

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. 3

JUNE, 1923

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KILL OUT ALL DESIRE OF SEPARATENESS

Do not fancy you can stand aside from the bad man or the foolish man. They are yourself, though in a less degree than your friend or your master. But if you allow the idea of separateness from any evil thing or person to grow up within you, by so doing you create Karma, which will bind you to that thing or person till your soul recognizes that it cannot be isolated. Remember that the sin and shame of the world are your sin and shame; for you are a part of it, your Karma is inextricably interwoven with the great Karma. And before you can attain knowledge, you must have passed through all places, foul and clean alike. Therefore, remember that the soiled garment you shrink from touching may have been yours yesterday, may be yours tomorrow. And if you turn with horror from it when it is flung upon your shoulders, it will cling the more closely to you. The self-righteous man makes for himself a bed of mire. Abstain because it is right to abstain, not that yourself shall be kept clean.

From Light on the Path

THIRD INTERNATIONAL CONGRESS

Address of the President

(Continued from Page 27)

While upon this subject I wish to impress upon your minds that *no more dangerous obstacle lies in the Upward Path than credulity*. The first great lesson taught by the Adept Master to his pupil is, to use his reason and common-sense in all things; no teaching is to be taken as inspired, no teacher is to be infallible. "Act," wrote a Master to me in the beginning of my pupilage, "as though we had no existence. Do your duty as you see it and leave the results to take care of themselves. Expect nothing from us, yet be ready for anything." This was a life-lasting lesson to me and I have acted upon it to the best of my ability ever since. In the very early days I had the tendency of taking as almost unquestionable the teachings that I got through Madame Blavatsky: I was afraid not to follow blindly her instructions lest I might unwittingly be disobedient to the wishes of the Masters. But experience cured me of that and threw me back upon the exercise of my common-sense, since which time I have had nothing to regret. I pass this lesson on to you, beginners, in the hope that in the early stages of your career you may be willing to listen to the advice of an elder brother whose experience in psychical matters already dates back fifty-five years. Do not be carried away by over-credulity into accepting as infallible a single line or word written or spoken in our movement from the time of H.P.B. onward; do not blindly believe that an eloquent speaker or writer must of necessity be more holy than yourselves, nor, on the other hand, fall into the fatal mistake of imagining that because one of your leaders may have failed, through moral weakness or temporary moral aberration, to embody the ideal of the Perfect Man, he or she must therefore be unable to give out teachings of a very high order. For recollect, my friends, we are all of us at the present time grossly ignorant of the relationship between psychism and spirituality, we do not know the boundary line between them, nor how it is that occasionally a polluted person, physically, may be utilised as a channel for the inflow of wisdom-teaching from the Masters. Does it not suggest itself to your common-sense that, given the fact of the world's population numbering some 1,500,000,000 and all under the supervision of the Guardians of the Race, a countless number of intermediate agents must be needed to act under the direction of the "Elder Brothers" to carry out their plans for facilitating the operation of the Law of Karma? And do you suppose that the Masters have at their disposal a sufficient number of untainted and absolutely pure intermediaries to do this service?

.....Let us suppose that we have been for years enjoying the writings of one who has given us pleasure and real help in the gaining of knowledge but who suddenly shows by some outrageous action or teaching that his mind is in an unhealthy state. Our idol, one might say, has

fallen from its pedestal and lies broken at our feet. The sun of our life seems no longer to shine, all turns black about us, we fall into despair, losing faith, losing confidence, losing hope. Under the impulse of our sudden grief we become desperate; we sweep out the fragments of our idol, but *leave the pedestal standing until we can make a new idol and put it in the vacant place.* With unreasoning impulse we begin to doubt if any teaching given us by our formerly adored authority is really true; our suspicion works back through all his books and if we do not throw them out of the window or burn them we lock them up in a closet or put them into a dark corner of our library so as to get them out of sight. Such conduct is absurd and proves that we are not well balanced mentally ourselves. Here is the point where we should summon all our reason and common-sense, and you will now see the profound wisdom of the advice given me by the Master and given by the Buddha as the true basis of religious exegesis, in his "Kalama Sutra," or sermon to the people of the Kalama District of India. "Believe Nothing," he said, "merely because it is written in a book, or taught by a Sage, or handed down by tradition, or inspired by a Deva, etc., but believe only when the thing written or spoken commends itself to your reason and your experience: then believe and act accordingly." These are not his exact words, as I have no copy of the book here to quote from, but their substance. When I first read this discourse I told the High Priest Sumangala, of Ceylon, that if the Buddha had never uttered another word during his long life it was worth his while to have gone through his numberless reincarnations to have laid down this magnificent teaching. Echoing his views I advise you to pay no attention to the presumed authority and inspiration of any of our own teachers of the past, present or future, but to judge their utterances with the calm judgment of your experience, your reason and your common-sense.

. The enormous growth and present vitality of the Theosophical movement has been above noted. One conspicuous proof of the latter is the great body of theosophical literature, in which, along with a good deal of trash, is a great mass of precious teaching. It is but fair for us to recall the fact that the chief source of all this literature is the writings of H.P.B., and if this movement is so strong it is because she left behind her a great reservoir of precious truth. People were inclined to criticise her eccentricities and idiosyncrasies, to find fault with her for shortcomings and faults of one kind or another; even to this very day infamous pamphlets are being written against her and much time has been wasted by her friends in her defense. But now that she has passed out of our view her greatness of soul and wonderful endowments become more and more strikingly evident. In her two great books, "Isis Unveiled" and "The Secret Doctrine", she has left two great monuments which, like the pyramids of Egypt, will carry her name down to succeeding generations of students. We owe her a debt, we her colleagues, which can never be repaid. Let us hold her memory then in love and honour.

It would be very unfair to exclude from our notice of the influences which have operated for the building up of strong centers at Paris, Lon-

don, Amsterdam, Chicago and other important places, the contributions of Mrs. Annie Besant to our literature. Taking the matter she found in the works of H.P.B. and adding to it the result of her own observation and researches, she has made larger additions to our literature than any other person, contributions which show the enormous grasp of her mind and profundity of her insight. Then we have in Mr. G. R. S. Mead a scholar who is surely destined to occupy a high place in the modern school of scientific inquiry into the origins of religions, and the contributions of Mr. Sinnett have been most precious. In the French Section we have Dr. Pascal, the veteran writer, thinker and worker, and Commandant Courmes, the staunch and loyal co-worker with H.P.B. and myself since the year 1884, who has been most zealous since his retirement from the Navy left him free to display his sympathies openly, and come to us. And so far as Paris is concerned, the accession of the Blech family to our ranks has had a profound influence upon the welfare of our movement. So I might enumerate a score of names of workers in different countries who have helped to make the Society what it is. But time forbids. However much I may fail to render them full justice in this summary, it does not really matter to them, for in the "Record Book of the Akasha" the smallest of their good deeds is forever inscribed by the pen of Karma.

Some who do not look at things below the surface ask each other why it is that there is such a great difference between the work of Mrs. Besant and that of myself, saying that while she is a great lecturer upon religious things, I am only the Executive Manager of the Society. Well now, in the first place, I doubt if two Annie Besants were ever produced in one epoch; she is one of the flowers of mentality which grow high up on the tree of humanity; she was exactly adapted to this special role and has been doing the work for which her great teacher, H.P.B., was in no way fitted. Nor were the two Founders of the Society at all alike except in the one thing of our common devotion to the Masters and to their cause; she was essentially the writer, I the organiser and executive director: thus we supplemented each other and together won the success which neither of us could have commanded alone. The same remarks applied to the whole body of our members—no two of us are exactly alike, each of us has his special endowments which it behoves him to cultivate and use as actively as possible for the good of the Society, and the strengthening of its influence in the world for the spread of Truth and the uplifting of Humanity.

H. S. Olcott.

"Many men have arisen who had glimpses of the truth, and fancied they had it all. Such have failed to achieve the good they might have done and sought to do, because vanity has made them thrust their personality into such undue prominence as to interpose it between their believers and the whole truth that lay behind."

Theosophy for May, Vol. 2, page 635.

ASTROLOGY

A letter to the Secretary of the Occult League

Dear Mr. Bailey :

Referring to your request for a list of astrological books suitable for those who desire to approach this subject seriously and intelligently, I herewith append a partial list which may be considered useful.

I am much pleased that the Occult League is interested in promoting the study of Astrology, for looked upon in the right light and properly approached as a study, it is a subject that is very beneficial for expanding the mind and in giving people a clearer understanding of themselves and their associates.

Astrology is not fate, but planetary and zodiacal influence is undeniable. Considered from a personal viewpoint their study is the most fundamental of all studies, for it teaches us our susceptibilities and how we shall probably react to the conditions that arise in our everyday lives.

Astrology is a technical study requiring deep thought and a type of mentality deeply interested in the occult and a natural persistency sufficient to make a success of a recondite subject. In every horoscope there enter at least thirty-three factors which must be amalgamated, blended, shaded and balanced in order to arrive at a reasonable delineation of the conditions as found.

While there are a few persons who have the innate desire and persistency to learn Astrology from books, I would not as a rule recommend any one to undertake its study with the idea of becoming *proficient* in it, without a teacher who thoroughly understands its principles and who has had some years of experience in its practice. Astrologers are born, not made. Any astrologer can show you by his birth-chart just why he came to be an astrologer.

Some gifted pupils may be started on the road to success with ten less, while others may require fifty lessons and hardly pass as good astrologers. However, for those who wish to try to study Astrology by themselves, the best books I can recommend for the beginner are the "Alan Leo Astrological Manuals," about a dozen in number, but the most important or rather pertinent to the study are the first seven. These books are comparatively inexpensive, costing about eighty-five cents each, so if the student gets discouraged and wants to give up the work he will not be very much out of pocket. With these, he may get "Simplified Scientific Astrology" by Max Heindel costing \$1.50 and he will have the best outfit now published at small expense.

When these books are mastered and he still wants to go on with his studies, I would buy "A to Z Horoscope Delineator" by Llewellyn George at \$4.00. From the start he will need an astrological almanac or Ephemeris for each year that carries the date for which he desires to make a birth-chart and also a "Table of Houses" for the latitude of the place of the birth. The Ephemeris and Table of Houses are absolutely necessary for every horoscope made, that is, an Ephemeris for each year, but one "Table of Houses" will do for the latitudes it is made for. As to Ephem-

erides "Raphael's" has a large sale at fifty cents each and Heindel's at twenty-five cents. Heindel also publishes "Tables of Houses," three at fifty cents each. But the best "Tables of Houses" is "Spherical Basis of Astrology" by J. G. Dalton, which sells for \$3.00. This book covers latitudes from 22° to 56° North, and other information. Every practising astrologer needs this book.

Astrology is such a technical study that books for "reading" on the subject are not very many, that is for the general reader. Those which relate to the Zodiacal influence given by the Sun in the different signs may be considered reading matter, for nearly every person knows the day of the month on which he was born, and, therefore, the Sun influence becomes of general interest in delineating personal characteristics. But it may surprise you to know how many people the astrologer comes in contact with that do not know the day of the month on which they were born, nor even the exact year of birth.

Perhaps the most original work on Sun sign influence is "Solar Biology" by Hiram E. Butler. It also contains tables of planetary positions. There is much in it of interest for the general reader, and a student could do a lot of work disclosing disease, business qualifications, etc. Solar Biology sells for \$6.00.

Another book to read, and one of the best, is "Influence of the Zodiac on Human Life" by Elinor Kirk. The price is \$1.50.

Another is "The Zodiac and its Mysteries" by A. F. Stewart, price \$1.00.

Then we have "Birthdays and Their Significance" by Wm. J. Colville, price sixty cents. These last two are paper covers.

To these should be added "Planetary Influences" by Bessie Leo, price eighty-five cents. (This is one of the Leo Manuals.) Then another by Bessie Leo is "Astrological Essays." The price, I believe, is \$2.00.

"The Life and Work of Alan Leo" is another good book for the occult student whether he has studied astrology or not. This sells for \$2.50.

Then we may include "Rays of Truth", a book on the religious aspect of Astrology. Price \$2.00.

Three other good books for the general reader of occult literature are "The Sun Book" at \$5.00, "Astrosophic Principles" at \$2.50 and "Metaphysical Astrology" at \$1.25 by John Hazelrigg, President of the American Academy of Astrologians. These books are of a high order and appeal to the deep student of astrological lore.

The above I believe concludes the list of books worth while for the general reader who is not a technical student of Astrology.

There are many books of reference for the student, some good, some indifferent. The bibliography of Astrology in its relation to the Science is much the same as the libraries of law, medicine, theology, and the sciences, but of course not so voluminous. Still it is written in many languages, some long since dead, and of the live languages it would take the student a lifetime to absorb the books that have been written on the subject. An astrologer like a doctor or lawyer cannot have too many books of reference.

But if I could have but one set of text books I should choose the large books of Alan Leo, seven in number, which sell for \$5.50 per volume. There is another good set of books seven in number which sell for \$18.00, I believe. They are written under the nom-de-plume of "Alvidas" and published by the Astro Publishing Company, Hodges Building, Detroit. They are said to have been given through Henry Clay Hodges (who owned the building) from the astral plane through the medium of the Morse alphabet. Mr. Hodges has now passed over, and the books may be out of print.

Then there are a half-dozen by "Raphael" an Englishman by the name of Smith which some people like; they are small books and not expensive. The books by "Sepharial", another Englishman by name of Olds, are also liked by many people. There are about a half-dozen of them; they are somewhat larger than the "Raphael" books, and sell for more money, say about \$1.50 each on the average.

As for the single publications, their name is legion, but among the best may be mentioned "The Text-Book of Astrology" by Alfred John Pearce. This is a good all around book for the technical student. It sells for \$8.00.

Then there is a fairly good book for beginners called "Stars of Destiny" by Katherine T. Craig, the price of which is \$3.00.

Another very good book is "The Message of the Stars" by Max Heindel. It pays particular attention to Medical Astrology. Price about \$2.50.

The best book on the symbology of the rising degree on the Ascendant is "Zodiacal Symbology" by Isidore Kozminsky of Australia. It sells for \$1.50.

Where the ruling planet of the rising sign is known there are three very good little books by Alan Leo entitled "Mars, the War Lord", "Saturn, the Reaper" and "Jupiter the Preserver." They sell for about \$1.00 each and are very good in delineating the character of the planets.

There is a very good book called "Astrology, Its Technics and Ethics", by C. A. Libra, written in Dutch and now published in English. Some parts of the book are written from a Theosophical standpoint. The price is \$4.50.

I should not pass by the "Arcana of Astrology" by Dr. W. J. Simonite, written many years ago and lately republished. In some respects an excellent book, but badly compiled and badly proof-read. Price \$6.00.

Then another book is "Divine Language of Celestial Correspondence" by Coulson Turnbull. Price \$3.50.

"Chadean Astrology" by George Wilde, is also a good book, written by an excellent practioner of the science. It sells for \$2.50.

Also by the same author in collaboration with Agnes Croysdale, "Your Destiny and the Stars." The authors give new aspects different from the ordinary practice. Price \$4.00.

Then I must not forget "Lilly's Astrology" written or rather compiled by "Zadkiel", an officer in the English Navy, whose real name is Commodore Morrison. The first part of the book was written in 1647 by William Lilly and is the first book ever written on astrology in the Eng-

lish language. It is still valuable as a textbook. Price \$2.50.

I think the above will do for a foundation for a private library on Astrology. It is well not to buy too extensively on the start. A library should grow with its owner.

HOWARD UNDERHILL,
Vice-President American Academy of Astrologians,
51 Hamilton Place, New York City.

THE BEACON Committee is particularly fortunate in being able to give to its readers the above statement by the Vice-President of the American Academy of Astrologians, which will be found a valuable key to the study of the subject of astrology.

The books mentioned in the above letter may be found in the Reference Library of the Occult League at its local headquarters, 230 Madison Avenue, New York. THE BEACON Committee will gladly secure these books for any of its readers, or other books on the subject now in print at the standard retail price postpaid. It should be noted, however, that the prices mentioned by Mr. Underhill are in many cases only approximate so that it will be well in ordering to inquire whether the book desired can be secured and at what price before sending in the purchase money.

IMPOLITIC REFERENCE—"H. P. B."

Theosophy is rapidly pushing its way through journalistic and other channels, and is cropping out in religions and hamlets the most unexpected. Its expansion during the last few years has astonished even those who best know its merits, and every day brings new indications that it is soon to be in the forefront of the questions of the age and the interest of the religious world. For, in truth, it supplies the very desiderata for which earnest men have vainly sought, and finds welcome in exact proportion as those meeting it are intelligent, open-minded, and devout. A system which insists on including every fact which research can grasp, which harmonizes each fact and each department of its vast philosophy, which solves the piteous puzzles in every human life and lot, which nerves to the most patient endurance and the most hopeful endeavor, is one which cannot be indifferent to those who think and feel and aspire.

Theosophy is not only exhaustive in its inclusions, it is most ingenuous in its methods. It waives aside all cajolery or special pleading, and asks no one to give his assent to its statements unless his reason is thoroughly convinced. Any other adhesion would be half-hearted, insincere, superficial: none such is congenial to a system which cares only for truth, and for perception of truth, and for honest avowal of the perception. Unless a man finds its teachings upheld by his judgment and his moral sense, it frankly tells him that he cannot rightfully accept them.

But in order for the judgment to act, Theosophy furnishes copiously the material. The philosophy may be divided into two parts,—the facts and laws wholly beyond the reach of us ordinary mortals, the facts and

laws measurably within our reach but needing elucidation by the former class. These it expounds with fulness, fortifying itself with the discoveries of science and the best exercise of reason. Those it presents as upon the evidence of extraordinary mortals, men whose larger acquisitions of faculty enable them to transcend our limits and explore vast realms beyond. Then it connects the two and exhibits a consistent scheme explanatory of all life seen and unseen, and by the beautiful harmony and relation of all parts depicts a whole which is worthy of its Divine Author.

As knowledge of matters outside our ken can only be communicated to us through one of ourselves, Theosophy avows that certain individuals have from time to time been used as channels of higher truths, the sources being above them, known to be such, avowed to be such. Sometimes in sacred writings recognized as "Scriptures", sometimes in scientific expositions of advanced grade, sometimes in moral or spiritual disquisitions, sometimes in the translation of inaccessible or non-understood works, truth appertaining to loftier planes is made to percolate down for the benefit and refreshment of dwellers upon the plains. In such cases the channel was valued for its accuracy and its service; it did not authenticate the truth, it transmitted it; it was not the authority but the witness. The truth, even, did not rest upon the medium; its certitude was in the responsiveness of the auditor, and its sanction in the validity of its source.

Thus it is that Theosophy approaches all hearers of this or any other age,—large-minded, open-handed, frank, inviting every critical research, discountenancing all sham or partiality, pointing to proofs, citing evidence when accessible and furnishing testimony when not, appealing only to reason and insight and perception. Its most conspicuous Apostles most exhibit this spirit, and beg their pupils to look not to them but through them for the Truth which is to make free. They disclaim names as finalities, and will not consent that texts are to be fetters to the soul or any book weigh down a struggling mind. A disciple may reverence his teacher, but not truly so by repetition of phrases or by any other course than that which has convinced and qualified the teacher himself.

These facts have important bearing in the era to which Theosophy has now arrived. It has passed beyond the stage of mere novelty, and its philosophy has larger coherence as well as wider popular attention. Advance is being made into broader regions of thought, principles are receiving fuller application, legitimate criticism is testing the soundness of doctrine. The Theosophical Society finds a hearing in many quarters formerly barred to it, and its expounders have audiences neither unfriendly nor unfair. To be distinct they have to be explicit, and to be explicit they have to be precise. But this often seems to be dogmatic, to be laying down fact as if incontestable, to be proclamatory of truth as assured. It is by no means necessarily so, for the genuine expounder disclaims more than commendation to reason and will not allow any coercive intention. It is his to suggest, to vindicate, to impress; never to insist, demand, or extort. If there is appearance of dogmatism, it is contrary to his purpose and spirit, utterly contrary to the Society he represents.

Even though there may be no real dogmatic character in Theosophy, the Society, or its expounders, there may yet be an impolicy of reference which impairs the course of the message. The revival in the West of the ancient Wisdom Religion came about through Madame H. P. Blavatsky, herself an Initiate and a direct messenger from the Masters behind. The services she gave to the Cause, the self-sacrificing devotion to her mission which marked every day of her career, the contributions she made to Theosophical literature and learning, no pen can fully compute. Theosophists feel for her a gratitude and veneration which they may well feel for one who was the means of throwing open to them a new and boundless spiritual life, and in her works they find an exhaustless treasure of scientific, moral, and spiritual truth. Not unnaturally but still mistakenly, many of them extend this attitude from their private studies to their public discussions, and forget that a reverence which is personal cannot validate a proposition which is impersonal. To non-Theosophic hearers a doctrine stands or falls by its conformity to reason and the moral sense, not by the repetition of a name or a quotation from a book. Take Karma, for instance. If it is to become influential as a motive in life, its existence and operations have to be shown by argument, analogy, and illustration. All quarters can be drawn upon, and the larger the basis the surer the construction. Demonstrated thus, it makes its way to the judgment and the heart. But treat it as a dictum of Isis Unveiled, The Key to Theosophy, and The Secret Doctrine, consider it as proved because H. P. B. said so, dispose airily of questions as worthless because they have no sanction in H. P. B.'s works or words, and it becomes merely a shibboleth of adherence to a side, not at all an ethical law to be verified by conviction.

And certainly the most devoted Theosophists—who are usually also the most devoted disciples of the Teacher—are often willing to admit that this mistake has been made in public exposition. It is a mistake in judgment, for the public are to be won through the merits of a doctrine and not through appeals to an authority. It is a mistake in perception, for they who perpetrate it forget that their own conversion to Theosophy was by conviction of reason, reverence being a later experience. And it is a mistake in policy, for the *free mind resents an attempt to coerce it by a name instead of an attempt to influence it by a fact*. So irritation is aroused, and a *truth which might be winsome is transformed into a dogma which must be repellent*, the spirit waxing impatient at the supposition that it can be over-awed by a quotation or silenced by a term. Undoubtedly many a warming interest has been chilled by supposition that Theosophy is expressed and bounded by H. P. B.'s published works, that it has no other support than can be found from her, that all propositions are to be tested by their conformity to the Secret Doctrine, that Theosophists think only as she allowed and believe only as they are sure she would approve. And if an inquirer conceives that the choice is between a free range of thought which shall carry him, unfettered, through every sphere and bring him before every truth, and a circumscribed round which shall tether him to a name and a book, he cannot be blamed if he thinks harsh things, says harsh words, and abjures Theosophy, H. P. B., and the society.

Now free-thought and insistence on reason as the vindication of doctrine are no disloyalty to our great leader. Rather are they homage to her, since she so battled for them. No one who knows her or who is familiar with her works found her exacting of subservience to her views. On the contrary, she held and taught and enjoined that submission without conviction was not only worthless but unmanly, and her appeal was ever to argument and proof. We shall not improve upon her by reversing her policy, and we shall not further the Cause she loved by methods she disapproved. Loving reverence may express itself in loving imitation, the truest homage in an extension of her own spirit. In commending Theosophy and its priceless benefits to men, the genuine disciple of H.P.B. can refrain from phrases which she abjured and references which she discountenanced, and can uphold the philosophy and its contents and its conclusions with the richest of arguments and illustrations and verifications. As they affect the public mind and swell the number of the enlightened and the aspiring, he will become ever more conscious of the broad spirit of his mission, and, while not pushing the name and words of H. P. B. to the forefront of his discourse, will know that behind it they are a source of strength and inspiration and motive, flowing through his every thought and impulse, even though rarely voiced in the hearing of the multitude.

ALEXANDER FULLERTON, F. T. S.

Note: The above article has my unqualified approval. It is easy to prove that the Theosophical Society is not dogmatic and has no creed and no personal authority in matters of doctrine or belief; but the wise Theosophist should see to it that undue attention is not given to a line of proof that may arouse a needless opposition.

W. Q. J.

Reprinted from THE PATH for November, 1893.

From the correspondence in the Editor's file.

.....It may be looked at in this way: Our spiritual evolution comes in cycles. There are times and seasons when we work by dependence upon personalities and through devotion to them and to the institutions which they have created. There are other times when we work specifically at finding our own inner consciousness and learn to recognize its voice and to depend upon it. We seek to establish the truth for ourselves and to fight our own way forward. You will discover that your real spiritual progress is hastened and not retarded by the circumstances which throw you onto your own resources.

It is absolutely true that you do not need a special channel either to get spiritual inspiration or to come in contact with the Master. If you do not fall into the error of discouragement you will be stimulated to greater exertion, and will get a conscious link with your own ego sooner.

You will not fail to recall that his own inner God is the first Master which the disciple meets, and that no person and no group has or can have a "first mortgage" on any avenues of spiritual advancement, or a monopoly of spiritual powers, or special privileges to be disposed upon

special groups. In a letter from the Master K. H. to Col. Olcott May 18, 1884, published in "Old Diary Leaves" third series chapter eight, the Master said "Misunderstandings have grown up between Fellows. Try to remove them by kind persuasion and an appeal to the feeling of loyalty to the cause of *truth*. Make all these men feel that we have no favorites, nor affections for persons, but only for their good acts and for humanity as a whole."

The ancient saying that no one can help you but yourself, needs reiteration and emphasis in the T. S. today. The real Theosophist is he who has consciously contacted and is strenuously endeavoring to work with the Theosophical life current which originates in the Lodge itself and flows out to the world through all of the various Theosophical Societies in proportion as they are able to carry it. It is this contact with the vital essence of the life of the Theosophical Movement which is essential, and that depends upon no special leader or special channel. The signing of a pledge, the living up to disciplinary rules imposed from without, or the participation in the meetings of any group, are themselves only aids and may under some circumstances become a hindrance for certain individuals, while remaining still a benefit to others.

ARE YOU DISCOURAGED

In the street of life, walking in the darkness of the shadow, hungry old Satan was out hunting with his dogs, the little imps of human weakness.

A man came walking down life's street; Satan said to the little imp, with a bitter face: "Go get him for me."

Quickly the imp crossed the street, silently and lightly hopped to the man's shoulder. In his ear he whispered: "You are discouraged."

"No," said the man, "I am not discouraged."

"You are discouraged."

The man replied this time, "I do not think I am."

Louder and more decidedly the little imp said: "I tell you, you are discouraged."

The man drooped his head, and replied: "Well, I suppose I am."

The imp, hopping back to Satan said proudly: "I've got him; he is discouraged."

Another man passed. Again old Satan said: "Get him for me."

The proud little demon of discouragement repeated his tactics. The first time that he said: "You are discouraged," the man replied emphatically, "No."

The second time the man replied: "I tell you I am not discouraged."

The third time he said: "I am not discouraged. You lie."

The man walked down the street his head up, going toward the light.

The imp of discouragement returned to his master, crestfallen. "I couldn't get him. Three times I told him he was discouraged. The third time he called me a liar, and that discouraged me."

Not long since the editor of THE BEACON journeyed to a nearby city where he visited one who was peculiarly dear to H.P.B. in the early days and who remains today clear of thought and keenly alive not only to the crossings and recrossings of the tangled web of Theosophical affairs with its ceaseless ebb and flow of spiritual force, the life blood of the Movement, but also with many other fields of service. They call her "The Little Mother."

She it was who was led into a journey from America to London where after some delay she called upon Mme. Blavatsky by whom she was received and claimed as one known of old. "Why have you been so long in coming?" asked H.P.B. "I have wanted you to come and have waited." The answer was "I did not want to come, I did not like you. I did not like what you did and what they said about you in the papers." "I like you for you tell me the truth," said H.P.B., and took her in her arms and held her close and thereafter she was always "The Little One" to H.P.B. who so named her.

Today "The Little Mother" sends me these lines which I may share. (Ed.)

WHY DO THEOSOPHISTS FIGHT ALL PSYCHIC POWER?

Madam Blavatsky was a psychic from early childhood. It was through this power and not knowing how to control it that she had so many strange experiences in life. The Masters, looking for an instrument with whom they could work and give to the world Their great knowledge of unseen forces, found and selected her. Had she not been a great psychic, They could not have used her and given us the knowledge that has been given. Let us then be thankful and pray that Wisdom come to us to guide us in dispensing this Wisdom in the proper channels so that it may do the Master's work in the uplifting of Humanity.

Through the investigation of spiritual phenomena both Col. Olcott and Mr. Judge were brought to H.P.B. and given their places in the work for and with the Masters. Therefore let us all bless the occult power that gave to us this knowledge. Curse not the hand that leads us out of darkness into light. No man is perfect in mortal form. When he arrives at perfection he will not longer reincarnate.

If the rain and electric storms did not come, we would not appreciate the sunshine in life. Not one atom of creation is perfect, hence the chance for progression.

Let us learn to bless the gale that causes us to shudder as well as the sunshine that brings joy. All are essential to the growth of the soul. Have charity for all, faith and hope for the better of all God's children, then the star of love will illuminate thy pathway through life and bring thee to the shore of eternal joy.

I bless the occult power that brought this knowledge to me and am grateful to the Divine Mind for guidance.

There are shoals in all deep waters. Seek and find them, then steer clear of them and you will never be wrecked.

HINTS FOR STUDENTS

THE GOLDEN RULES

- CHRIST: "Whatsoever ye would that men should do to you, do ye even so to them."
- HINDU: "The true rule is to do by the things of others as you do by your own."
- BUDDHA: "One should seek for others the happiness one desires for one's self."
- PARSEE: "Do as you would be done by."
- CONFUCIUS: "What you would not wish done to yourself, do not to others."
- MAHOMET: "Let none of you treat a brother in a way he himself would dislike to be treated."
- JEWISH: "Whatever you do not wish your neighbor to do to you do not unto him."

From Broadcast, March, 1923

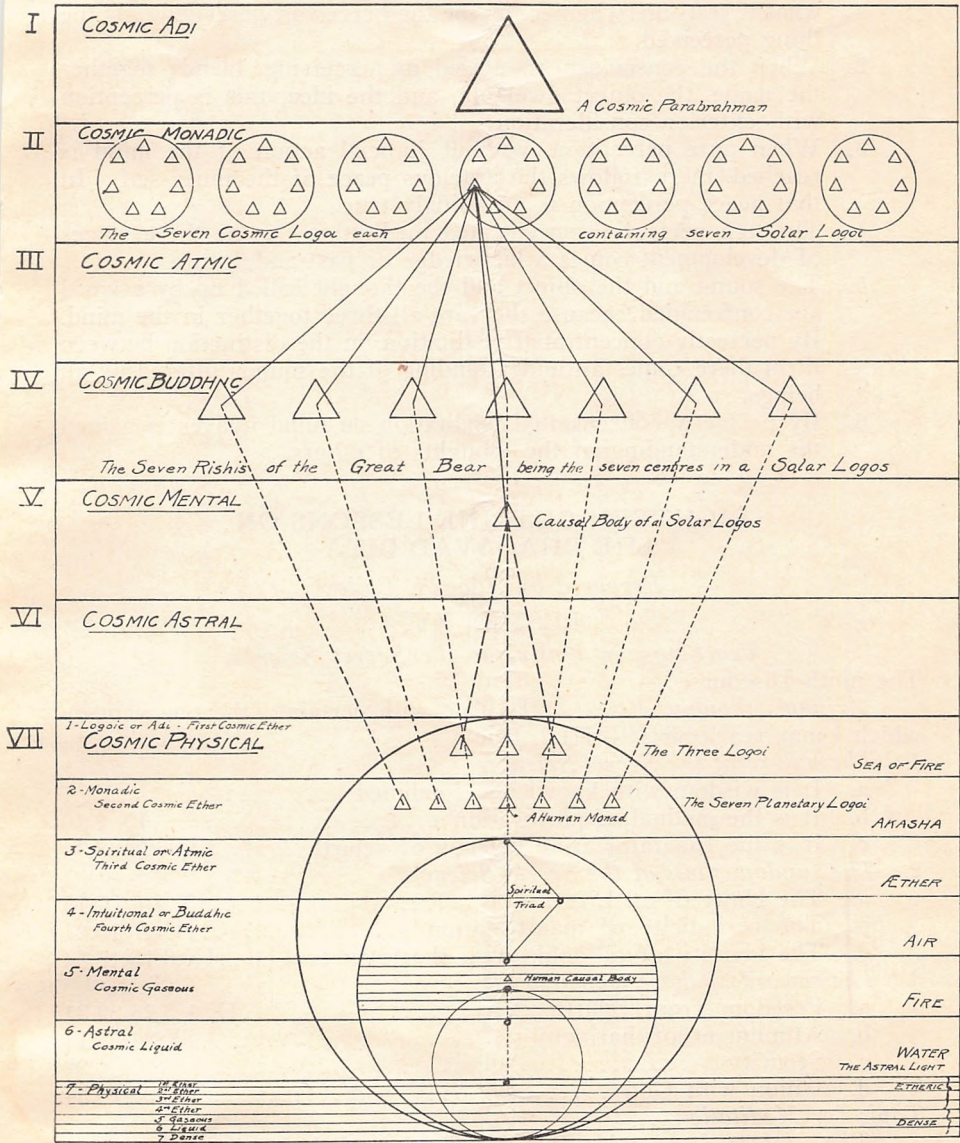
The accompanying chart "Evolution of a Solor Logos" is one of several charts which will appear in the treatise on "Cosmic Fire", a two volume work by Alice A. Bailey which will be published during the coming winter. THE BEACON Committee is glad to give the readers of THE BEACON advance access to this new and valuable diagrammatic teaching.

Students will realize in looking at this chart that the Cosmic Physical Plane is not the largest of the Cosmic Planes as shown here, and that the method of presentation by planes is itself inaccurate as the areas of graded density of matter which we call planes are in reality concentric spheres, and that quite probably the Cosmic Physical sphere is the smallest of the seven Cosmic spheres here dealt with.

The key to this chart is the law of correspondences. Some slight grasp of the magnitude of the scheme involved may be gained by recalling that the human monad is but one of sixty thousand million monads who with one hundred and twenty thousand million deva entities make up the expression of the life and form of one of the seven planetary Logoi on the second cosmic ether.

One of the most important and significant facts here portrayed is that our seven planes are the sub-planes of the Cosmic Physical Plane. This throws much light upon the perplexing problem of the principles and upon the significance of the passing of the consciousness onto the Buddhic Plane. All that which is of greater density than the Buddhic or fourth cosmic ether, is below the threshold, and without the vital body of the planetary Logos, and therefore not a cosmic principle. (Ed.)

EVOLUTION OF A SOLAR LOGOS



 THE GOAL OF MEDITATION

Patanjali says:

1. When the perturbations of the psychic nature have all been stilled then the consciousness, like a pure crystal, takes the colour of what it rests on, whether that be the perceiver, perceiving, or the thing perceived.
2. When the consciousness, poised in perceiving, blends together the name, the object dwelt on, and the idea, this is perception with exterior consideration.
3. When pure perception, without judicial action of the mind is reached, there follows the gracious peace of the inner self. In that peace perception is unfailingly true.
4. Through perfectly concentrated meditation on the three stages of development comes a knowledge of past and future.
5. The sound and the object and the thought called up by a word are confounded because they are all three together in the mind. By perfectly concentrated meditation on the distinction between them there comes an understanding of the sounds uttered by all beings.
6. By perfectly concentrated meditation on mind images is gained the understanding of the thoughts of others.

 EIGHTEEN OUTLINE LESSONS ON
 THE BHAGAVAD GITA

Prepared by Alice A. Bailey

LESSON XV.

Teachings on Unity, or the Secret Science.

The ninth Discourse:—

Arjuna's thought: "..... Tell me with certainty the one way by which I may reach bliss."—III.2.

1. *The nature of the Secret Science.*
 - a. It is wisdom with knowledge combined.....IX.1
 - b. It is the method of purificationIX.2.20
 - c. It is the Liberator from the law of rebirthIX.3.22.28.34
2. *The fundamentals of the Secret Science.*
 - a. The Unity of all LifeIX.4-6.15-19
 - b. The periodicity of manifestationIX.7-10.21
 - c. The identity of all souls with the Over-soulIX.8.13.15.34
3. *The reward of those who study it.*
 - a. Freedom from rebirthIX.1-3.28.29.31
 - b. Attainment of harmonyIX.34.28.14
 - c. SecurityIX.22
 - d. Union with GodIX.25.28.34

Topic for Meditation.

The Blessed Lord said: "On Me fix thy mind; be devoted to Me; sacrifice to Me; prostrate thyself before Me; harmonised thus in the Self, thou shalt come unto Me, having Me as thy supreme goal."—IX.34.