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MAGNETISATION, VIBRATION, STONES

The Involutionary World Process and Other Things

By The Old Professor

December 18th., 1918. 7:00 P.M.

Good evening, my brother, why such a stern voice? Have you already forgotten the injunction a fellow student of mine laid upon you last night? You will pardon a stranger referring to the matter. I have no intention to be rude, but those of us who are closely following events on the outer plane from the seclusion of our place of study and guidance get anxious that all who show signs of acting as links between the outer and the inner should hurry up about it and not waste so much precious time. The work has got to be done. There are not many to do it. You do appear, so many of you, to be so slow in doing the few things that remain to be done to perfect the link. I know—we all do—that everything is not so easy on your side. You are working in the dark, catching at hints, and trying out different ideas. Of course, it is hard. Everything worth while is. YOU don't count a scrap if you only knew it. Your sole value lies in your capacity to sense inner contact and respond to certain vibrations. I sound irascible. So I feel at times. When you hold a remedy, when you see a need and when all that is required to bring the two together is the sensitive plate of someone's physical brain, and you see someone who would just do, and then they don't do—well, it does seem hard and you want to do something drastic.

I have been working with scientists, hard-headed men, who like facts and who go cautiously but still go. I like the type. They get somewhere. I do not know how I am going to get on with you and K, when I try her out. I don't often work with women, though I guided Madame C. a lot, but she knew lots more than you do, had a good groundwork which you have not. But you are intuitive and perhaps we will get along. Anyway I have been instructed to help you. H.P.B. set me on. He likes you both, and thinks you will get somewhere—someday. Perhaps you will—in some incarnation. That's always comforting. Evolution is a wonderful thing.

Now to work. This is not going to come easy, so get quiet for a minute, and get warm. You can't be receptive if your physical body is crying out plaintively.

That is better. I want you to get still now.

You'll have to stop I suppose as that friend of yours has come in. Dear me, how can I teach you with so much interruption.

December 19th, 1918. 6:40 p.m.

You seem to be ready earlier than usual this evening, young lady. H.P.B. told me that 7 to 7:30 p.m. was your time, and I had made arrangements accordingly. For a wonder I was free this evening.

I hope you are not going to be interrupted this evening as last night. I left you feeling some results might emerge from my effort, but it was dubious. You'll never make a scientist, but I have studied you today. Your line is correlation and synthesis, and you can probably do some valuable work if you aim at application and regularity. You have a good memory which helps, and a power of bringing in illustrations and points of view which is useful when you want to teach the ignorant people. Some point you hit on is bound to interest someone—especially if your audience is large.

Now get to work and give me still attention. The devas of the shadows, the violet devas, have for their bodily manifestation, their outer vehicle, matter of the third and fourth ethers, counting from below upwards, those on the atomic subplane being the highest of the violet devas. Only a slight extension of vision is necessary in order to see them and they will in the course of a couple of centuries be quite familiar to men. They manipulate health forces, attend to the cleansing of the earth, the great army of elementals whose work it is, obeying them. They are one step above the human, as brownies and elves are one step below.

They can be contacted by a slight intensification of vibration and their healing power utilised for the benefit of men. If you could see the great healers of the human race, such as those mentioned in the Bible, you would find that in all instances they lay their right hand on the patient, whilst the right hand of a violet deva, unseen by you, is placed above the healer's hand. All healers are linked, knowingly or unknowingly, to a deva and all work under law. Magnetism is breathed out by a deva much as you breathe out air. He absorbs the prana, as you do air, and breathes it out again in a manner suitable to man's needs.

They cannot work in crowds. Heaps of sick people repel them. They must have space and room, and in coming years segregation and isolation in country spaces will be the first thing done for a sick person. A man, ill in any way, will be placed under a tree alone. Proper magnetic conditions will be made by ceremonial so as to place deva and patient en rapport by trained men and women who have studied the value of ceremonial rites, with their adjuncts sound and colour. Then the deva will work, pouring magnetism into the man, concentrating on spots of disease or pain, and acting as the great Transmitters of the "All father's" healing love. I wax sentimental. These devas at work are wonderful to watch. The Violet Ray will be used by them direct,

and not chained as you use it, and great and wonderful things will be seen.

You are tired tonight; your brain is not as responsive as last night. I may be irascible but I am not a slave-driver. Stop writing. Rest tomorrow. Think of the colour violet tonight as you sleep, and I will see if I can send that deva friend of mine to help you some. What? Don't like 'some'? I am not an American. I was an Egyptian in my last incarnation, some thousand years ago. I do not mean to come back until you all know a little more that will make earthly life less of a hell. Good-night.

December 21st, 1918. 7:15 p.m.

You seem rather worried this evening. Worry is foolish. You want to see its effect once on the A.P. and then you'd never worry again. You are worrying too over something very unworthy. Do not forget that your thoughts are visible to me. You told—what you had heard and now you are wondering if she minds and whether she misunderstood. Suppose she does both, does it matter? She knows, and you know that where the Master's work is at stake you both look for sincerity, and she is not going to think anything out of the way because you think your inmost thoughts aloud. You are working for the Master and it is His —. You both want the best possible to meet the immediate need; you'll have it soon after a little experimenting, weeding out and failure.

You have *got* to cure yourself of this habit of yours of speaking *at a cost*, and the more you care for a person the more you suffer. I can't waste my time every evening sorting out your problems. I'll do it sometimes for the sake of H.P.B. but do try and get more detached. — likes people who say what they think, even if they annoy her at the time. She gives you as good as she gets. You are a pair, both of you, and I wonder when you will be ready to get down to real work. I want to teach you both a lot this winter. I have looked up your record—past incarnations. You did good occult investigation together last life, but it ended too soon; both died violent deaths young. This life we will try and go on and perhaps we will succeed in getting somewhere.

Now write this down:—

The devas of the shadows can be reached by the rhythm of the Four, and by the complementary colours, blue and yellow. The rhythm of the Four is a four-fold incantation that will later be imparted to you, and which chanted in unison at the full of the moon by those properly attuned, will enable you to see them as it helps them in materialisation. Remember no deva must ever be needlessly called. They must be summoned definitely to heal or teach, and only summoned in a certain way. Incantations act as a definite vibration (much in the same way as the Sound of creation) which moving through the matters of the ethers impinge on the consciousness of the devas and call them to you. The power of an incantation is such that it may not be denied but will always be obeyed, though freely, by the devas who obey the law; hence the care with which incantations are guarded; unnecessary use by ignorant humans would lead to disaster, and the arresting of the processes of evolution.

Now rest a moment and get a new piece of paper. Write again:

The ethers are manipulated by the devas in all building of forms; their thoughts and commands guide the elementals. Some countries are more specially under their control, the less emancipated countries of the world where kama-manas is more powerful and manas, pure and simple, less potent. The violet devas are specially powerful in Russia, in Syria and Turkey, in Arabian lands, in Africa, in Chile and Peru, and in all great primeval territories, and little exploited parts of the earth. Their work there is specially to control magnetism, and keep secure these places for coming generations, for none of them has as yet reached its apotheosis. Physical health among these primitive peoples is good, for the etheric body is well guarded and little depleted. As manas develops, man tends more to studious employments, to periods of physical inactivity, and the consequent devitalisation of the etheric body ensues; prana has not such free source, and the violet devas are not so much contacted. The tendency now to return to the country and to seek wide spaces is due to two causes, a natural reaction, and a determined effort on the part of the violet devas to serve mankind by recalling him to more healthy ways. The mental body being now very highly developed, if man can but be re-vitalised by prana through the etheric, the race will reach a tremendous point of attainment, a physical, emotional and mental well-being never seen before in the history of the world. Hence the effort of the devas. As various human beings respond, the devas will reveal themselves and the whole race awake to a fresh sense of comradeship and usefulness.

Write again:

The violet devas work under the influence of the moon and in the evenings and at dawn at the full of the moon can touch the human race more easily. They are of all shades of violet, light to dark, the darkest being the nearest to us.

You are writing with great difficulty tonight. I can't get words to make you understand. I wonder why. Perhaps you are tired. You did not remember to send thoughts to the violet deva two night ago, as I told you to. Say to yourself as you go to sleep tonight: The old Professor is going to send a violet deva tonight from the atomic sub-plane and he will help me. Then sleep, expecting it. Say the Sacred Word. Remember that brought down to the Personality the sound 'A' vivifies mental matter, 'U' astral or emotional matter and 'M' is the sound of the physical plane. The three rightly sounded together vivify the entire personality, making it positive, like an open channel to all the higher planes, and negative where so-called evil is concerned. 'A' keys up the head centres, 'U' the throat and heart, and 'M' the solar plexus.

Conditions are hard just now. All that matters is sincerity of purpose. Nothing else counts. Good-night.

December 22nd, 1918. 7:15 p.m.

Write. I am late. Can't be helped. Had to stay and explain a point to a muddle-headed scientist, who was endeavoring to etherise the mental plane. He nearly blew himself up. Are you better tonight? Hope you are going to produce a steady, responsive brain. I want to give you a lot but you will have to wait until that girl of yours is through with the kitchen for you can't lend her your ears and me your brain simultaneously.

What I have for you entails accuracy, even if you find it incomprehensible. Simple things can be incomprehensible when people know as little as you do. There now—let us have peace. Put your pen down and get still, really still. Write.

The permanent atom of the physical plane is, as you probably know, found on the atomic sub-plane of the physical plane. Certain of these permanent atoms are appropriated by the human monad and stay with him through varying incarnations, being located in the causal body. There has been a question as to this, but — is right in his contention that the causal body periphery includes all the planes which are interpenetrating and not superimposed. Confound this layer arrangement of the textbooks. Other atoms, relatively permanent are appropriated by the violet devas, only those of the highest grade of all having their habitat on the atomic sub-plane. The others take monadic essence. The higher ones are more permanent in shape and more stationary, the lesser change their shape more frequently and move about more, though the ensouling life and consciousness remains the same.

The devas of the shadows range upwards from those who superintend the elemental who builds the human etheric body prior to birth, to the great Personages who magnetise the earth, and guard certain sacred spots on the earth's surface, holding them in trust for a future of wonders.

They are the great amethyst devas who can be seen brooding over sacred spots, enveloping in the peace of their presence wide areas of power—power latent, to be disclosed at the will of the Brotherhood. Thousands of years They have waited and thousands more They wait. Some lesser spots of magnetisation are guarded by a special group, attached to the Lord Maitreya, watching over them with care for He will use them when He comes. Their trust is nearly over. One such spot is in County Wicklow, Ireland, another in the heart of covenanting Scotland, close to Amiens is a third and still another in the Campagna. The vast steppes of Russia has a sacred spot, and in India there are several. America hides three, of which one is located in California in a spot not yet disclosed, but the healing effect of the entire south is due to its presence. There are none in South America and two in Canada. Australia harbours one and so does New Zealand. There are a few others but these are the most important.

Other devas protect certain localities, building into them the healing power of the ages.

There are seven specially magnetic spots—in California, Ireland, India, France, Australia, Russia and Canada, watched over by the seven great Devas of the ethers, each on a different ray with a subsidiary colour as an undertone—violet-blue, violet-yellow, violet-indigo, violet-orange, violet-red, violet-green. These magnetic spots will work on their own sub-type, with special force. It is not permitted to say which colour stands for which centre, though violet-orange is the colour of the Californian deva-lord, and violet-indigo the Russian.

I know you are wondering how much of this is true and whether I am fooling you. I may be, but am not aware of it. Time will prove my veracity. In the meantime take it down and do not waste my time with your questioning.

Certain minerals are associated with the devas. Iron and radium, chlorindium, and pellatallium, and some others yet to be discovered. Why don't you know more about science? Certain diseases are specially cured by metallic magnetism under the control of the violet devas, and in future times diseases will be grouped by their colourings and fall automatically into certain classes to be dealt with by the deva of a certain sub-colour and tone, and the magnetism of a certain mineral.

October 18th, 1919. 6:00 p.m.

Well, young lady, nine months isn't it, since last I endeavoured to get some kind of ordered information into your head. I am hoping that you are now in better shape to receive what I have to impart. What's that? You want to know on what plane I teach? Did you think I was an astral entity, a crass discarnate being, hunting around in dismal endeavour to get into touch with some earth person? My word! No, a thousand times, no. I did not enjoy earth so much or find the human animal such a delightful being as to want to keep rushing back to enjoy his company. I can assure you it is really a sacrifice to have to try and teach you people in incarnation. I teach on causal levels altogether, though I do not fancy that statement conveys much meaning to you. I fancy when you speak of different levels and some of you attaining one or the other, you think of yourselves with necks like Alice in Wonderful Land, that reach up and up and up to one or the other.

Yes, it is quite apparent to me that you are mightily more receptive than when I last tried ineffectually to teach you. You get me more quickly. I hope it continues.

I have been instructed to teach you certain things, purely on mental levels, and I can only come occasionally for I am busy, very busy teaching more important people than you, and as before I told you, it is only as a favour (*Tell that man not to interrupt me. Hasn't he a soul above flies. Little things tickle little minds.) to H.P.B. that I will do this at all. Also, which is of equal importance to me, he who teaches you now requested it and there is practically nothing I would not do to accommodate him.

Now let's get clear on some points:

I am not an astral entity, and don't want to be. I dislike as cordially

*He was watching a fly crawling out towards the lighted end of a stick of incense.

as you do the general air of that restless place. I got out of it as quick as I could, and I am not going back till forced to. I am not a Master, and have a long way to go before I am, but I am going to be some day. I am on the ray of the concrete mind, the fifth ray, and as it is out of active incarnation just now, so am I. That is why I am teaching on egoic levels. Lots of time, and I cannot stand being idle. That is all I need to tell you about myself.

Oh, yes, I know you do not want me to teach you. We did not get on before. It can't be helped and we will try again. What am I going to try and get into your brain? What I can, of course. There is some material concerning magnetisation and involutory world process, stones, and vibration that I could tell you a lot about if you will let me, but you will have to accommodate yourself to me and my ways. I am too set to change and anyway pupils have to adapt themselves to the teacher.

I am not going to give you instruction tonight. I simply wished to make the link. (Don't make remarks about me in my presence. Say all you want after I am gone. I am not interested enough to come back to listen.) I am going first to try and give you some of the laws governing the etheric body, and the work of the involutory elementals in building it, and all etheric forms. That is all for now.

Professor L.

(To Be Continued)

TEN GOOD REASONS WHY YOU SHOULD STUDY THEOSOPHY

1. It solves the Riddle of the Universe, harmonizing the facts of science with the fundamental truths of religion.
2. It proves life worth living, by rendering it intelligible and demonstrating the justice and the love which guide its evolution.
3. It removes all fear of death and much of its sorrow, recognizing birth and death, joy and sorrow, as alternating incidents in a cycle of endless progress.
4. It insists upon the optimistic view of life, proclaiming man the Master of his own destiny, child of his past, parent of his future.
5. It demonstrates the Power, Wisdom, and the Love of God, notwithstanding all the sorrow and misery of the world.
6. It brings hope to the hopeless, showing that no effort is ever wasted, no error irretrievable.
7. It proclaims the Fatherhood of God; hence the Sonship of Man and his ultimate attainment of perfection.
8. It declares the universality of the Law of Causation, maintaining that "whatsoever a man soweth, that shall he also reap" in this and in all other worlds.
9. It regards the world as a school, to which man returns again and again, until all its lessons are acquired.
10. It affirms the Brotherhood of Man; and provides a basis of union for all who desire to work for its realization.

(Sent out by the Philosophers Book Shop, 26 West 43d St., New York.)

WHO ARE THE MASTERS?

When the chela (student) is ready, the guru (teacher) appears.
Hindu Vedas.

One wet afternoon many years ago, in the course of trying to discover the address of an acquaintance, I found myself knocking at the door of a small house in one of the principal streets of a well-known university town.

I had come at that moment, all unknowingly, to a turning point in my life, which was henceforth to be changed, and the cause of the change was the man who now opened the door to me, and with courtly old-world grace invited me to enter.

We were complete strangers to each other and had no friends in common. He had, as I afterwards learned, been only a few weeks in the town, whereas I had already spent several years there as a student, but before we had been talking together many moments, I realised that I was in the presence of someone very different from anyone I had ever met before. What surprised me was his amazing knowledge of myself. I found that he was quite familiar with many incidents in my past life, could read my inmost thoughts, could interpret the longings of my soul, of which I myself was only dimly conscious, and could foretell events which have, without exception, come to pass in the course of years. Subsequently, I learned that this was done, not by an exercise of normal clairvoyance, but by a much rarer faculty, the power to see and to interpret the human aura.

Yet there was nothing very remarkable about the appearance of my new friend. I saw before me a man apparently in the prime of life. His face bore eloquent testimony to a character which combined sweetness and strength, gentleness and power, his manner was simple, kindly, and courteous; his dress, the ordinary dress of an English gentleman.

Our conversation was chiefly concerned with such topics as the soul, its survival of bodily death, its nature and its powers, and again I was greatly impressed with the way he spoke of these things. Up to that time I had, in my theological studies been acquainted with teachers and professors who were in the habit of quoting from other authorities wiser than themselves, but this man quoted no one, referred to no one, but spoke of these things with the authority of one to whom they are matters of direct perception, and not merely intellectual concepts arrived at after long and patient reasoning.

At the close of the interview I asked for permission to come again. It was immediately granted. Day after day I visited this man, and the studies which had hitherto satisfied me, and absorbed my time and thoughts were, I fear, sadly neglected. Having once seen and recognized the light of truth to which the soul may attain, I had no heart to go back again to my groping after truth among the mass of intellectual conceptions with which too often the brain of man has overlaid it.

One day I ventured to ask him whence he had derived his vast store of knowledge, and he replied, "From the great Hindu Adepts and Mas-

ters with whom I spent many years." "Will you tell me about them?" I asked. And he replied somewhat as follows:—

"From the earliest days when first human beings appeared on the earth, there have always been men to whom it has been given to precede their fellows in the knowledge of truth and in the understanding of Nature's secrets. They have acted as the guardians and teachers of mankind, usually employing as their instruments men less attuned to the finer vibrations and of coarser organisms than themselves. To these men mankind owes many of the blessings which are ours to-day. There are those who say, 'If the Adepts really exist, and if they are really the remarkable men they profess to be, why do they not do more to help the world?' Such a question is born of ignorance. Whether the Adept is living away from the world in complete seclusion or whether he lives as an ordinary man amongst men, his identity concealed from all except the very, very few who have eyes to see and ears to hear, his whole time and thought are spent on working for the welfare of the human race. He is a centre from which life and truth and love radiate. Does he enter a town? That town is the better for his coming. Does he enter a house? He cannot do so without leaving a blessing behind him. Having overcome the power of evil in himself, having attained to mastery over the passions and desires of the body, his presence holds in check the evil in others, and calls forth from them the desire for what is noblest and best. Such men are centres through whom God imparts to the world something of His Own Life, and Truth, and Love."

"Is it possible for any one to get to know the Adepts?" I asked. "Yes," he replied, "it is possible."

"It is all a question of soul unfoldment, of being attuned to their vibration. Now and again your great cities—London, Paris, Berlin, Petrograd, and many others are visited by the Masters, and at such times they are seen by very many people. But what is it that the average man sees? A man, it may be centuries old, but who, to all intents and purposes, differs in no respect from the most ordinary and commonplace of men.

"A little time ago in one of the best known streets of Birmingham, I met one of the greatest of the great Masters who still wear the mortal form, and we walked and talked together for some little time. He was a man whose name is well-known to history—a man who has played and still plays a very important part on the world's stage; but did one of the hundreds of people whom we passed turn round to have a second look at him? I do not recall that one did. We were just two ordinary citizens engaged in conversation, that was all.

"The only way in which a man may come to recognize the Adepts and be recognized by them, is by developing and unfolding his own soul. There is no royal road. There is no magic word. Books do not contain the secret. Money cannot buy it. Only in measure as a man, by complete renunciation of the world and devotion to truth, comes into touch with his own soul, can he come into touch with those great Masters whose lives are devoted to the service of humanity, and who guide the destinies of the human race.

"This I will say for your comfort, there is not one soul the world over which is earnestly seeking for light and truth with a pure heart and a high purpose that is not known to the Adepts, and sooner or later, if it perseveres, that soul will receive all the help for which it has the capacity.

"Some there are who in a former life made considerable progress along the path of truth, but who in this life are held back by certain Karmic ties. These are watched over with special tenderness. At any great crisis in the life of such, help is always forthcoming. The Masters have been known to visit them in person, though generally in such a way as to avoid notice or recognition.

"But remember, the great Masters care little by what road a man approaches truth. Anyone, be he Christian, Mahommedan, Hindu, or what not, who will, with a pure heart and a high purpose, patiently devote himself to soul unfoldment and to the service of his fellows is a candidate for and a recipient of their help.

"Do you desire to get to know the Adepts? You must learn first of all to look within. Within your own soul is the key which will unlock for you the great store-house of truth. Do you desire power? Look within.

"The boundless resources of the absolute can be tapped by the soul that has unfolded to a realisation of itself. Do you desire to help humanity? Look within! Once, only once, come into touch with the all-embracing, all-pervading love of the soul and you become a centre of attraction to all whose lives you enter.

"Within your own soul there is boundless life, the eternal life, the life more abundant. Within your own soul there is wisdom and knowledge, illuminating all life's problems. Within your own soul there is love, love unchanging, perfect, passionless, pure, self-less, all-compassionate. He who asks shall receive. He who seeks shall find. The search may take years—ay! a lifetime; 'but he who endures to the end the same shall be saved.' A day will dawn when you will be conscious of your union with the Divine self within. Then your life-work begins. Let the life of the soul flow in and through you, manifesting itself as perfect health and in the power to heal others. Let the truth of the soul fill you with wisdom and power, enabling you to bring conviction to the hearts of those who are wandering in the mazes of doubt and uncertainty. Let the love of the soul manifest in you as an all-embracing all-enfolding sympathy, enabling you to enter into the life of another and to re-kindle faith and hope which may have waxed dim.

"When you have attained thus far, your awakened powers will reveal to you the fact that you are not alone. Beside you and before you along the Path of Truth are others, some of them far further advanced than yourself. These are the Adepts. These are the Masters. They will give you the right hand of fellowship and accept you as a student and a brother."

REV. P. R. GROVE.

(Reprinted from Bibby's Annual. 1918.)

Bibby's Annual, from which journal of beauty the above article was taken, may cease to be. There is a loophole in the Editor's words in the 1922 issue which many readers the world over hope and trust may mean its work is not really over, for it filled a need in its wonderful service to Art, the Art of life as well as the arts, that knit together the most diverse hearts in a common bond—love of the beautiful. Nothing quite like this journal in its exquisite colour reproduction of the finest paintings, as well as etching and drawing illustrations, set amidst articles, the authors of which desired to offer their meed of light to banish the gloom of present problems, has been known. What a gap if no more Bibby's Annuals are published. There is a recollection of one unexpectedly found in a fellow traveller's bungalow in Africa which brought undreamed of interest to many people (who also, it was discovered, loved it), and recollections of others of its lovers in China and the West Indies. The Globe was girdled that afternoon. This was the fellowship: that if one knew a person loved it, they also surely loved that for which it stood, a wondrous torch dispelling the unlovely in every phase of life. At least there are its past issues and we shall be glad to answer enquiries if there are any who desire to secure them.

M.A.T.

The fearless warrior, his precious lifeblood oozing from his wide and gaping wounds, will still attack the foe, drive him from out his stronghold, vanquish him, ere he himself expires. Act then, all ye who fail and suffer, act like him; and from the stronghold of your Soul chase all your foes away—ambition, anger, hatred, e'en to the shadow of desire—when even you have failed.

Remember, thou that fightest for man's liberation, each failure is success, and each sincere attempt wins its reward in time. The holy germs that sprout and grow unseen in the disciple's Soul, their stalks wax strong at each new trial, they bend like reeds but never break, nor can they e'er be lost. But when the hour has struck they blossom forth.

From "The Voice of the Silence".

The Seven Keys. Erratum

Attention is called to a typographical error in Dr. Bonggren's article "The Seven Keys" which appeared in THE BEACON for May. In the fourth paragraph from the bottom on page twenty-two of that issue the word "matter" should be substituted for the word "mother" so as to read "into Four-fold Matter on the Plane of Illusion".

Dr. Bonggren's article has provoked much favorable comment, and we are glad to announce that there are extra copies available for distribution.

HINTS FOR STUDENTS

KALI-YUGA—Theosophist Vol. X, Page 237-238

Time changes according to cyclic laws, according as spirituality or materiality of humanity increases or decreases. It is thus divided into four Yugas or cycles:

1. *Krita* Yuga (Best)
2. *Treta* Yuga (Better)
3. *Dwapara* Yuga (Good)
4. *Kali* Yuga (Ordinary)

In cycles when spirituality preponderated, man followed his profession as selected by nature, and the duties of the respective castes were maintained unalloyed. But as material tendencies set in stronger and stronger, spirituality began to wane; man got himself entangled in the meshes of matter, and felt desires foreign to his aptitude or natural selection. Our shastras, scriptures and the living Mahatmas declare what our experience proves true, that the cyclic laws exist, and that during one cycle the rate or quality of progress appertaining to another is not possible. They say that we are at the bottom of the present cycle, and evidently in a transitional stage. In ancient times our Rishis or Mahatmas (who are our living depositaries of knowledge and wisdom) were kings and priests. They taught the people their duties assigned them by nature, and used to mix with them pretty freely so long as the latter retained a sufficient amount of spirituality. This was during the *Krita*, *Treta* and *Dwapara* Yugas. The present cycle or *Kali* Yuga in which spirituality is decidedly dying out, the worldling has become repulsive to Rishis and Mahatmas, who have found safe asylum only in the depths of forests and solitudes apart from the taint of the present day humanity. They are endowed by nature with clairvoyance and clairaudience, and can easily smell the magnetic aura proceeding from a man, a crowd or a country. They even can perceive the preponderance of spirituality or materiality in a town or a man. As they are the custodians of the interests of humanity at large, they occasionally depute their advanced disciples, whose spirituality can stand against worldly contamination, with a view to help the deserving, as far as their ignorance and spiritual blindness can permit. In course of time experiments were made to weed out the useless and unfit men from their respective castes, and transfer them to classes to which their merit or demerit entitled them. There were promotions and degradations consequent on such a procedure. This, of course, did not satisfy the ignorant, whose resistance it provoked in no small degree. The growing evil could not be fully arrested. It was also found incumbent to add a fifth class to the four already existing. The newly created fifth caste is denominated *Panchama* or *Chandala*. The

scum of the Hindu society went to form its bulk. Thus gradually these five castes became *hereditary* and *artificial* without respect to natural capacity, taste or fitness. Many of the members of the higher castes mimic ceremonies, etc., of their original prototypes.

This verse means that at the end of five thousand years of the present Kali Yuga, the castes would become promiscuous and corrupted. The five thousand years mentioned in the verse are fast approaching. The verse comes from a Hindoo book of prophecy, I think the *Bhavishyat Pooranah*. The corruption or intermingling of castes has nearly come to pass, and it remains to be seen what the masters of wisdom are going to do in this threatening emergency. The Dwaitis place a very great stress upon the law of karma, upon that of individual incarnation, and upon the system of castes, but the Wisdom-religion countenances not at all the *present artificial system of castes*.

THE KALPA OF THE HINDU ASTRONOMY

From The Theosophist for December, 1885.

It only remains to say a few words about certain books known as Nadigrandhams. These purport to contain a brief account of the lives of all mankind. It would appear on a superficial consideration of the subject that such books cannot at all exist; but that they do exist is a fact, and the question therefore is how they were prepared.

The planets occupy particular places on the ecliptic at particular points of time. Every moment their positions are changing. The question then is in what period of time the planets return to their former positions. This is a mere matter of calculation—a question of the least common multiple of seven or eight numbers. These numbers are the periods of orbital revolution of Mercury, Venus, Earth, Mars, Jupiter, Saturn and the Moon, viz.:

Mercury	.....	87.9693	days
Venus	.....	224.7008	"
Earth	.....	365.2564	"
Mars	.....	686.9795	"
Jupiter	.....	4332.5848	"
Saturn	.....	10759.2200	"
Moon	.....	27 ds. 7 hrs. 45 m. 11.5s.	

Now the least common multiple of the above numbers is the Kalpa of the Hindu Astronomy, which is 4,320,000,000 sidereal years—after which period the planets all return to the first point of Aries at the horizon of Lanka—a place on the equator whose longitude is 76° E. from Greenwich. A Kalpa consists of 1000 Chataryugas. A Chataryuga consists of 4,320,000 sidereal years, 432,000 of which constitute the Kaliyuga.

Dwapara yuga	.....	$432,000 \times 2 =$	864,000 years
Treta yuga	.....	$432,000 \times 3 =$	1,296,000 years
Krita yuga	.....	$432,000 \times 4 =$	1,728,000 years

A Kalpa forms Brahma's day, at the end of which the Mahapralaya commences.

SENSES

"The individual soul is of its own nature pure and composed of *nirvanamaya*, and wisdom. The properties of pain, ignorance, and impurity are those of Prakriti and not of the soul. There is no affinity between fire and water; but when the latter is placed over the former in a caldron, it bubbles and boils, and exhibits properties of fire. In like manner, when the soul is associated with Nature, it is vitiated by egotism (*Ahamkara*) and the rest; and assumes the qualities of grosser Nature, although essentially distinct from them and incorruptible.

The ill-judging embodied being, bewildered by the darkness of fascination, situated in a body composed of five elements, loudly asserts 'This is I.' But who would ascribe spiritual individuality to a body in which that body is composed? What man of understanding assigns to disembodied spirit corporal fruition, or houses, land, and the like, that it should say, 'These are mine?' What wise man entertains the idea of property in sons or grandsons—begotten of the body,—after the spirit has abandoned it? Man here performs acts for the purpose of bodily fruition, and the consequence of such acts is another body; so that their result is nothing but confinement to bodily existence." (*Vishnu Purana VI. 7*).

The same idea is conveyed in the *Maitri Upanishad* from another standpoint, in these words:—"The five rudiments (*Tanmatras*) are called by the name 'element'; and the aggregation of these is called the Body, *Sarira*;—(i. e., the *Sukshma Sarira* composed of the *Tanmatras*, and the *Sthula Sarira* made of gross elements). That which verily rules in this body is called the elemental soul (*Bhutatma*). Thus the soul's immortal nature, which in itself is as a drop of water on a lotus leaf, becomes assailed by the qualities of the said elements of nature (*Prakriti*); and from being thus assailed, it suffers bewilderment; and from its bewilderment it sees not the Lord *Bhagavanta*, who is within one's self. Borne along by and sailing on the stream of qualities, uncertain and unstable, bereft of true knowledge, full of desires, and forlorn, it becomes subject to selfishness (*Abhimana*). Thinking such thoughts as 'I', 'he', 'this is mine', and so on, it binds itself by itself, as a bird with a snare. Entangled in the fruits of its own actions, it obtains honourable, or mean births; its course becomes upward; and it wanders about assailed by various pairs" (such as pleasure and pain; cold and heat, etc.) (*Maitri Upanishad III. 2*.)

Thus it is that the Soul, pure at first, becomes subject to desirable and repulsive objects after its embodiment in the mortal coils (*Chandogya Upanishat VIII. XII. I.*); but as this misery is brought about by the line of conduct adopted by himself, it is quite possible for him to obtain bliss by choosing and following the best path during his pilgrimage. For the soul is the lord of life; has the choice of actions; and can control and restrain the passions incidental to his physical embodiment, if he only wishes to do so earnestly. "He is the chooser between *three* roads (*Virtue, Vice and True Knowledge*); and his success or failure depends upon what road he chooses." (*Swetaswatara Upanishat V. 7*). And "when the soul has surpassed the three qualities which are existent in the body, then it is delivered from birth and death, and old age and pain; and drinks the water of immortality." (*Bhagavatgita XIV. 20*).

SENSATION AND THE SENSES

Prepared from "Serpent Power" by Arthur Avalon.

Sensations aroused by sense objects are experienced by means of the outer instruments of the Lord of the Body or senses (*Indriya*) which are the pathways through which the Jiva receives worldly experience. These are ten in number, and are of two classes:—

- a. The five organs of sensation: Jnanendriya
 1. The EarHearing.
 2. SkinFeeling by touch.
 3. EyeSight.
 4. TongueTaste.
 5. NoseSmell.
- b. The five organs of action: Karmendriya
 1. MouthSpeaking.
 2. HandsGrasping.
 3. LegsWalking.
 4. AnusExcretion.
 5. GenitalsProcreation.

The organs of sensation are the reactive response which the Self makes to sensation. The organs of action are those through which effect is given to the Jiva's desires.

The Indriya or sense is not the physical organ, but the faculty of mind operating through that organ as its instrument. The outward sense organs are the usual means whereby on the physical plane the functions of hearing and so forth are accomplished. But, as they are mere instruments and their power is derived from the mind, a Yogi may accomplish by the mind only all that may be done by means of these physical organs without the use of the latter.....

The three functions of *attention*, *selection* and *synthesizing* the discreet manifold of the senses, are those belonging to that aspect of the mental body, the internal agent, called *Manas*. Just as manas is necessary to the senses, the latter are necessary for manas..... Manas is thus the leading indriya, of which the senses are powers.

The first Guna is Sattva Guna, the function of which, relative to the other Gunas, is to reveal consciousness. The greater the presence or power of Sattva Guna, the greater the approach to the condition of pure consciousness. Similarly the function of Tamās Guna is to suppress or veil consciousness. The function of Rajas Guna is to make active—that is, it works on Tamas to suppress Sattva, or on Sattva to suppress Tamas. The object and the effect of evolution.....is to develop sattva guna. The Gunas always co-exist in everything, but variously predominate. The lower descent is made in the scale of nature, the more Tamas prevails.....the higher ascent is made the more Sattva prevails. The truly sattvic man is a divine man. From pure Sattva passage is made to Sat, which is Chit or pure consciousness, by the Siddha Yogi, who is identified with pure Spirit.

"The mind and body are constituted of the products of Prakriti. Both having the same origin, each, whether mind or matter, are "material" things—that is, they are of the nature of forces, and limited instruments

through which consciousness functions, and thus, though itself unlimited, appears to be limited. The light in a lantern is unaffected, but its manifestation to those without is affected by the material through which the light shines. *Prakriti is not scientific material.* The latter is only its grossest product, and has no lasting existence. Prakriti is the ultimate material or substantive cause of both mind and matter, and the whole universe which they compose. Prakriti, in fact, is a finitising principle. To all seeming, it finitises and makes form in the infinite formless consciousness. *The three Gunas, Sattva, Rajas, and Tamas, are prakriti.*

. Prakriti exists in two states, in one of which (so far as any effect is concerned) she is quiescent. The Gunas are these in stable equilibrium, and not affecting one another. There is no manifestation. This is the unmanifest. the potentiality of natural power. When, however, owing to the ripening of Karma, the time for creation takes place, there is a stirring of the Gunas, and an initial vibration, known as cosmic sound.

EIGHTEEN OUTLINE LESSONS ON THE BHAGAVAD GITA

Prepared by Alice A. Bailey

LESSON XVI

Teachings on Sovereignty or Will.

The tenth Discourse:—

Arjuna's thought: "How may I know Thee, O Yogi, by constant meditation? In what, in what aspects are Thou to be thought of by me, O Blessed Lord?"—X.17.

1. *What sovereign will produced.*
 - a. The coming into existence of Great Beings. X.2.6-8.15.39
 - b. Manifestation or objectivity X.19-31
 - c. Evolution X.32-39

See X.40-42
2. *How sovereign will is developed in man.*
 - a. By the recognition of it in the universe. X.6-11.17
 - b. Discipline X.4.5
 - c. Service, "illuminating each other" X.9
 - d. Teaching, contentment and joy X.9
 - e. Knowledge X.3.7.38
 - f. Meditation X.17

Topic for Meditation.

The Blessed Lord said: "There is no end to my divine powers. What has been declared is illustrative of My infinite glory.

Whatsoever is glorious, good, beautiful and mighty, understand thou that to go forth from a fragment of My splendour.

But what is the knowledge of all these details to thee, O Arjuna? Having pervaded this whole universe with one fragment of Myself, I remain."—X.40-42.