death and old age. If one is free from the five senses, and also from the mind, O descendant of Bharata! also from (thoughts regarding) the past and the future, one becomes happy.



Dhritarashtra said:

Some people make great boasts in consequence of (their knowing) the Vedas with the Akhyanas as the fifth; others, likewise, are (masters) of four Vedas; others, too, of three Vedas; others are (masters) of two Vedas, and of one Veda; and others of no Veda. Tell me which of these is the greatest, whom I may know (to be) a Brahmana.

Sanatsugata said:

Through ignorance of the one Veda—the one truth—O king of kings! numerous Vedas came into existence. Some only adhere to the truth. The fancies of those who have fallen away from the truth are abortive, and through ignorance of the truth, ceremonies become amplified. One should understand a Brahmana, who (merely) reads much, to be a man of many words. Know him only to be the (true) Brahmana, who swerves not from the truth. O you who are the highest among men! the Khandas, indeed, refer of themselves to it. Therefore, studying them, the learned persons who understand the Khandas, attain to the Veda, not that which is to be known. Among the Vedas, there is none which understands. By the unintelligent, one understands not the Veda, nor the object of knowledge. He who knows the Veda knows the object of knowledge. He who knows the object of knowledge knows not the truth. He who understands the Vedas understands also the object of knowledge; but that is not understood by the Vedas or by those who understand the Vedas. Still the Brahmanas who understand the Vedas, understand the Veda by means of the Vedas. As the branch of a tree with regard to the part of a portion of the glorious one, so, they declare, are the Vedas with regard to the subject of understanding the supreme self. I understand him to be a Brahmana who is ingenious, and explains (Vedic texts). He who apprehends (those texts) thus, does verily know that supreme (principle). One should not go in search of it among (things) antagonistic to it at all. Not looking (for him there) one sees that Lord by means of the Veda. Remaining quiet, one should practise devotion, and should not even form a wish in the mind. To him the Brahman presents itself and directly afterwards he attains to the perfect (one). By taciturnity, verily, does one become a sage; (one does) not (become) a sage by dwelling in a forest. And he is called the highest sage, who understands that indestructible (principle). One is called an analyser (also) in consequence of analysing all objects. The analysis (is) from that as the root; and as he makes (such an) analysis, hence is he so (called). The man who sees the worlds directly sees everything. A Brahmana, verily, adhering to the truth, understands it, and becomes omniscient. I say to you, O learned person! that adhering to knowledge and the rest in this way, one sees the Brahman, O Kshatriya! by means of a course (of study) in the Vedas.

*(To be Continued)*

Under the emblematical devices and peculiar phraseology of the priesthood of old lie latent hints of sciences as yet undiscovered during the present cycle.

H.P.B. in "Isis", Vol. I. p. 156.

### A STATEMENT CONCERNING THE ARCANE SCHOOL

The Arcane School was started in October, 1923, at the request of a number of people who were desirous of studying the Ageless Wisdom in a group and under direction. As the work has grown and extended throughout the United States, certain misconceptions have arisen in the minds of some who have heard of it, but who have not availed themselves of the opportunity open to any sincere inquirer of requesting and receiving the preliminary papers.

Any activity which carries with it the atmosphere of secrecy must necessarily meet suspicion, and it should therefore be pointed out that the work of the Arcane School is not secret. The use of the term "Arcane" signifies that subjective mystery which is hidden not by vows of secrecy, but which arises from the inherent quality of spiritual truth which is ever hidden to the aspirant evolving through the limitations of matter and is ever being revealed as his consciousness expands and his evolution progresses. The students are requested, however, to regard the papers of their grade as confidential and not to pass them on. Each grade is preparatory to the next, especially where the meditation work is concerned. This reason will be sufficient for the retention of the papers within any specific grade.

The stated objectives for the students in the Arcane School are six in number and are as follows:

1. To live the life of the spiritual man in the world of every day, and thus to serve.
2. To prepare themselves to pass from the Probationary Path on to the Path of Discipleship, and thus to serve.
3. To train in group work, preparatory to belonging to a Master's group for service.
4. To unfold the powers of the soul with safety and impunity, and so become better servers of humanity.
5. To bring about direct alignment and consequent at-onement with the Ego, the Inner Ruler and the man on the physical plane, and thus become better servers of the race.
6. To study in order to become *knowers* and therefore intelligently serve.

It will be obvious that the attaining of these objectives will entail definite meditation, study and daily discipline, and this the students are undertaking in union and under direction. It will be seen that they concern solely the spiritual unfoldment of the aspirant and his life of service. Through meditation, self discipline and hard study it is hoped that the student's life of service will be rendered more effective, and his work prove of use in the human family.

The motto of the School is taken from the Brihad Aranyaka Upanishad. III. 7th Brahmana:

“ . . . Whoever knows the Thread and the Inner Ruler, knows Brahma, knows the worlds, knows the gods, knows the Vedas, knows the elements, knows the soul, knows all.”

“ . . . Unseen he sees, unheard he hears, unminded he minds, unknown he knows. There is none that sees but he, there is none that hears but he, there is none that minds but he, there is none that knows but he. He is thy soul, the Inner Ruler, immortal. Whatever is different from him is perishable.”

The work of the School is graded and an attempt is made to adapt it to the needs of the individual student. There are seven grades through which the student can pass should he desire to do so, and can demonstrate the necessary qualifications. These grades and their particular mottos are:

*Two preliminary grades.*

1. *For Enquirers.*

Motto: “Oh, Teacher, what shall I do to reach wisdom?

Oh, wise one, what to gain perfection.”

(The true teacher is the Ego, or Higher Self, and later the Master).

2. *For Listeners.*

Motto: “Give unto me the ear of the learner that I may know how to speak.” (Isaiah).

The life of aspiration.

THE FIVE GRADES

1. *For servants.*

Motto: “Let the disciple slay the slayer”, and in slaying free himself to serve.

The life of concentration.

2. *For brothers.*

Motto: “To live to benefit mankind is the first step; to practise the six glorious virtues is the second.”

The life of meditation.

3. *For disciples.*

Motto: “Be humble, if thou would'st attain to wisdom.

Be humbler still when wisdom thou hast mastered.”

The life of clear vision.

4. . . . . Name withheld.

Motto: “If thou would'st become co-worker then thou must shed the light acquired . . . upon the span of all three worlds.”

The life of illumination.

5. . . . . Name withheld.

Motto: “Seek for Him Who is to give thee birth within the Hall of Wisdom.”

“Silence thy thought.”

“They pass who come attended; they pass who aid the world.”

The life of renunciation.

The obligation of the Servants' Degree is printed in full on the first page of this issue of THE BEACON, and it is to be particularly noted that

it is not a pledge to the School or to a person, but is rather the voicing of a recognition by the personality of the will and desire of the Ego. This is also true of the obligation of all the degrees. *No pledges to any person are exacted from the students and no emphasis is laid on any personality.* Teachers and students are expected to be strictly impersonal. An effort to carry out the work as outlined in any particular grade is necessarily expected of the student as long as he is in that grade, and the decision of the teachers of the group must be regarded as final in connection with the group work or the passing of a student from one grade to another.

The papers which go out regularly each month to the student fall naturally into three groups. There are first the preliminary papers, which are intended to give the student an opportunity to show what he has already acquired, and to express what he already knows. In this way he can be more satisfactorily placed in the group work. The grade work is in two main divisions:

- a. Instruction in concentration and meditation and in the laws of spiritual unfoldment. This concerns itself with the inner life of the soul.
- b. Instruction in the basic truths of the Wisdom Religion as found in the Scriptures of the world, in the "Secret Doctrine" and other occult, scientific and metaphysical books. This concerns itself with mental development.

It is expected that these two lines of activity should be accompanied by a strict watch over the daily life, and by regularity in meditation and study. They necessitate a life of strict moral and personal purity and the practice of self control.

Anyone can be admitted as a member of this School who has for his motive an *impelling urge to serve the race*, who can demonstrate that he has already studied somewhat the Ageless Wisdom in some aspect or other, who can show that he *is serving* where opportunity occurs, and who is willing to work hard and share in group endeavor.

No financial obligations of any kind are incurred by the student. There are no fees or charges whatsoever. All papers, charts, information, advice and correspondence are tendered free of charge. Should any student desire voluntarily to assist in the work of financing the undertaking, his contribution will be applied to the cost of paper, printing, postage and the many other incidental expenses.

The School has come into existence as the result of the spontaneous and insistent demand of many people, and is in no sense to be regarded as a substitute for or competitor of any other similar effort. The misunderstandings and the partial and erroneous information which is gradually becoming current has made it seem necessary that a full statement of the School, its objects and methods of work should be made public, but it should be further stated in this connection that while no earnest and qualified seeker will be turned away, it is not the policy of the School to in any way solicit applicants or advertise its work.

Room 618, 140 Cedar Street,  
New York City.

ALICE A. BAILEY,

## HINTS FOR STUDENTS

### "THE GUNAS"

The creation and dissolution of the Universe through the agency of Prakriti or Nature is also taught. Prakriti emanates from Brahman or God, and as soon as it is originated it displays the three gunas. Just as the combination of the seven principal colours (violet, indigo, blue, green, yellow, orange and red) produces the white light, which I would call the colourless condition in things, so the complete blending of the three gunas eliminates all the gunas and produces a gunaless condition in Prakriti.

Creation begins at the beginning of a Kalpa or cycle of manifestation by the disturbance of this equipoise of the three gunas, and Prakriti evolves the Universe by the admixture of the three gunas in different proportions in different things, first the subtle things and then gradually the grosser ones. From the electrons, atoms and protoplasms to the highest man everything possesses these qualities, for effect imbibes the nature of the cause.

At Pralaya, or at the end of a Kalpa, a reverse process goes on and a gunaless condition is brought about when Prakriti merges into God, Who is free from all gunas. At the beginning of a Kalpa the created beings become manifest, contingent upon the character of their Karma and desires in previous births. Thus creation comes out of the Brahman, exists for a cycle, and at the end of the cycle returns to the Brahman. At the end of a cycle all Jivas or individual souls are not emancipated, and those Jivas get a further chance when Brahman creates the Universe again, and the Jivas being infinite in number creation goes on for ever, cycle after cycle.

Thus Creation and Dissolution proceed, but God, the Creator, is not bound by either, nor has He any attachment thereto. The gunas of the Prakriti are the starting point of the creation of the phenomenal world, of which the Absolute Reality is God. The unknowable is the ultimate Reality, the sole existence, all things present to consciousness being phenomena, or appearances of it, which are worked out by His Nature or Prakriti. Everything takes place according to natural laws, and God is not attached thereto.

(From "*Krishna the Charioteer*")

### PURUSHA-PRAKRITI

(From *The Theosophist* Vol. VII, P. 54)

Here a word of explanation is necessary respecting the *mortal* Purusha above spoken of. This *mortal* Purusha (i.e., the human body) is composed of what is called Prakriti (matter). This Prakriti is the primordial substance forming the material cause for the evolution of

the Universe; and by its union with Purushottama, everything, animate or inanimate, was produced, as well before as after the Pralaya or dissolution. (Swetasvatara Upanishat I. 8.) Vishnu Purana I. II. 21, & Bhagavatgita IX. 10.

Hence Prakriti is figuratively called the mother of the world, i.e., the passive principle—(Vishnu Purana I. 11. 21, &c.); while Puroshotama is called the Father, i.e., the active principle. (Rig Veda X. 82-3.) Indeed, Prakriti derives its name from its function as the material cause of the first evolution of the universe in each cycle; for this work is a compound of Prathamam (first), and Kryti Kriye (action); or it may be said to be a compound of two other roots,—Pra, to manifest and Kriti, to make; meaning that which caused the universe to manifest itself. (Devi Bhagavata IX. I. 8, &c.) The body thus formed by means of Prakriti is called Pura (town or habitation); and the soul that animates and inhabits it (seyata), is called Purusha (Puri-seyata iti purushah).

Purusha literally means "The dweller in the City", that is in the body. It is derived from pura which means the city or body, and usha a derivative of the verb "vas" to dwell. (Theosophist Vol. VII, p. 257.)

This much of the plan has been permitted publication as an incentive to all of you to study with greater aspiration and to work with more strenuous application. Each and all has his place in the plan would he but qualify by doing the necessary work. That work should be:—

1. An endeavour to recognise the Divine within each one. In this manner the true occult obedience, which is an essential in all occult training, will be fostered and developed, being not based, as is so oft seen, on personality, but on that instinctive realisation of a Master, and the willing following that comes from the recognition of His powers, the purity of His life and aims and the profundity of His knowledge.

2. An endeavour to think in group terms and clearly for oneself, not depending upon the word of others for clarification.

3. An endeavour to purify and refine all the bodies and make them more reliable servants.

4. An endeavour to equip throughout, the mental vehicle and to store within it the facts upon which extended knowledge may be based.

If these things are done great will be the day of opportunity.

In the rigid disciplining of yourself comes eventual perfection. To the disciple nought is too small to undertake, for in the rigid adjustment of the details of the lower world life comes, at the end, attainment of the goal. The life of the disciple becomes not easier as the Gate is neared, but ever the watch must be more thorough, ever right action must be taken with no regard to result, and ever each body in all its aggregate of detail must be rested with and subjugated. Only in the thorough comprehension of the axiom "Know thyself" will come that understanding that enables man to wield the law and know the inner working of the system from the centre to the periphery. Struggle, strive, discipline, and rejoicingly serve with no reward save the misunderstanding an the abuse of those who *follow after*—this is the role of the disciple.

(From *Letters on Occult Meditation*)

## OUTLINE LESSONS ON THE SECRET DOCTRINE

*Prepared by Alice A. Bailey.*

## LESSON X.

*The Seven Cosmic and Human Principles.*

A warning from H.P.B.:—

- a. That mistakes in the classification is very possible. . . . . S.D. II. 677.
- b. That we must seek the occult meaning. . . . . S.D. II. 652.  
That there are really six not seven principles.
- c. That there are several classifications. . . . . S.D. III. 374.  
S.D. III. 446.
- d. That the esoteric enumeration cannot be made to  
correspond with the exoteric . . . . . S.D. III. 476.
- e. That the numbering of the principles is a question  
of spiritual progress. . . . . S.D. III. 456.  
S.D. III. 460.

AFFIRMATIONS:—

1. *There are two main cosmic principles in nature:—*
  - a. Active and passive, male and female. . . . . S.D. II. 556. I. 46.
  - b. Buddhi and mahat. . . . . See also S.D. II. 649. I. 357. III. 273.
2. *These higher principles united produce the three and the Seven. . . . . S.D. I. 46.*
  - a. They are called the three Rays of Essense and the four Aspects. . . . . S.D. I. 147.
  - b. They can be called the three Vehicles with their three aspects and Atma. . . . . S.D. I. 182.
  - c. They are also called the 'three-tongued Flame of the Four Wicks. . . . . S.D. I. 257.  
This is true cosmically and humanly.

Note:—

- The Principles of the Logos. . . . . the 7 Planetary Logoi.  
S.D. I. 358. 365.
- The Principles of the Planetary Logos. . . . . The vehicle called a chain.  
S.D. I. 194. 196. II. 626.
- The Principles of man. . . . . The different vehicles.  
Note also:—S.D. I. 176. 177. II. 630. 631. I. 189.  
Summation:—S.D. III. 475.

3. *Cosmic Ideation, focussed in a principle results as the consciousness of the individual. . . . . S.D. I. 351.*
  - a. Appropriation by the individual of a vehicle produces a display of energy of any particular plane. This energy will be of a peculiar colour and quality according to the plane involved.

THE BEACON

REGISTERED  
FOR  
INSURANCE  
VALUABLE MAIL

The seven principles are the manifestation of the one  
Flame.....S.D. I. 45.  
S.D. III. 374.

Note also the function of the Gods in furnishing man  
with his principles.....S.D. I. 308.

Enumeration of the Principles:.....Study S.D. II. 627. 631.

1st Principle.....Dense physical body. Sthula Sharira.

2nd Principle.....Etheric body. Linga Sharira.

3rd Principle.....Prana. Vital energy.

4th Principle.....Kama-rupa. The energy of desire.  
S.D. I. 136.

(These are the lower four principles.)

5th Principle.....Manas. The energy of thought.  
The middle principle.

S.D. II. 83. 84. II. 332.

S.D. II. 669.

6th Principle.....Buddhi. The energy of love.

S.D. II. 649. 676.

S.D. III. 58.

7th Principle.....Atma.

The synthetic principle.

S.D. I. 357. 201.

S.D. III. 142.

Note:—S.D. III. 202. (foot note)

a. Buddhi is the vehicle for atma.

b. Manas is the vehicle for buddhi.

c. Kamarupa is the vehicle for manas, S.D. II. 171.

d. The etheric body is the vehicle for prana.

Remember also:—

a. That the physical body is not a principle.....S.D. III. 548.

S.D. II. 652.

b. That atma is not a principle.....S.D. III.445.

Practical reading.....S.D. III. 62. 63. 293.

(Other enumerations, differing in certain particulars will be found:—

S.D. I. 685. 177. 181.

S.D. II. 669.

S.D. III. 560. 476 (more esoteric).

.....192...

I enclose herewith Check, Money Order, Stamps, to the amount of  
\$1.00 for one year's subscription to THE BEACON beginning with the  
..... issue.

.....  
.....

Mail to THE BEACON, 140 Cedar Street, New York.