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THE WAY

The disciple desiring to find his Master seeks out some student wiser than himself and places himself (mentally) under his guidance. This is a mistake.

The relationship of Master and pupil is not a physical one, nor a mental one. It belongs to the higher planes of being—the spiritual—and is governed therefore by spiritual laws.

Let the disciple therefore seek out his own Light in the inmost depths of his being. For that Light is the Soul, and the Master's light being also the Soul they are one; and thus the disciple in finding his own Soul, finds the Master.

The disciple, having accomplished this for himself, alone and unaided, reaches the point where he is privileged to meet the Great Soul, to whose ray his soul belongs, in the body, if the Master be incarnation, or in such soul vesture as he may be wearing. For by his unaided efforts he has earned the right of intellectual assistance and personal contact, and has made companionship possible by his power of recognizing the Soul.

Such intellectual aid and companionship as he may then have, will depend upon the degree to which he has purified his mind and attuned it to the Soul.

He will find that the Master only strives to make clearer to him his own Light—to cause it to burn more brightly; for Soul is One. And that which belongs to Soul can never be in conflict with individual intuition.

This shows that the disciple must learn to discriminate justly between his intellect and his intuition.

The Path is within, never without. Jesus said "I am the Way, the Truth, and the Life." That is the synthesis of chelaship. Christ is the Light of the Soul, and when the disciple finds Christ he finds the Master.

These things are written in the Hall of Learning. I have but roughly translated what I read there.

Cavé.

From The Theosophical Forum. March 1899.

THE CATECHISM OF FIRE

The Catechism consists of a dialogue between the Master and His disciple, and is incomplete, certain portions of it being inadmissible for publication.

- Master: What are the words to which you listen, pilgrim? What are the sounds you seem to strive to hear?
- Disciple: I hear a voice proclaiming from afar "The fire burns clear, the flames mount up, let all who shiver in the dark and cold draw near and warm themselves."
- Master: Where burns the fire, O pilgrim, where may be felt its glow and healing warmth?
- Disciple: I cannot tell, O Master of my life. I see no fire, I hear no roaring flames, and no good warmth reaches my chilly frame. Only the voice cries on, and only a driving urge is known to me.
- Master: Where will you seek, O pilgrim? In what direction are your two feet driven?
- Disciple: I seek on every side. I grope and search along the stony road. I ask of all I meet. I beg and plead for vision of the cheering fire, for warmth from out its blazing hearth, for that which I so sorely need,—heat and its vital life.
- Master: Your feet are guiding you astray. Not there is found the fire you seek. Seek nearer, struggler on the way. The fire is close at hand.
- Disciple: The voice cries on: "The fire rotates. Within the circle of its path lies warmth and life." Where is the fire, O Master of my life, and where the circle of its warmth?"
- Master: Within the triple heart lies fire and warmth divine. Seek for the three who are the twelve, and merge thy life with theirs.
- Disciple: What shall I find, when docile to thy word I seek the triple heart?
- Master: Three things will meet thee on thy way, which must be known and passed before that inner radiant fire bursts on thy dazzled gaze.
- Disciple: What are these three? Describe them to thy chela.
- Master: First will be found the serpent of the mist, coiled round a ruby, glowing with red light. Next will be seen a mansion in the heavens, built with pure gold and dangerous in allure. Then will be found the golden horn of plenty which, lifted by the seeker, will bring him all he needs. These three which thus confront him—the serpent, house and horn—are considered by the seeker as a hindrance and a pain.
- Disciple: What shall I therefore do, O Master of my life, as I press forward on the pathway towards the fire?
- Master: First grasp the serpent, though of mist its form may be. Hand to the neediest brother the ruby which it hides; pass through the house and open wide the windows. Light in each room the sacred

fire of love. Blow on the horn yet turn from what it brings, and leaving thus these three press forward towards the fire.

Disciple: Shall I then find the fire within the triple heart?

Master: Not yet, O striving pilgrim. The path that hitherto hath led in one straightforward line, is triple now. Yet ere the pilgrim can traverse that triple path two things must be encountered, known and overcome.

Disciple: What are these two. O Master of my life? With three behind and two in front my heart takes courage, and a little warmth steals through my frame. The fire feels warmer and the glow more bright.

Master: The first test of endurance that meets the pilgrim as he struggles towards the fire, leaving the three behind, is a coiled serpent. Its head surmounted by a blazing diadem of fiery points, it lies before him on the triple path. These points are five in number, and blind the pilgrim with their light. The serpent guards the entrance to the second test—a fiery lake or pool which must be crossed before the three-fold path is safely reached.

Disciple: How shall I pass these fiery tests and how attain the path?

Master: Tread on the serpent, speaking low a word which later will be whispered in thine ear. Raise in thine hands the diadem which blazes on his head. Then let the centres two transfer the fiery blaze unto the midway point seen by the light ahead. With the serpent underfoot and the diadem aloft, thrice let the disciple utter then the word, imparted in three tones, yet realised as one within the synthesising fourth. Having accomplished this then let him plunge within the glowing pool. He finds the pool is not, and naught can hinder then his step, nor deter him from the path save the hissing of the serpent and of the sacred steam. Let the disciple learn the need of listening with his eyes and of seeing with his ears. * * * * *

Disciple: Shall I now find the fire within the triple heart? I feel its heat is greater far; my frame is warmed and cheered and quicker flows the life within my veins. My courage mounts, e'en though I cannot see the fire. No longer do I hear its sound, but find I know the fire for I feel it in myself.

Master: Not yet, O struggler towards the fire; it hath receded. No longer is it to be sought within the triple heart. That fire has blazed within thine heart, but a greater one appears.

Disciple: What is the difference twixt these two great fires?

Master: The first, or triple fire, revealed itself by sound and warmth. You heard the fire, you felt its warmth, and struggled on the way. Within thine heart now glows that fire, whilst others hear and feel. Let not its sound within thyself, nor the comfort of its heat prevent the other greater fire attracting towards itself.

Disciple: Where is this other greater fire, and what is its appeal?

Master: Not warmth, nor sound, but vision clear, and cold blue light is seen; twelve the points of cold blue light, seven the flames of green, and three the fires of red. These press upon the eyeballs

of the seeking, striving soul. Then to the four paths to choose from, of quick and lively action, add the six modes of slow approach, and two methods of achievement.

Disciple: Does aught transpire to hinder my steady onward march towards this greater fire?

Master: Three things conspire to hinder the work two parts accomplished. The Voice of one who cries "Within the heart lies all; seek not elsewhere"; a Hand stretched out, which holds a book of interest to the seeker, called "The Laws of that which can be seen"; a Chalice of pure gold, holding a drink termed in the manner occult "The Planetary Solvent."

Disciple: What shall I do, O Master of my life? How meet these perils three?

Master: When cries the Voice then utter loud a triple word later to be imparted; chant clear the words "Within the heart lies much, within the head lies more, above them both is found the AUM." Place in the hand that holds the book the diadem of fiery points, until this moment held aloft; remove the book and open at a certain page, and on that page inscribe a sign Masonic, one half in deeper impress than the other. Place in the chalice that most precious stone which holds the secret of the ages, and pour the contents of that cup upon thy feet.

Disciple: A sheet of fire flares up and blinds mine eyes. I cannot see. I neither hear nor feel. I blaze, I freeze, I burn, I die. The fire bursts forth on every side yet scorches not. What is the cause of that which burns, yet burneth not, and how explain my case?

Master: Seek in thine heart, O brother, and search within thine head. Gaze at the sacred seven and contemplate the fires. State, after due deduction, the solution of thy case.

Disciple: The fire is all. I am the fire. It lies within myself. The triple blaze am I, and I the sevenfold flame. I am the one who burns alone. I am the fire itself.

Alice A. Bailey.

"DO NOT WORK MERELY FOR THE THEOSOPHICAL SOCIETY BUT THROUGH IT FOR HUMANITY"

This was the message sent by H. P. Blavatsky to the American Convention in 1890 and delivered for her to the Convention by Mr. Bertram Keightley. At the time, Madame Blavatsky was confined to her bed and was too ill to write a message but in these few words she gave to the cause a message perhaps as valuable and as deeply occult in its significance as any she ever wrote to an assemblage of delegates.

The bane of every organization in the past, as particularly exemplified in the churches, is the crystallizing influence of working for the institution, or for the form which should be clothing the life, rather than

for the life itself. *It is too easy to work for the society or for the church instead of through the society and through the church for our fellow men.* The form is always unreal, impermanent and imperfect and the history of evolution is the history of the destruction of all forms in order that new ones, which for a time will be more adequate, may be built. The most important factor in the degeneration of religions is the confusion of the teaching with the instruments created to disseminate it. The T. S. is no exception. It is not Christianity but Churchianity which is so strikingly inadequate. It is not Theosophy, but the Theosophical instruments which are becoming confused, impotent and torn.

The history of the expanding knowledge of the race is the history of the seizing by the pioneer mind of new expressions of the truth, to be succeeded in the second generation by the dogmatizing of those truths and the converting of that new portion into a creed which is killed and discarded in due course, by humanity in general, because it has been put into the false position of being the all inclusive standard and the one reliable authority.

Mrs. E. C. Abbott of Chicago has put it thus: "As to the majority, they are *always* wrong. Yet they too are right, but as I have said so many times, when the change is at hand, they are not willing to study and inform themselves. By the time the minority have become the majority, a new truth is at hand and again it is grasped by the few, who try to show its light to the majority. It is thus we progress, through continual strife and friction."

The occultist works always with the life, focussing his attention upon the life side, providing a channel through which the spiritual life current may flow and letting the power of that current find its own level and its own expression and clothe itself in form and organization only as is necessary for an adequate expression of that life force which is its essence. The motive power of many organizations becomes dried up because it is turned inwards in the endeavor to perpetuate, support and make strong the organization, or the name, or the leader, the impulse thereby becoming separative and selfish in objective because the service is rendered for the glory of the cause and not for the helping of the brother who is served.

Unity in organization and in method of work is not essential but appreciative comprehension and cooperation and the gladly welcomed exchange of ideas which comes from fraternal contact between all bodies which are expressions of the same or similar visions, is essential if the present wastage of dynamic force due to friction, jealousy and competition is to be replaced by that wise cooperation which is real brotherhood in action.

Just at this time we have in the Theosophical world the two extremes well exemplified: one, that nothing which H. P. B. did not say or write is true Theosophy and the other that those who do not agree with and support the later leaders in all of their ideas and teachings and political actions, are agents of the *dark forces* and therefore, of course, not Theosophists. Between the two schools of those who swing around personalities there is an attitude and a teaching which is less narrow and

sectarian and therefore freer from prejudice, intolerance, restraint, bitterness and all of the unfortunate features which go along with partisan activity. If there were a clearer understanding of the significance of this situation and a more general and clearer cut exemplification of the realities, the Society would very soon right itself and the rough days which must inevitably come to any organization relying primarily upon a personality, would not be so disastrous to the movement which we all have loved so much. The moment any organization or sphere of endeavor begins to revolve around a person, it inevitably begins to build towards disaster because all personalities fail and at best exist only for a short cycle.

The idea that it is necessary to line up either for or against the leaders of a cause is erroneous. To believe that, in order to be good Theosophical servers, we must follow where our leaders lead, is unfortunate and calculated to eventually convert the movement into groups of credulous weaklings and it is this tendency which has played a large part in the creating by the present Society of a society thought form which has been and is attracting to its fold the type of person who is more marked by lack of discrimination and intellectual capacity, than by ability to initiate and sustain wise action in the helping of their fellow men.

An organization attracts into its fold those who have in their vehicles, matter which readily responds to the type of vibration which the organization as a whole sets up and the movement carries to the world that type of spiritual teaching which the vehicle that it builds on the subtler planes is the most capable of transmitting.

If the Society is constituted in large majority of those who only express themselves most readily by following the leader and who believe that to be good Theosophists they must follow the leader, then the qualities of the leader become the controlling factor in the quality of the Society itself. If, on the contrary, the Society is controlled by a majority of those who are earnest students, seeking to cooperate and serve constructively according to their own knowledge and ability, as they may succeed in finding or making opportunities, taking full advantage of all which the leaders in their ranks may offer of inspiration and wisdom, then the strength of the Society will no longer rest upon the strength or weakness of a leader but upon the more permanent and sound foundation of the united thought power and consecration of the great mass of its members all over the world.

The following closing paragraph in Will Levington Comfort's Seventy-seventh Letter, has a special significance for those who are part of any group soul of seekers after truth which is suffering from this disease of wrong polarization:

"For a long time we run after 'great souls'—one after another. I have found the little book, 'Impersonal Life', very true about this point. One by one they break us—it has to be so. Personality is like that. The 'great souls' break us, until we turn within, and then gradually takes place a dramatic change: We cease to be fooled outwardly, for we do not deal with personalities in the old life-and-death way. We begin to find wonder-

ful things in unexpected people and places and animals; and after that, I have reason to believe, we gradually become aware of Teaching and Teachers back of the physical, to say nothing of intimations in the very midst of life of that which we hungered so passionately for in the more personal state."

and we find the redoubtable Colonel Olcott sounding the same clear note in *Old Diary Leaves*, Third Series, page 229, when the Society was facing the same problem, for he asks a daring question and pins his faith in the future of our order on the strength which comes from dependence upon principles, growing out of a group of unfettered truth seekers finding their own way and depending upon the power of their own inner god.

"Where is the necessity in a Society like ours for leaders? The writer for his part is convinced that whatever mental suffering and whatever injury to personal reputations may result from recent events, the price is not too high if the last chance be destroyed of ever building up a sect in the Theosophical Society. Rather than see this calamity befall the movement, he would prefer that the respect now felt by any friend for anyone concerned should be lost, for then the field would be clear of obstructive personalities for consideration of first principles. In neither his official nor private capacity has he evinced any sympathy with the yearning after inspired teachers or infallible teachings. Quite the reverse: for he has never let slip an opportunity to affirm the dignity of private judgment; the necessity of individual research and interior development for the comprehension of truth; the absolute independence of Theosophy of all special teachers or groups of teachers—all sects, dogmas, confessions of faith, forms, ceremonies, and national or geographical limitations. If this is not broad enough; if, in any other language besides English, there be any stronger words to express an absolute repugnance to the idea of any thinking person blindly giving up his sovereign right of inquiry to any other person, high or low, adept or non-adept, and of giving any value to a teaching beyond its own intrinsic weight by appealing to an authoritative authorship—then those are the words the writer would wish to employ. There never was an Adept or Mahatma in the world who could have developed himself up to that degree if he had recognized any other principle. Gautama Buddha is held to have been one of the greatest in this august fraternity, and in his *Kalama Sutta* he enforced at great length this rule, that one should accept nothing whether written, spoken, or taught by sage, revelator, priest, or book, unless it reconciled itself with one's reason and common-sense."

Perhaps the Colonel had in mind the words of the Master K. H. in a private letter to himself written in May, 1884, wherein he said: "One of the most valuable effects of Upasika's (H.P.B.) mission is that it drives men to self-study and destroys in them blind servility of persons."

F. B.

ORGANIZATION; DISORGANIZATION; REORGANIZATION

It would be well if all earnest students and devoted workers in the Theosophical movement were familiar with the Law of all Life. Its apprehension would not only enable them to discern the "signs of the times", and so save them much useless friction and lost labor, and enable them to utilize energy and opportunity, but it would save friction, discouragement and confusion. There is not only the law of cycles great, and cycles small, the ebb and flow of tides from center to circumference, and from circumference to center, but integration is regularly followed by disintegration, and one process is not more the manifestation of life than the other. In the varied functions of the tissues and organs of the body the building up by nutrition, and the disintegration by use, are equally organic, vital, and necessary. Now apply these principles to the body-politic, the body-social, or the body-theosophical. Men and women are to these, as cells to the human body, and One Law applies to all. "As above, so below; as within so without; as in heaven, so on earth."

For many years the organization of the T. S. prospered. It grew, and waxed strong. There was harmony, solidarity, and centralization of power. The tendency was to crystalize, to fossilize into a church or creed. Then in obedience to Law came disorganizing forces, loosening things to the very center; an effort at greater centralization of power and more compact and permanent organization. It could not possibly long succeed, or gain any permanent measure of success. It meant, in the fullest sense, disorganization, and that process is not yet complete, for in many directions it means complete disintegration, and dissolution, the better to prepare the ground for the next step in the evolution process. The "germ in the root" is deathless, and around it will reform a body stronger, wiser, grander than before.

This germ in the root is the deep conviction in every earnest soul that Theosophy *per se* is true, and the devotion that this conviction inspires in the soul of man. Dissensions and disagreements were natural and inevitable and belong to individual evolution. It was necessary that each should act for himself, and learn to distinguish the false from the true; the transient from the permanent. In short, the disintegrating forces had to be met and experienced before a more permanent organization could be formed and maintained. *For anyone to profess belief in Brotherhood and the truths of Theosophy and yet to cherish resentment or ill-will toward another professing the same belief, is an open confession of insincerity.* So long as such a contradiction exists the individual is under the dominion of disintegration and death.

The living stones for the spiritual temple that is to be, will be laid in the cement of love and forbearance, charity and goodwill. The pattern of "that other Temple not made by man, eternal in the heavens", remains forever the same. It may for a time be lost sight of, and by dissensions amongst the workmen be obliterated from the tracing-board of Time, but like the "cubical city" the "heavenly man", it exists in the heart of all real Brothers, and each will recognize it and work for it when the building of the outer temple begins.

If the eye of faith is upheld by the light and power of knowledge, there will be no fear and no discouragement in the presence of disorganization and apparent dissolution, for these are but the necessary fore-runners of a grander organization, where each separate stone shall find, and know, and *hold* its place, in the wall of that City of Refuge for the distressed of all nations, kindred and tongues. Just as those without faith or hope mourn over their dead, and tremble with fear at the destruction wrought by the destroyer, so do those not "wise in spiritual things" stand aghast at the disorganization going on in the T. S. Those who see it all as inevitable and necessary, and as preliminary to better things, are serene and steadfast, peaceful and confident, knowing that *all is well*.

Shall one of them *promote* disorganization? Nay; Karma will do that. As well might one kill his brother under the plea that he is to die some day. But we may know that while death is inevitable, it is but the prelude to a higher and nobler life, and not the end of Life. When the true time to reorganize comes, every true Theosophist will be ready and waiting, all others shall fall away.

J. D. BUCK.

From The Theosophical Forum. March 1899.

(Issued by direction and under the authority of The Theosophical Society in America.)

CAUTIONS IN PARAGRAPHS

Do not make statements that tend to mix up the Theosophical Society with any religious belief, political theory, or social observance or non-observance.

Never cry down the efforts of a sincere member to disseminate theosophy merely because it does not meet your standards of method or propriety.

Always discountenance any proposal to establish a censorship of either literature or effort in theosophical ranks, for such a censorship is against the broad and free platform on which the Society rests.

Let not sentimentality make you fear to bring forward what you believe to be theosophy, even though some persons threaten to leave the ranks because their own fad seems endangered by the strength of your theory; but beware you do not mistake self-assertion in yourself for the strength of your theories.

Beware of the person who offers to sell spiritual science in so many lessons for a sum of money. Expositions by lectures in public of general theosophical principles for an admission fee are proper, but courses of lessons on magic arts, spiritual science, secrets of nature, and the like are eternally improper, emanate from cupidity or undisciplined intellect, and lead to nothing.

Be charitable enough to remember that the theosophist is human, and perhaps has to struggle all the harder with our common failings just because he has entered on the battle with the lower nature.

RODRIGUEZ UDIANO.

(WM. Q. JUDGE)

From the Path. July, 1893

LETTERS ON OCCULT MEDITATION

Extract from letter of June 16, 1920, page 34.

The condition of the causal body.

All the Monads are, as you know, under the control, or rather form part of, the consciousness of one of the Planetary Spirits. On Egoic levels the egos are in a similar condition. An Adapt of their ray supervises their general evolution, dealing with them *in groups*. These groups are formed under three conditions:

- a. As to sub-ray of the egoic ray.
- b. As to period of individualisation, or of entrance into the human Kingdom.
- c. As to point of attainment.

The Adapt of the ray handles the general supervision, but under Him work the Masters, each on His Own ray, and with Their Own individual groups, who are affiliated with Them through period, through karma, and through point of vibration. Under the Masters work the disciples who have the consciousness of the Higher Self, and are therefore able to work on causal levels and aid in the development of those egos whose causal bodies are less developed than their own.

All is beautifully subjected to law, and as the work of developing the egoic body is dependent upon the progress made in the three-fold personality, the ego is consequently aided on lower levels by two different disciples,—one working on emotional levels and reporting to another disciple who works upon the mental vehicle. He in his turn reports to the disciple with causal consciousness, who reports again to the Master. All this is done with the co-operation of the indwelling consciousness in the causal body. This, as you see, entails five factors concerning themselves with the aiding of the ego in his evolutionary development:—

1. The Adapt of his Ray.
2. The Master of his group.
3. A disciple with causal consciousness.
4. A disciple on the mental plane.
5. A helper on the emotional plane.

For a long period of lives the Ego remains practically unconscious of the Personality. The magnetic link exists, but that is all until the time comes when the personal life reaches a point where it has somewhat to add to the content of the causal body—a body at first small, colourless, and insignificant. But the hour comes when the stones are first brought perfected from the quarry of the personal life, and the first colours are painted in by the man, the builder and the artist. Then the ego begins to give attention, rarely at first but with increasing frequency, until lives come round in which the Ego definitely works at the subjugation of the lower self, at the enlargement of the communicating channel, and at the transmission to the physical brain consciousness of the fact of its ex-

istence and the goal of its being. Once that is accomplished and the inner fire is freer in its passage, lives are then given to the stabilising of that impression, and to the making of that inner consciousness a part of the conscious life. The flame radiates downward more and more until gradually the different vehicles come into line, and the man stands on the Probationary Path. He is ignorant yet of what lies ahead, and is conscious only of wild and earnest aspiration and of innate divine longings. He is eager to make good, longing to *know*, and dreaming always of someone or something higher than himself. All this is backed by the profound conviction that in service to humanity will the dreamed-of goal be reached, the vision become reality, the longing fructify into satisfaction, and aspiration be merged in sight.

The Hierarchy begins to take action and his instruction is carried out as aforesaid. . . . Up till now the Teachers have only watched and guided without definitely dealing with the man himself; all has been left to the ego and the life divine to carry out the plan, the attention of the Masters being directed to the ego on his own plane. The ego bends every effort to quicken vibration, and to force the oft-rebelling lower vehicles to respond and measure up to the rapidly increasing force. It is largely a matter of increased fire or heat, and consequent intensification of vibratory capacity. The egoic fire waxes ever greater until the work is done, and the purificatory fire becomes the Light of Illumination. Ponder on this sentence. As above, so below; on each rung of the ladder the process is repeated; the Monad, at the third Initiation, begins itself to be conscious of the Ego. The work then is more rapid, owing to the rarity of the material and to the fact that resistance is a factor in the three worlds but not elsewhere.

Hence pain ceases for a Master. That is, pain as we know it on earth, which is largely *pain in matter*. The pain that lies hid in comprehension, not resistance, is felt to the highest circles, yea, it reaches to the Logos Himself. But this is beside the point and well-nigh incomprehensible to you who are yet trammelled by matter.

Relationship of the Ego to its own development.

The Ego seeks to bring the desired end about in three ways:—

1. By definite work on abstract levels. It aspires to contact and enclose the permanent atom, its first direct approach to the Triad.
2. By definite work on colour and sound with the aim in view of stimulation and vivification, working thus in groups and under the guidance of a Master.
3. By frequent attempts to definitely control the lower self, a thing distasteful to the Ego, whose tendency is to rest content with consciousness and aspiration on its own plane. Forget not, that the ego itself has somewhat to wrestle with. The refusal to incarnate is not found only on spiritual levels, but is found also on that of the Higher Self. Certain developments also, incidental to the factors of time and space (as understood in the three worlds) are aimed at by the Ego, such as the increase of the causal periphery through the study of divine telepathy, systemic psychology, and the knowledge of the laws of fire.

ALICE A. BAILEY.

HINTS FOR STUDENTS

THE DIVISIONS OF TIME

- 26 $\frac{2}{3}$ Trutis = 1 Nimesha = $\frac{8}{45}$ second.
 18 Nimeshas = 1 Kâshtha = $3\frac{1}{5}$ seconds = 8 Vipalas.
 30 Kâshtha = 1 Kalâ = $1\frac{3}{5}$ minutes = 4 Palas.
 30 Kalâ = 1 Mahûrta = 48 minutes = 2 Ghârîs.
 30 Mahûrtas = 1 day and night = 24 hours = 60 Ghârîs.
 30 days and nights and odd hours = 1 Pitrya day and night = 1 month.
 12 months = 1 Daiva day and night = 1 year = 365 days, 5 hr., 30', 31".
 365 Daiva days and nights = 1 Daiva year.
 4,800 Daiva years = 1 Satya Yuga.
 3,600 Daiva years = 1 Tretâ Yuga.
 2,400 Daiva years = 1 Dvâpara Yuga.
 1,200 Daiva years = 1 Kali Yuga.
 12,000 Daiva years = 1 Chatur Yuga (four Yugas).
 12,000 Chatur Yugas = 1 Daiva Yuga.
 2,000 Daiva Yugas = 1 day and night of Brahmâ.
 365 Brahmîc days and nights = 1 year of Brahmâ.
 71 Daiva Yugas = 1 Manvantara.
 12,000 Brahmîc years = 1 Chatur Yuga of Brahmâ and so on.
 200 Yugas of Brahmâ = 1 day and night of Parabrahman.

Nature's Finer Forces

By Râma Prasâd, M.A., F.T.S.

THE MEANINGS OF THE TEN NUMERAL SYMBOLS

0. Absence of quality, quantity, or mass; freedom from every limitation characteristic of things; the No-thing whence all things proceed; the self-sustaining ground of all manifestation; the unknown immeasurable, fathomless, infinite, eternal power which is the rootless root of all substance, of all intelligence and of all energy. The Absolute; God, the sacred elipse, or Cosmic Egg from which the gods are born; the changeless power concerning which the wise have always declared that it manifests itself in a ten-fold manner, even as 0, itself changeless, becomes the sign of tenfold multiplication in combination with other numerals.

1. Unity, singleness, individuality; one-pointedness, attention, concentration, beginning, commencement, inception; selection, initiative, specialization; The Ego, or "I"; the objective mind.

2. Duality, duplication, repetition; antithesis, opposition, polarity; radiation, diffusion, separation; sequence, continuation, succession;

secondariness, subordination, dependence; the Non-Ego, or "Me"; the subject mind.

3. Increase, development, growth; expansion, amplification, augmentation; productiveness, fecundity, generation; the response of the Non-Ego to the Ego in the production of mental images.

4. Organization, arrangement, reduction to order; direction, management, supervision; command, regulation, authority; the control exerted by the Ego over the stream of mental images generated by the Non-Ego in response to the Ego's original initiative; the mental process by which objective mind classifies and systematizes the products of subjective mentation.

5. Middle term in the series of digits from 1 to 9; meditation, intervention, reconciliation; adjustment, accommodation, adaptation; the subjective response to the systematizing activity symbolized by 4; the subjective development of that classifying process, the formulation of deductions therefrom and their projection into the field of objective consciousness as the particular kind of mental images termed *intuitions*; hence, *revelation*, the intuitive perception of cosmic law which is the basis of all true science and of all religion.

6. Correlation, interchange, reciprocation; cooperation, equilibrium, harmony, concord, correspondence; balance, symmetry, beauty; the poise resulting from the perfect adaptation of the contrasting but complementary function of the Ego and the Non-Ego, the objective and the subjective; the law of mental reciprocity.

7. Conquest, mastery, ascendancy; tranquillity, poise, rest; triumph of the Ego over the illusions of the Non-Ego; which triumph consists in the recognition of the reciprocal relationship between the Ego and the Non-Ego; in the right understanding of the differences between the two fundamental modes of consciousness, and in the knowledge that the subjective is constantly amenable to control through suggestions formulated by the objective.

8. Periodicity, rhythm, alternation; flux and re-flux, pulsation, vibration; evolution, education, culture; the subjective response to everything symbolized by 7; hence 8 is the particular number of Hermes, father of Egyptian civilization, and of Jesus, whose thought permeates the culture of Christendom; and the French adept Eliphas Levi says this number has been always "the sign of great hierophants and sovereign pontiffs."

9. End, goal, conclusion; completion, fulfillment, attainment; the final result of the process which is symbolized by the series of digits; the mystical "three times three" of Freemasonry and other societies which preserve some part of the symbolism of the ancient mysteries; perfection, adeptship, the Summum Bonum.

One of the most valuable of the recent reprints is a book put out this year by the United Lodge of Theosophists, under the title *Transactions of the Blavatsky Lodge of the Theosophical Society*. The book consists of the discussions on the Stanzas of the First Volume of The Secret Doctrine and is in the familiar question and answer form employed to such marked advantage in The Key to Theosophy, the questions being asked by the

members of the Blavatsky Lodge—a real group of esoteric students—and, as stated in the introduction to the first edition, “answers in all cases are based on the shorthand reports and are those of the Esoteric Philosophy as given by H.P.B. herself.” The notes were taken at the meetings of the Lodge during the period January 10th-June 20th, 1889. The book is printed on good paper in clear readable type and is well bound. It contains one hundred and seventy-three pages of questions and answers, including the Stanzas and Slokas and sells for two dollars.

(Procurable through the Lucifer Publishing Company, 140 Cedar Street, New York.)

Those who have enjoyed *The Crest-Jewel of Wisdom*, as translated by Mohini M. Chatterji, which originally appeared in the *Theosophist* for October, 1885, and a portion of which has been re-printed in *THE BEACON*, page 65, will find the same great writing most effectively treated by C. J. in the April, 1923, number of the *Theosophical Quarterly*.

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LESSON XIII

Teachings on Self-discipline.

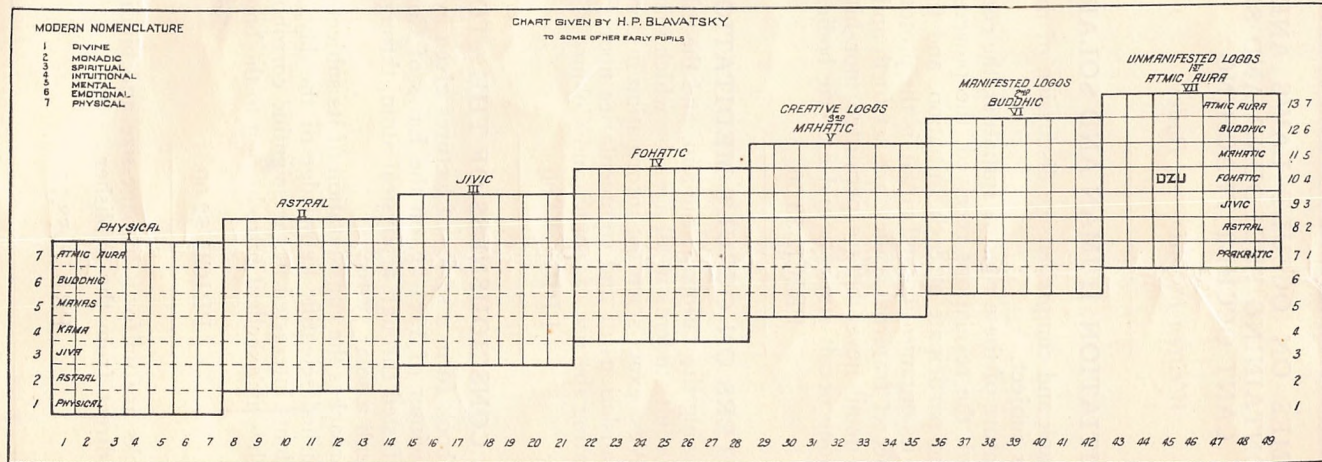
The sixth Discourse:—

Arjuna's thought:—“This yoga which Thou hast declared to be by equanimity, I see not a stable foundation for it, owing to restlessness. For the mind is verily restless, O Krishna; it is impetuous, strong and difficult to bend, I deem it as hard to curb as the wind.”—VI.33.34.

1. *The object of self-discipline.*
 - a. The control of the lower self by the Self.....VI.4-8
 - b. PurificationVI.12.27.41.45
 - c. HarmonyVI.8.9.28.47
 - d. Contact with the EternalVI.27-29
 - e. Unity with all selvesVI.30.31
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 - g. LiberationVI.45.55
2. *The method of self-discipline.*
 - a. RebirthVI.37-43.45
 - b. ActionVI.3
 - c. Renunciation of desire and fruitVI.1.4.7
 - d. MeditationVI.10-14
 - e. Control of the mindVI.33-36
VI.14.15.24-27
 - f. Regulation of the lifeVI.16-18
 - g. Control of the 3-fold lower selfVI.24.36
 - h. Renunciation of the formative willVI.2-4

Topic for meditation:—

The Blessed Lord said: “The Yogi who thus, ever harmonising the self, hath put away sin, he easily enjoyeth the infinite bliss of contact with the Eternal.”—VI.28.



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