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## THE WAYS

To every man there openeth  
A Way, and Ways, and a Way.  
And the High Soul climbs the High Way  
And the Low Soul gropes the Low ;  
And in between on the misty flats,  
The rest drift to and fro.  
But to every man there openeth  
A High Way and a Low,  
And every man decideth  
The Way his Soul should go.

From "Bees in Amber" by John Oxenham.



## THE MAHATMA LETTERS

In the East it has been known from time immemorial that there are perfected men living on this globe in physical bodies, and that it is possible to contact these men and to receive teaching from them. It has also been taught that the liberation which they have achieved is the heritage and destiny of all mankind and that this process of achievement was evolutionary in nature. And further the rules of conduct and of self discipline and training which were necessary to the making of such contacts have always been obtainable by those who sought with sufficient diligence and consecration.

In the Western world there has been a gulf fixed between man as a human being and man as a spiritual being, to be bridged only by Divine Grace, and in man's fierce determination to let nothing stand between him and his God, the connecting links in the ladder of evolution from the fourth to the fifth kingdoms have been wellnigh lost and the goal has receded beyond the point of practical attainment. This has been one at least of the factors which has made the fifth root race, which is pre-eminently evolving the attributes of concrete mind and therefore disposed to be practical at all costs, turn away from things spiritual to things material. The Western Christian has not dared to take literally the injunction of the Christ "Be ye therefore perfect" and the material scientist has been limited to the study and classification of only that phenomena which can be contacted by the five senses. Although there have always been in every race and at every time the few who *knew* because they themselves were sufficiently evolved to have been able to make their own contacts with spiritual realities, nevertheless in the Western world there remained the blank wall beyond which man dared not go with his rational mental processes.

Into this situation Mme. Blavatsky came some fifty years ago bringing the age old teaching gathered and corroborated from every available source, and through her these perfected men, the Mahatmas, spoke to the Western world. The message that she brought required a vehicle of expression so that it might be perpetuated beyond the life cycle of the physical vehicle, which she as the chela of these Adepts used, and to those who have been participants in the life of that organization which she founded, these Great Ones, Whom she revered and of Whom she gave first hand testimony, have always been of the essence of the motive of their lives.

The two books which preceded the appearance of the publication of the Secret Doctrine by Mme. Blavatsky and which were the first public appearance of the teachings of these Masters were "Esoteric Buddhism" and "The Occult World" both by A. P. Sinnett. These books were the presentation of the teachings received by Mr. Sinnett from these Great Masters, through the agency of Mme. Blavatsky, and it is with a feeling of profound gratitude to those who are responsible, that students everywhere throughout the occult and theosophical world are eagerly proclaiming the appearance in book form of these *original manuscripts*.



"The Mahatma Letters to A. P. Sinnett from the Mahatmas M. and K. H. transcribed and compiled and with an introduction by A. T. Barker," is the complete title of a large and closely written volume of some five hundred pages of these unique and priceless writings.

Until very recently all but a few very meager statements from these manuscripts have been held secret. So much so in fact that we had almost forgotten that these perfected men were human after all; so much so in fact that anything which purported to have come from them had arisen to the status of absolute infallibility for we had forgotten that their perfection was necessarily only relative and that under the law, when they functioned in the lower worlds they were not only subject to its laws but also to its limitations notwithstanding however much they transcend in knowledge, in power and in effectiveness all that we as lesser brothers may achieve. To those aspirants who search not for the priceless jewel; *truth*, but rather seek to rest upon some so called infallible authority residing in some person or in some document, these ideas are no doubt disquieting but he who would be a true chela will attend with joy and eagerness upon these writings.

Mr. Barker speaks of these things in his introduction as follows:

"The letters in the Section entitled Probation and Chelaship make a profound appeal to the heart of both mystic, and occultist. The wisdom, the instruction, the many intimate details, all combine to throw a new light not only on The Masters themselves, but on the whole question of discipleship. As one reads these pages written 40 years ago, the conviction is reached that the way to The Masters is open today as it was then. But the possibility of achievement for the individual lies not in following and pledging loyalty to any personal leader, but by uncompromising devotion to the Idea,—to principles. Master K. H. writes on this subject: "There is a hero-worshipping tendency clearly showing itself, and you my friend are not quite free from it yourself. . . . . If you would go on with your occult studies and literary work, then learn to be loyal to the Idea rather than to my poor self. When something is to be done never think whether I wish it, before acting; . . . . . I am far from being perfect, hence infallible in all I do. . . . . You have seen that even an Adept when acting in his body, is not beyond mistakes due to human carelessness."

"In extenuation of the many anomalies created by the unfortunate discrepancy which exists between the principles of the Theosophical Society and their practice by individual members, it must be remembered that as emphasized in these letters, the Masters neither guide nor control the actions of their disciples. By the rules of the Brotherhood, pupils must be given 'the fullest liberty and freedom of action, the liberty of *creating causes*, even if those causes become in time their 'scourge and public pillory.'" "Our chelas are helped but when they are innocent of the Causes which led them into trouble." The path of discipleship leads into the heart of Nature itself; the condition of entrance—an obedience to her laws—complete and absolute. Before those Immutable Laws even the highest Adept must bow in humility. To the candidate for discipleship all things are permitted which are natural to Man. No



simple *natural* act can defile. But "Occult Science is a jealous mistress, which allows not even the shadow of self-indulgence," and if the higher levels of spiritual attainment are to be reached the disciple must be prepared to sacrifice and transcend the natural desires of the body, and lead a life which in the Master K. H.'s own words 'is fatal not only to the ordinary course of married life, but even to flesh and wine drinking.'"

The publishing of these letters for all to read is but another of the evidences, seen on many sides, that there is at this time a general reviving and reorganizing of the original impulses and a new flowing forth of the spiritual current to the Western world from the Great White Lodge itself. From many sources and through many differing channels this current is making itself felt and as new teaching is appearing it is significant that these original communications have come forth, and that they are found upon examination to be as vital, as true and as applicable to the present day as they were when originally written during the period from 1880 to 1884.

It is quite impossible to review such a book as the Mahatma Letters as an ordinary volume might be handled, but it is the privilege of The Beacon Committee to reproduce a few portions, selected somewhat at random and rather hastily, so that its readers, tasting the wine of this rich life may acquire a thirst which will compel them to go further, and it is also the privilege of The Beacon Committee to assist any who may desire to purchase a copy for themselves. The price of the Mahatma Letters in America has been fixed by the publishers, Messrs. T. Fisher, Unwin, London, at \$7.50, and the book will be sent post paid by THE BEACON upon receipt of that amount.

F. B.

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#### EXTRACTS FROM THE MAHATMA LETTERS

That other name is—*probation*; something every chela who does not want to remain simply ornamental has *volens volens* to undergo for a more or less prolonged period; something that—for this very reason that is undoubtedly based upon what you westerns would ever view as a system of humbug or deception—that I, who knew European ideas better than Morya, have always refused to accept or even to regard any of you two as—*chelas*. Thus, what you have now mistaken for "humbug" as coming from Mr. Fern, you would have charged M. with it, had you only known a little more than you do of our policy; whereas the truth is, that one is utterly irresponsible for much he is now doing, and that the other is carrying out that of which he has honestly warned Mr. Fern beforehand; that, which—if you have read, as you say, the correspondence—you must have learned from H.P.B.'s letter to Fern from Madras, that in her jealousy for M.'s favours, she wrote to him to Simla, hoping she would thereby frighten him off. A chela under probation is allowed to think and do whatever he likes. He is warned and told beforehand: you will be tempted and deceived by appearances; two paths will be open before you, both leading to the goal you are trying to attain; one easy, and that will lead you more rapidly to a fulfillment of orders you may re-



ceive; the other—more arduous, more long; a path full of stones and thorns that will make you stumble more than once on your way; and, at the end of which you may, perhaps, find failure after all and be unable to carry out the orders given for some particular small work,—but whereas the latter will cause the hardships you have undergone on it to be all carried to the side of your credit in the long run, the former, the easy path, can offer you but a momentary gratification, and easy fulfilment of the task. The chela is at perfect liberty, *and often quite justified from the standpoint of appearances*—to suspect his Guru of being “a fraud” as the elegant word stands. More than that: the greater, the sincerer his indignation—whether expressed in words or boiling in his heart—the more fit he is, the better qualified to become an adept. He is free to, and will not be held to account for using the most abusive words and expressions regarding his guru’s actions and orders, provided he comes out victorious from the fiery ordeal; provided he resists all and every temptation; rejects every allurements, and proves that nothing, not even the promise of that which he holds dearer than life, of that most precious boon, his future adeptship—is unable to make him deviate from the path of truth and honesty, or force him to become a *deceiver*. My dear Sir, we will hardly ever agree in our ideas of things, even of the value of words. You have once upon a time called us *Jesuits*; and, viewing things as you do, perhaps, you were right to a certain extent in so regarding us, since *apparently* our systems of training do not differ much. But it is only externally. As I once said before, *they* know that what they teach is a *lie*; and *we* know that what we impart is truth, the only truth and nothing but the truth. *They* work for the greater power and glory (!) of *their Order*; we—for the power and final glory of individuals, of isolated units, of humanity in general, and we are content, nay *forced* to leave *our* order and its chiefs entirely in the shade. *They* work, and toil, and *deceive*, for the sake of worldly power in *this life*; *we* work and toil, and allow our chelas to be *temporarily deceived*, to afford them means never to be deceived hereafter, and to see the whole evil of falsity and untruth, not alone in this but in many of their after-lives. *They*—the Jesuits sacrifice the inner principle, the Spiritual brain of the ego, to feed and develop the better the physical brain of the personal evanescent man, sacrificing the whole humanity to offer it as a holocaust to their Society—the insatiable monster feeding on the brain and marrow of humanity,—and developing an incurable cancer on every spot of healthy flesh it touches. We—the criticized and misunderstood Brothers—we seek to bring men to sacrifice their personality—a passing flash—for the welfare of the whole humanity, hence for their own *immortal* Egos, a part of the latter, as humanity is a fraction of the integral whole, that it will one day become. *They* are trained to deceive; we—to *undeceive*; they do the scavenger’s work themselves—barring a few poor sincere tools of theirs—*con amore*, and for selfish ends; we—leave it to our menials—the *duggas* at our service, by giving them *carte blanche* for the time being, and with the sole object of drawing out the whole *inner* nature of the chela, most of the nooks and corners of which, would remain dark and concealed for ever, were not an oppor-



tunity afforded to test each of these corners in turn. Whether the chela wins or loses the prize, depends solely on himself. Only, you have to remember that our eastern ideas about "motives" and "truthfulness" and "honesty" differ considerably from your ideas in the West. We both believe that it is moral to tell the truth and immoral to lie; but here every analogy stops and our notions diverge in a very remarkable degree. For instance, it would be a most difficult thing for you to tell me, how it is that your civilized Western Society, Church and State, politics and commerce have ever come to assume a virtue that it is quite impossible for either a man of education, a statesman, a trader, or anyone else living in the world—to practice in an unrestricted sense? Can any one of the above-mentioned classes—the flower of England's chivalry, her proudest peers and most distinguished commoners, her most virtuous and truth-speaking ladies—can any of them speak the truth, I ask, whether at home, or in Society, during their public functions or in the family circle? What would you think of a gentleman, or a lady, whose affable politeness of manner and suavity of language would cover no falseness; who, in meeting you would tell you plainly and abruptly what he thinks of you, or of anyone else? And where can you find that pearl of honest tradesmen or that god-fearing patriot, or politician, or a simple casual visitor of yours, but *conceals* his thoughts the whole while, and is obliged under the penalty of being regarded as a *brute*, a madman—to *lie* deliberately, and with a bold face, no sooner he is forced to tell you what he thinks of you; unless for a wonder his real feelings demand no concealment? *All is lie, all falsehood*, around and in us, my brother; and that is why you seemed so surprised, if not affected, whenever you find a person who will tell you bluntly truth to your face; and also why it seems impossible for you to realize that a man may have *no* ill feelings against you, nay even like and respect you for some things, and yet tell you to your face what he honestly and sincerely thinks of you.

(The Mahatma Letters, Page 231-232)

At this stage of our correspondence, misunderstood as we generally seem to be, even by yourself, my faithful friend, it may be worth our while and useful for both, that you should be posted on certain facts—and very important facts—connected with adeptship. Bear in mind then, the following points.

(1) An adept—the highest as the lowest—is *one only during the exercise of his occult powers*.

(2) Whenever these powers are needed, the sovereign will unlock the door to the inner man—(the adept) who can merge and act freely but on condition that his jailor—the outer man will be either completely or partially paralyzed—as the case may require; viz: either (a) mentally and physically; (b) mentally, but not physically; (c) physically but not entirely mentally; (d) neither,—but with an akasic film interposed between the outer and the inner man.

(3) The smallest exercises of occult powers then, as you will now see, requires an effort. We may compare it to the inner muscular efforts of an athlete preparing to use his physical strength. As no athlete is



likely to be always amusing himself at swelling his veins in anticipation of having to lift a weight, so no adept can be supposed to keep his will in constant tension and the inner man in full function, when there is no immediate necessity for it. When the inner man rests the adept becomes an ordinary man, limited to his physical senses and the functions of his physical brain. Habit sharpens the intuitions of the latter, yet is unable to make them supersensuous. The inner adept is ever ready, ever on the alert, and that suffices for our purposes. At moments of rest then, his faculties are at rest also. When I sit at my meals, or when I am dressing, reading or otherwise occupied I am not thinking even of those near me; and, Djual Khool can easily break his nose to blood, by running in the dark against a beam, as he did the other night—(just because instead of throwing a “film” he had foolishly paralyzed all his outer senses while talking to and with a distant friend)—and I remained placidly ignorant of the fact. *I was not thinking of him*—hence my ignorance.

From the aforesaid, you may well infer, that an adept is an ordinary mortal, at all the moments of his daily life but those—when the *inner* man is active.

Couple this with the unpleasant fact that we are forbidden to use one particle of our powers in connexion with the Eclectics (for which you have to thank your President and him alone) and that the little that is done, is, so to say, smuggled in—and then syllogize thusly:—

K.H. when writing to us *is not an adept*.

A non-adept—is fallible.

Therefore K.H. may very easily commit mistakes;—

Mistakes of punctuation—that will often change entirely the whole sense of a sentence; idiomatic mistakes—very likely to occur especially when writing as hurriedly as I do; mistakes arising from occasional confusion of terms that *I had to learn from you*—since it is *you* who are the author of “rounds—” “rings—” “earthly rings—”, etc., etc.

(The Mahatma Letters, Page 180-181)

I have just taken your note from where it was placed by her as, although I might take cognisance of its contents otherwise, you will prefer that the paper itself should pass into my own hand.—Does it seem to you a small thing that the past year has been spent only in your “family duties”? Nay, but what better cause for reward, what better discipline, than the daily and hourly performance of duty? Believe me my “pupil”, the man or woman who is placed by Karma in the midst of small plain duties and sacrifices and loving-kindness, will through these faithfully fulfilled rise to the larger measure of Duty, Sacrifice and Charity to all Humanity—what better paths towards the enlightenment you are striving after than the daily conquest of Self, the perseverance in spite of want of visible psychic progress, the bearing of ill-fortune with that serene fortitude which turns it to spiritual advantage—since good and evil are not to be measured by events on the lower or physical plane. Be not discouraged that your practice falls below your aspirations, yet be not content with admitting this, since you clearly recognize that your tendency is too often towards mental and moral indolence, rather inclining to drift



with the currents of life, than to steer a direct course of your own. Your spiritual progress is far greater than you know or can realize, and you do well to believe that such development is *in itself* more important than its realization by your physical plane consciousness. I will not now enter into other subjects since this is but a line of sympathetic recognition of your efforts, and of earnest encouragement to hold a calm and brave spirit toward outward events in the present, and a hopeful spirit for the future on all planes—truly yours.

K.H.

(From "The Mahatma Letters", Page 372)

### UNITY

No, I don't think your dream of a world of kindred thinkers united in the bonds of understanding is any too big for any of us or for all of us at . . . . . In fact there is no dream that we strive harder to chisel into form; not only that of kindred spirits acknowledging gladly the kinship but of a fellowship joining hands round the world. It is curious how we love variety in some ways, how we delight in difference and how intolerant we are in others. It would be a stupid world, wouldn't it if the flowers that grow in my garden have to be exactly the flowers that grow in everybody else's garden. When I go to my neighbor's house and then to the next neighbor's house and then to the stranger's house in a far city I do not want to find exactly the same chairs, exactly the same book, exactly the same picture on the wall, the same red rug, and no other. What a stupid world that would be. And yet, when we come to the House of the Soul that stupidity is just what we think we should indulge in. We insist on finding the identical rug, the identical chair, the identical picture, the identical book—to swear by!—in each and every one of our neighbors' houses and in the house of the stranger in a far city. Any other flower in my neighbor's yard is Heresy and he must be punished by violence; at least mental violence if not physical. We must tear out that flower by the roots, even if we tear away our brother.

I would we all had just a little touch of humor to apply to our religions. How finely it would help us towards the Truth. But maybe in the Age coming that is what we will get. Or at least we will grasp this one fundamental truth that all this multiform objective world, existing in almost infinite differentiation is the product of the One. All are the products of God's love, the birthings of his pleasure, and in every difference He takes delight. Why should *we* not find pleasure in difference?

I have thought a great deal on this question of unity; and I believe that by grasping about three or four salient points and aligning them rightly the needed practical application can be made. The prime one of these points is that without difference there can be no individual life; there can be no growth. Every bit of growth is had by becoming different today from what we were yesterday. The whole path of individualization from the causal One unto the effectual One lies thru the differentiations of time, matter and space. Differences are right, they are normal, beautiful.

F.W.



## SANATSUGATIYA

*(Continued from Page 169)*

## Chapter IV.

Dhritarashtra said:

O Sanatsugata! since you have spoken these words of highest significance, relating to the Brahman, and of numerous forms, give me that advice which is excellent, and difficult to obtain in the midst of these created objects. Such is my request, O youth!

Sanatsugata said:

This Brahman, O king! about which you question me with such perseverance, is not to be attained by anybody who is in a hurry. When the mind is absorbed in the understanding, then can that knowledge, which must be deeply pondered over, be attained by living the life of a Brahmakarin. For you are speaking of that primordial knowledge, which consists in the truth; which is obtained by the good by living the life of Brahmakarins; which being obtained, men cast off this mortal world; and which knowledge, verily, is to be invariably (found) in those who have been brought up under preceptors.

Dhritarashtra said:

Since that knowledge is capable of being truly acquired by living the life of a Brahmakarin, therefore tell me, O Brahmana! of what description the life of a Brahmakarin is.

Sanatsugata said:

Those who entering (as it were) the womb of a preceptor, and becoming (as it were) a foetus, practise the life of Brahmakarins, become even in this world authors of Sastras, and they repair to the highest truth after casting off (this) body. They subjugate desires here in this world, practising forbearance in pursuit of the Brahmic state; and with courage, they even here remove the self out of the body; like the soft fibres from the Munga. Father and mother, O descendant of Bharata! only form the body. But the birth obtained from the preceptor, that verily is true, and likewise immortal. He perfects (one), giving (one) immortality. Recognising that he has done (for one), one should not injure him. The disciple should always make obeisance to the preceptor and, free from heedlessness, should always desire sacred instruction. When the pure man obtains knowledge by this same course of discipleship, that is the first quarter of his life as a Brahmakarin. As (is) his conduct always towards his preceptor, so likewise should he behave towards the preceptor's wife, and so likewise should he act towards the preceptor's son—that is said to be the second quarter. What one, recognising that the preceptor has done for one, and understanding the matter (taught), feels with a delighted heart regarding the preceptor—believing that one has been brought into existence by him—that is the third quarter of life as a Brahmakarin. One should do what is agreeable to the preceptor, by means of one's life and riches, and in deed, thought, and word—that is said to be the fourth quarter. (A disciple) obtains a quarter by time, so likewise a quarter by associating with the preceptor, he also obtains



a quarter by means of his own energy; and then he attains to a quarter by means of the Sastras. The life as a Brahmakarin of that man, whose beauty consists in the twelve beginning with knowledge, and whose limbs are the other (qualifications mentioned) and who has strength, bears fruit, they say, by association with a preceptor, in (the shape of) contact with that entity—the Brahman. Whatever wealth may come to a man who lives in this way, he should even pay that over to the preceptor. He would thus be adopting the conduct of the good which is of many merits; and the same conduct is (to be adopted) towards the preceptor's son. Living thus, he prospers greatly on all sides in this world; he obtains sons and position; the quarters and sub-quarters shower (benefits) on him, and men pass their lives as Brahmakarins under him. By this life as a Brahmakarin, the divinities obtained their divinity. And the sages, too, became great by living the life of Brahmakarins. By this same (means), too, the Apsarasas, together with the Gandharvas, achieved for themselves, beautiful forms. And by this life as a Brahmakarin, the sun illuminates (the universe). That man of knowledge, O king! who practising penance, may by penance pierce through or tear off his body, crosses beyond childhood by means of this (life as a Brahmakarin), and at the time of the termination (of life) obstructs death. Those who understand this (life as a Brahmakarin) attain to a condition like that of those who ask (for what they want) from the wish-giving stone, when they obtain the thing desired. By performing action, O Kshatriya! people conquer (for themselves only) perishable worlds. (But) the man of understanding attains by knowledge to the everlasting glory—for there is no other way to it.

Dhritarashtra said:

Where a Brahmana possessed of knowledge, perceives it, does it appear as white, as red, or again as black, or again as grey or tawny? What is the colour of that immortal, indestructible goal?

Sanatsugata said:

It appears not as white, as red, nor again as black, nor again as grey, nor tawny. It dwells not on earth, nor in the sky; nor does it bear a body in this ocean (-like world). It is not in the stars, nor does it dwell in the lightning; nor is its form to be seen in the clouds, nor even in the air, nor in the deities; it is not to be seen in the moon, nor in the sun. It is not to be seen in *Rik* texts, nor in *Yagus* texts; nor yet in the Atharvan texts, nor in the pure Saman texts; nor yet, O king, in the Rathantara or Brihadratha hymns. It is seen in the self of a man of high vows. It is invincible, beyond darkness, it comes forth from within at the time of destruction. Its form is minuter than the minutest (things), its form is larger even than the mountains. That is the support (of the universe); that is immortal; (that is) all things perceptible. That is the Brahman, that is glory. From that all entities were produced, in that they are dissolved. All this shines forth as dwelling in it in the form of light. And it is perceived by means of knowledge by one who understands the self; on it depends this whole universe. Those who understand this become immortal.

(To Be Continued)



## METHODS OF MAGIC

Magic is the science and art of accomplishing more or less remarkable things in a perfectly natural way, but with uncommon and subtle means. Magic is called malevolent or "black" when performed for mercenary purposes, for spite and revenge, to help the criminally inclined, and to hurt others; it is called beneficent or "white" when it is done gratuitously, to help, to encourage and to protect fellow-beings.

Notwithstanding age-long attempts to kill out magic by ridicule, to declare it a delusion and a snare, and to call its methods ineffective, it is still alive and active, partly performed as of old, partly under new disguises; and with its new scientific name of "mental suggestion", it has been voted a seat of honour in modern therapeutics.

It is but natural that conceited scientists should not admit rustic pagan lore to their exclusive academical circles until after its conversion and its baptism. Another name and a new baptismal garb will not change the charter of the old fellow, but it will change most decidedly the attitude of the general public, which does not recognize in the well-recommended scientific method of mental suggestion the vilified "sorcery" of past centuries. Those who discredit and denounce magic, always give it the nickname of "sorcery", which means using the art for evil purposes.

The fact that magic in olden times was practised everywhere, and that it is still in use, though generally under other names and with various disguises, indicates most decidedly that man in all ages, in all countries and in all climes, has instinctively recognized the power of mind over matter, of the invisible over the visible. Even rank materialism could not blot this splendid intuition out of human souls. People may change the name of magic as much as they like; the thing itself remains for ever.

On the Scandinavian Peninsula two distinct kinds of magic have been known and practised from time immemorial. The writers of the Eddas and of the Sagas have much to mention about both. One kind is said to have originated with the *jotuns*, the giants, inhabitants of the cold and dreary Jotenheim in the Arctic North; the other kind, tradition tells, was brought to northern Europe by Odin, the divine king and leader of the ancestors of our Nordic race. *Seid*, the malignant sorcery of the giants, might properly be called Atlantean black magic, while to the beneficent method of help and healing which was brought to Europe from the Asiatic motherland by one of the thirty-five minor Buddhas, could be given with the same propriety the name of divine or white magic.

The old myths of the Northlands tell that the evil magic of *seid* was brought to divine Asgard and to human Midgard from hyperborean Jotunheim by Loki, an incarnation of the selfish cunning of the lower mind, and by Gullveig, the embodiment of mercenary gold-thirst. In the Saga of *Harold Fairhair in Heimskringla*, by Snorre Sturlason, we read that the sixth consort of that king Sniáfrid, daughter of Svasi, the Finn, kept herself young and beautiful for a long time by evil magic; we read also of her grandson, Eivind Fountain, and others who injured people by their baneful spells. In our own time Scandinavians point to Lapland and to northern Finland as the home of this kind of magic, in-



dicating that it belonged originally to the Finnish-Ugrian or Tschudic races, and not to the Aryans. The gipsies are also known to use magic, some of which, at least being used for healing, cannot be called evil. Beneficent magic, on the other hand, seems to be the favourite method of the Aryan Nordics, though doubtless both kinds have been used occasionally by Aryans as well as by non-Aryans.

Having had the opportunity to meet exponents of both kinds of magic, there were certain fundamental facts in connection with them that I discovered quite early. Every true student of Occultism, hence also of the fundamentals of magic, who is willing to help humanity and to forget himself, will see the tremendous importance of these facts, once they are stated to him.

First as to the teaching of the art. Magic is invariably taught by an older to a younger person, and in strict privacy. Only the pupil who has perfect and never-failing confidence in his teacher can ever himself learn magic and become a real magician. Disloyalty to the teacher, distrust of him, and doubt of the truth of his teachings, disables the pupil; such an one can just as little use the finer forces of Nature as an author can exercise his faculties in writing an essay in a case where he doubts his facts and his ability to present them properly and convincingly.

Faith is just as much the foundation of magic as it is of any science and art. If we do not accept, as a starting-point for comparison and other mental exercises on our road toward knowledge, what our own senses present to us, we can learn nothing through our observations. So we must first accept on faith the statements of our teacher: "This is A, this is B", etc. If we do not, we shall never know the alphabet, consequently we shall neither be able to read nor to write. The reality of magic, at first only a theory to the student, will be demonstrated by faithfully carrying out the scheme given by the teacher, whether it be an incantation, a symbolical act, or a mental exercise in solemn meditation. The first verification transforms faith into knowledge. Next time the neophyte uses magic, he performs his part better and with quicker results. The third time he is already an expert in his art. Now he knows and now he can perform properly what he set out to do; for the will of the knower is united to the Divine Will Omnipotent.

It is of the greatest importance to carry out to the very letter the dictates of the teacher. Each incantation must be rendered exactly as taught, with the same intonation in the same way. The attention of the magician must be thoroughly fixed on what he says or does; no other thought whatsoever must be permitted to enter his mind; the most intense onepointedness, which is the firm focalisation of will, gives here, as in every other activity, the most perfect result.

Magic rests on the corner-stones of a few great fundamental truths, which may be stated as follows:

(1) Everything that exists is alive. There is no dead matter. There is transition and transformation of form, but no destruction of life.

(2) Everything is connected with and related to everything else. There are closer and more distant relations and connections.



(3) Similarities indicate more intimate relations, dissimilarities signify differences of some kind.

(4) The Law of Analogy is the directory of magical relations, the Code of Correspondences is the guide of the magician.

(5) Entities with bodies of finer matter obey the orders of the true magician as faithfully as they carry out in all the kingdoms of Nature the dictates of the Grand Architect of the Universe.

(6) He who uses magic must *dare* and *do*, without doubt and without hesitation.

(7) He must by all means *keep silent*. He cannot relate to others mantras and magical methods that he has himself been taught by an older person, except in private to a pledged pupil, in the same way that they were given to him. Methods of magic that he has been regularly taught he can mention only by saying: "I have heard," or: "They say," giving some brief outline but no details. On the other hand, he can freely quote what books have to say about magic, referring to those as his authorities, and without revealing his own knowledge of the subject.

All those who have ever studied any kind of true Occultism in real earnest know that, to make occult training a success, the neophyte must not mix different schemes and methods. He must each time faithfully follow *one* distinct plan and method from beginning to end. The orders given to him by his preceptor must be carried out in all their details. He must use unaltered the meditations and mantras presented to him, in the order and at the time prescribed. The same holds good with reference to magic. Such is the brief outline of its methods.

Jacob Bonggren.

### PRACTICAL THEOSOPHY

In the February BEACON, page 162, we reprinted an article under the above title which was taken from the Theosophist of June, 1887, and which was signed "Harij". In our reprint we indicated that this nom-de-plume was used by W. Q. Judge, this information being based upon a statement made personally to the editor by a former personal friend and co-worker with W. Q. Judge in the early days when the American Society was located on Madison Avenue, New York City.

Since publication we have received information from the general secretary of the Canadian Section as follows:

"Your article headed 'Practical Theosophy' in your February BEACON and signed 'Harij' from The Theosophist, June, 1887, is not by W. Q. Judge, as you intimate in brackets, but by the late Dr. Jirah D. Buck. He frequently contributed to The Path and other magazines over this nom-de-plume which is his first name spelled backwards. He was much thought of by Madam Blavatsky by whom he was quoted in The Key to Theosophy, and should not be forgotten by old Theosophists. Mr. Judge, whose intimate friend he was, would have been the last to deprive him of credit. Your mistake is natural, as Mr. Judge used many pen-names, but so also did H. T. Patterson, C. A. Griscome, J. A. Spencer, E. A. Neresheimer and other writers in The Path, one of the greatest repositories of Occultism that we have available."



# HINTS FOR STUDENTS

## FOUR AND SOME CORRESPONDENCES

- The sacred Tetraktys .....the manifested Logos.
- The fourth Creative Hierarchy.the human.
- The fourth Principle .....the lower mind.
- The fourth Chain .....the Earth Chain.
- The fourth Globe .....the planet Earth.
- The fourth Round .....the present round.
- The fourth Race .....kama-manasic.
- The fourth Element .....water. S.D.I. 640. I.95.
- The fourth plane .....buddhic—fourth cosmic ether.
- The fourth physical subplane...the fourth ether.
- The four truths .....of the Hinayana system.
- The four propositions .....to be accepted by occultists. S.D. I.107.
- The four initiations .....the four stages of the PATH.
- The four wicks .....the quarternary.
- The four Kumaras .....the King and the Buddhas of Activity.
- The four Maharajas .....the four Lipika Lords, handling the law of Karma for human kingdom.
- The four-armed Cross .....the Cross of the Third Person of the Trinity.

## THE MANIFESTATION OF THE MONAD

- The Monad* ....a spiritual Unity on the second plane manifesting through
  - 1. Atma .....spiritual will on the third plane.
  - 2. Buddhi .....spiritual love on the fourth plane.
  - 3. Manas .....abstract or higher mind on the fifth plane.  
and focussed in its *Reflection*,
- The Ego* .....a self-conscious or psychic Unity on the fifth plane, manifesting through
  - 1. A mental sheath .....intelligent will on the fifth plane
  - 2. An astral sheath .....intelligent love on the sixth plane
  - 3. An etheric body .....intelligent energy on the seventh plane  
and focussed in its *Shadow*
- The Personality* .....the physical plane intelligent selfconscious Unity.

## PERSONALITY AND INDIVIDUALITY

“*Personality* is the external form and peculiarities presented in any given birth by the re-incarnate entity ;  
*Individuality* is the continuous selfhood running throughout the entire chain of births through which the entity passes on the evolutionary wave of the human race.”—The Theosophist, Vol. IX, page 614.



## A YEAR OF THEOSOPHY

Extract from "A Modern Panarion", by H. P. B.

Many misconceptions prevail as to the nature and objects of the Theosophical Society. Some fancy it is a religious sect; many believe it is composed of atheists; a third party are convinced that its sole object is the study of occult science and the initiation of green hands into the Sacred Mysteries. If we have had one we certainly have had a hundred intimations from strangers that they were ready to join at once if they could be sure that they would shortly be endowed with Siddhis, or the power to work occult phenomena. The beginning of a new year is a suitable time to make one more attempt—we wish it could be the last—to set these errors right. So, then, let us again say: (1) The Theosophical Society teaches no new religion, aims to destroy no old one, promulgates no creed of its own, follows no religious leader, and distinctly and emphatically *is not a sect* nor ever was one. It admits worthy people of any religion to membership on condition of mutual tolerance and mutual help to discover truth. The founders have never consented to be taken as religious leaders, they repudiate any such idea, and they have not taken and will not take disciples. (2) The society is not composed of atheists, nor is it any more conducted in the interest of atheism than in that of deism or polytheism. It has members of almost every religion, and is on equally friendly terms with each and all. (3) Not a majority, nor even a respectable minority numerically speaking, of its fellows are students of occult science or ever expect to become adepts. All who care for the information have been told what sacrifices are necessary in order to gain the higher knowledge, and few are in a position to make one-tenth of them. He who joins our society gains no Siddhis by that act. . . . .

For thousands of years these things have, whether rightly or wrongly, been guarded as sacred mysteries, and Asiatics at least need not be reminded that often even after months or years of the most faithful and assiduous personal service, the disciples of a Yogi have not been shown "miracles or endowed with powers. What folly, therefore, that to imagine by entering any society one might make a short cut to adeptship! The weary traveller along a strange road is grateful even to find a guidepost that shows him his way to his place of destination. Our society, if it does naught else, performs this kindly office for the searcher after truth. And it is much.

Before closing, one word must be said in correction of an unfortunate impression that has got abroad. Because our pamphlet of rules mentions a relationship between our society and certain proficients in Occult Science, or "Mahatmas", many persons fancy that these great men are personally engaged in the practical direction of its affairs; and that in such a case, being primarily responsible for the several mistakes that have occurred in the admission of unworthy members and in other matters, they can neither be so wise, so prudent, nor so far-seeing as is claimed for them. It is also imagined that the President and Corresponding Secretary (especially the latter) are, if not actually Yogis and Mahatmas themselves, at least persons of ascetic habits, who assume superior moral excellence. Neither of these suppositions is correct, and both are positively absurd.



## OUTLINE LESSONS ON THE SECRET DOCTRINE

## LESSON VI

*The seven cosmic and human principles. (Continued)*

(Lesson V which appeared on page 175 of the February BEACON was erroneously marked Lesson X.)

5. *The lunar Pitris are on a level with the lower Principles.*  
Secret Doctrine. II. 82
  - a. They create our lower principles. . . . . S.D. II. 92.
  - They possess creative fire but not divine fire. . . . . S.D. II. 81. 82.
  - c. They evolve the human form. . . . . S.D. I. 203.
  - d. They will eventually become men. . . . . S.D. I. 203.

Compare S.D. II. 99.
6. *The higher Principles are latent in the animals* . . S.D. II. 279. 266
  - a. The solar Pitris embody the 5th principle. . . . . S.D. II. 92.
  - b. They give consciousness to man. . . . . S.D. I. 204.
  - c. They furnish the vehicle for the incarnating  
Monad, forming the egoic body. . . . . S.D. I. 237.
  - d. They develop the human type. . . . . S.D. II. 243.

Compare S.D. II. 96.
7. *The lower principles precede gross matter.* . . . . S.D. II. 82.  
because
  - a. The rudimentary principles are a form of energy. . . S.D. I. 490.
  - b. Atoms and monads are the principles of the Gods.  
They are a display of energy. . . . . S.D. I. 693.
  - c. Each principle has its direct source in the  
Nature of Gods. . . . . S.D. I. 157

See S.D. I. 482. 79b
8. *The Earth gives man his body, and the Gods his 5 inner principles*  
S.D. I. 248. 281. 242. 308.  

Compare S.D. III. 196.

This is the beginning of the war between the higher and the lower.  
See S.D. I. 284. 297.
9. *The physical body is the vehicle of all the principles.* . . . S.D. I. 177.  
Compare S.D. III. 202. note.
  - a. Each principle becomes the vehicle for the next principle.
  - b. The highest principle synthesises the others. . . . . S.D. III. 142.  
The Sun. . . . . atma. . . . . the 6 principles.  
The Moon. . . . . kama. . . . . the lower 4 principles.

See S.D. II. 252.
10. *Ether is one of the 7 cosmic principles.* . . . . S.D. I. 353.
  - a. Prakriti has seven forms or principles. . . . . S.D. I. 400.
  - b. The 1st planes are the lower principles of the cosmic body.  
S.D. I. 687.

Paracelsus says:—

“If the principles from which men and animals *derive their qualities* did not exist, there could be no men or animals in whom such qualities are made manifest. These principles (forms of will) remain, although the forms in which they have been manifested for the time being decay.”