

THE BEACON

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YOUR SIZE IS THE CIRCUMFERENCE OF YOUR SOUL

You can become as big as you think you can.

You are as small as the opinions of other people can make you.

Opinions are but limitations, therefore, if you have limitations they are of two classes, those that others place upon you which you accept, and the limitations which you place upon yourself.

If you are truly big you do not accept the limitations of others, neither do you place limitations upon yourself.

If you are small you are living a life bounded by limitations either self made, made by others, or both.

Your growth will come only as a result of your intelligent realization of your limitations, a consciousness of your ability to remove them, and an active effort to do so.

While you may become as big as you think you can—merely thinking yourself big will not make you so. The potentiality of your thoughts, however, is transmutable.

If you endeavor to make yourself big in the eyes of others you will not only stunt your growth but you will strengthen the limitations that they have placed upon you.

It is your ability to perceive rather than in what you gather thru perception that you are big.

The mere acquisition of knowledge makes no one big any more than the desire to be big makes one so.

You can never become big at the expense of others. You can become big only at your own direct expense—thru sacrifice.

You can never become big alone. You can never become bigger than all your fellows. You can never become bigger than you would wish others to be.

You can become big only as you help others to do so.

If you are small you may become big. The strength of your faith is the strength of the foundation of your bigness.

As your faith is so be it unto you.

LEWIS D. FORT.

The Theosophical Society

Supplement to the Theosophist, January, 1888.

From the objects of the Society it will be observed that its programme offers attractions only to such persons as are imbued with (a) an unselfish desire to promote the spread of kindly and tolerant feelings between man and man; (b) a decided interest in the study of ancient literature and Aryan intellectual achievements; or (c) a longing to know something about the mysterious department of our human nature and of the Universe about us. The three broad departments of our research may or may not be equally attractive to any given person; he may sympathise with either one and care little for the others, or with two and not with the third. In the Society are many who represent each of these classes, and the act of joining it carries with it no obligation whatever to profess belief in either the practicability of organizing a brotherhood of mankind, or the superior value of Aryan over modern science, or the existence of occult powers latent in man. It implies only intellectual sympathy in the attempt to disseminate tolerant and brotherly feelings, and to search out such truth as can be discovered by diligent study and experiment on certain lines.

Whatever may be a member's religious views, he is at perfect liberty to enjoy them unmolested; but in return he is expected to show equal forbearance towards his fellow-members and carefully avoid insulting them for their creed, their color, or their nationality. If he belongs to a caste, he will not be asked to leave it nor to break its rules. For, while the Founders of the Society believe that in time every social barrier that keeps man from free intercourse with his fellow-man will be removed, they consider that this result can and should be brought about only by the parties concerned. They believe that in the natural order of things, with the progress of enlightenment whatever is an obstacle and encumbrance to the development of human knowledge and happiness will pass away, as the mists clear after sun-rise. But they have no sympathy with those modern critics who, wise only in their own conceit denounce old customs, laws, beliefs and traditions, as vestiges of an ignorant past, before they have investigated them with impartial care and learnt whether they embody important truths, and should be clung to rather than discarded.

The promoters of the Society's objects do not even dream of being able to establish upon earth during their times an actual loving Brotherhood of peoples and Governments. Nor, speaking of India, do they hope to obliterate the deep-rooted prejudice and race-antipathies which are the gradual growth of many generations. But what they do hope and mean to achieve, is to induce a large body of the most reasonable and best educated persons of all extant races and religious groups to accept and put into practice the theory that, by actual help and a generous tolerance of each other's preconceptions, mankind will be largely benefited and the chances of discovering hidden truth immensely increased. The policy they advocate is that of benevolent reciprocity—the so-called Golden Rule of "doing as one would be done by," which was preached by most of the great Sages of old, and has been the watchword of true philanthropists in all epochs. They go on sowing this seed, leaving it to germinate in the fulness of time, and to ultimately bear a rich harvest for the coming gen-

erations. A chief agent to employ for this end is education, especially such special education as will enable the rising generation to read the sacred literature of antiquity, and from the writings of the Rishis, Arhats, Philosophers, and other sages of Aryavarta and her sister archaic lands, learn the sublime capabilities of human nature.

The Society, then, represents not any one creed but all creeds, not one, but every branch of science. It is the opponent of bigotry, superstition, credulity and dogmatism, wherever found or by whomsoever taught. So, also, is it the opponent of vice in every form and of all that tends to feed or propagate it. It expects every one who becomes a member to avoid doing what will be likely to throw discredit upon the Society and dishonor his fellow-members. While it does not look for saint-like perfection in applicants for membership, it does hope, by holding up to them the ideal of a noble manhood, to make them ashamed of their vices and eager to extirpate them.

The Theosophical Society has many branches scattered over the globe, and, in India, enough already to make it possible for a Theosophist to find in almost every large city, from the southernmost cape of Ceylon to the foot of the sacred Himalayas, a group of brother Theosophists to welcome him. And these Branches are composed variously of Buddhists, Hindus, Parsis, and Mussulmans, with eminent Native leaders; each Branch being as much thought of and cared for by the Founders as every other Branch, and all equally devoted to the welfare of the common cause. The rapid growth of the Society has often been wondered at by outside observers, but the sole secret is that its Founders believed that in reciprocal kindness and tolerance of infirmities was to be found a strong, broad platform upon which all men could stand and work for the general good, and in the further fact that, however various its external manifestations, there is but one basic Truth, and that, whatever dogmatists say "There is no Religion higher than TRUTH."

As regards the possibility of acquiring spiritual knowledge (Brahmaganam) and extraordinary powers (Siddhis) in some easy, expeditious way, it is enough to remark here that our Aryan and Iranian ancestors gained great physical powers and a deep insight into Nature's secrets, and they laid down the rules under which the same results may always be enjoyed. And as the laws of pupilage (chelaship) are fully explained in the Shastras and Gathas, the student in search of a guide is simply referred to those exhaustless treasure-houses. We live in a so-called extremely practical age—as though any age could be called practical which deals with only one-half of man's interests!—and the proportion of the Society's members who have joined because of the third of the Society's avowed objects, is naturally small. So, while this may be a chief attraction to a few, others do not even consider it, but like to see the Society founding Sanskrit and other schools, writing and publishing magazines and books and doing other useful works. It has its exoteric activities, and few members are occupied with both. It cannot supply a Guru, nor devote time to taking anyone through a course of occult instruction nor adopt his sons after the ancient custom (as the Founders have frequently been begged to do), nor supply him gratis with books, nor forward his correspondence to the Mahatmas. No such expectation should be enter-

tained, for we have no more right now to expect favors that we have not yet deserved than had our ancestor, who never dared to hope for any reward or favor that he had not won the right to, by years of useful devotion and determined self-evolution. But those who join the Society should do so because it gives the chance to help humanity, to gain happiness by assisting to enlighten, raise and stimulate the moral nature of our fellow-men, to make the Aryan name once more the glorious synonym of every moral and spiritual excellence, and to show an age that is suffering from vicious tendencies and unhappy under stifled intuitions that, in the bygone times, our common ancestors knew every psychical power latent in man, the development of which gives Wisdom and ensures Happiness.

CRYSTALLIZATION

.....The biggest force to mould human destiny is Theosophy. But while we have today some truths of Theosophy firmly established because long discovered, we are in search of more truth. Theosophy is an ever-increasing body of knowledge, founded on facts to be discovered generation after generation. Our supreme duty to Humanity is to prevent any limitation to the discovery of truth.

.....It seems, then, that the greatest danger to the T. S. from within is that of crystallization either into a church with an infallible hierarchy, or the probably equally great danger of sole reliance on an infallible book.

.....One truth, and one only, we are pledged to as a Society, and that is Universal Brotherhood. All other truths of Theosophy can be questioned by any member of the Society. When so questioned it is foolish for us to say that "the T. S. is in danger." The largest possible freedom should ever exist in the T. S. for its members in their discovery of truth, and in the manner of their service of their fellows. Theosophists should be perfectly free to start any religious, educational, artistic, political, social or scientific movements which they like, provided Brotherhood is not denied in practice. Indeed, the growth of the T. S. is dependent upon the practical application of Theosophy by members along such lines of activity.

.....Our Society exists because Humanity needs it, and it will grow because mankind benefits by its growth. Nothing that you or I, or the most prominent server in the T. S., can ever do will hinder the ultimate growth of the T. S., for those who are no longer helpful to the Society "drop out" and those whom the Society needs are found "in the ranks" to the end of their days. For there is a Karma of the Society as definite as the Karma of an individual.

.....Whatever may be the cause, there is no doubt that a great many people outside the Society get the idea that we are a sect. No less a periodical than the "Literary Digest" (Nov. 4th) quotes from an article in the "Living Church," in which it is stated that "there are thirty-six Spiritualist churches, thirteen New Thought and three Theosophic churches which are meeting every Sunday in various hotels and halls" in New York. Other similar references to the T. S. will occur to your readers. Now for the public to get impressions such as these there must

be something in the T. S. which looks like dogmatism or churchianity to outsiders. Surely we should endeavor to dispel such ideas.

..... One cannot help remarking how frequently one sees statements made having a tendency to put forward H. P. B.'s "Secret Doctrine" as the final Theosophical authority, in fact an effort seems to be afoot to give it an infallible status, to make of it a sort of Bible. This seems to my mind to be only another form of dogmatism, as dangerous perhaps as setting up an infallible church.

..... There is a great deal to be gained from the knowledge that none of our writers is infallible, and that this being so we must learn to rely on our own judgment. Even if we regard some one else as infallible, as some undoubtedly do, the infallibility rests on the private judgment of those who accept the infallibility and select the infallible authorities. In other words, those who profess to believe in infallibility thereby themselves profess infallibility. If, for example, I declare my belief in the infallibility of Madam Blavatsky, Col. Olcott, W. Q. Judge or Annie Besant, I am thereby proclaiming my own infallibility, for in no other way can I assert theirs. Most of us are too stupid to see this, but it does not affect the fact. And it is this impugning of their own infallibility that is the real cause of the resentment of those who assert the infallibility of others. Judgment and condemnation of others must obviously rest on a similar claim to infallibility. How do you know? Are you incapable of error? Are you infallible? We must then be humble if we would attain to wisdom, and humbler still when wisdom we have mastered.

We can only rely on the mature judgment of the wisest students, and when we find any teachings varying from standards that are generally accepted it should not be made an occasion for clamour but of quiet investigation. Obvious contradictions and incompatibilities will soon be discredited if mere authority is not relied upon; with open minds and eager intellects the views of the majority are likely to preserve the truth intact. We need never despair of truth. It has its own recuperative energies, and a self-preservative quality which renders it indestructible. It conforms to universal experience. Science is its offspring and mathematics its handmaid. We can depend upon the multiplication table, but not on all who use it. Similarly with The Secret Doctrine.

..... Mr. Wood expresses a view which is not too general in the ranks of the Society, but which must prevail eventually if its original aims are to be achieved. "However much I for one," he wrote, "may reverence and admire H. P. B., and I will admit no inferiority to others in this respect, I will not surrender to her my judgment, conscience and duty, or accept any work of hers or anyone else's as the whole gospel of Theosophy. That Gospel is the world itself; human books can only teach us to read that. Yet none can too strongly say, 'Let us study H. P. B.; let us read to understand even the obscure and difficult sentences with confidence that they contain a marvellously clear vision of the truth'."

This is an attitude which must commend itself to all who have breadth of mind and desire to unite on brotherly lines with any who wish to promote Theosophical principles.

Extracts from various articles in the Canadian Theosophist
for December, 1922.

MAGNETISATION, VIBRATION, STONES

(Continued from Page 74)

November 9th., 1919. . 3:30 p.m.

It's a whole week, young lady, since last I visited you. I have had definite instructions to leave you alone and give your physical vehicle the time necessary to recuperate. I trust you are better and able to take down today what I have to give. It is not much but the conditions warrant it.

I do not intend continuing the teaching on the etheric on which I was engaged. In this lovely valley comes the opportunity to give you some ocular teaching on magnetisation, for this is one of the magnetic spots of the earth. You don't realise how difficult it is for me to teach you untechnically, and to get things into that consciousness of yours without the use of scientific terms. If you were only younger I'd suggest a course in elementary chemistry and science but what's the use. We'll do as well as we can and trust to luck.

The magnetisation of spots is the result of several things, primarily of the foresight of the Teachers of the race, and the need of preserving intact certain centres where the vibrations are favourable to certain things. Let's revert to the text book methods, and tabulate certain things:

For instance, we'll consider for a bit

1. The reasons for magnetic spots
2. The methods of magnetisation
3. The use eventually of those spots

I have got to give a lot in a brief period of time—so take it down text-book fashion.

The Reasons for Magnetic Spots

1. To preserve certain centres of calm where the Great Ones can exist, i.e., certain places in the Himalayas, and the Andes, and in California, near the Nile and the Euphrates valley.

2. To preserve certain spots where healing can be accomplished. Lourdes has been such a spot, but is practically useless now, owing to its demagnetisation by human contact and the consequent withdrawal of the guarding deva. The pool of Siloam was another such spot, and its influence exists still but is temporarily hidden. California has several such spots, likewise Central Ireland, and both localities will be used when the Great One again moves amongst men.

3. To hold secret certain places where powerful talismans have been hid, that are needed for the development of the race. I can't tell you where these spots are—it would be a secret no longer. Too much treasure hunting has gone on in the world, but certain great talismans and jewels have been deposited here and there on the earth's surface and their properties and use will later be revealed.

The Manu of each root race sees to it that these talismans are deposited; they are carefully charted, and as time elapses each comes into use. There are seven major talismans for each subrace, that hold the type magnetically linked, besides several minor ones, and each nation too has its talismans, known to the directors of evolution.

4. Certain talismans exist for the use of the Manu, whilst certain others are for the use of the Bodhisattva. One is used in the directing of race formation, the utilisation of it en masse for the moulding of the people and for the use in emergencies during evolution by the Lodge, and only by the Lodge. Another is used for the spiritual development of the races—in definite connection with the mysteries, as you call them. I'm not much on spiritual development myself, but I realise the necessity of their institution. A third type of talisman is connected with the work of the Mahachohan in the elemental kingdoms of nature, and the deva evolution. Some day you will realise that the mighty human hierarchy is not the one and only concern of the Deity.

Now, let's go on—don't keep making me digress to personalities. Women always act that way. I'm an impersonal old scientist and I haven't got a heart.

2. *The Methods of Magnetisation* are too abstruse for you but you can tabulate them as follows and trust that some day some one can utilise the information.

1. Magnetisation by fire, which applies to all the race talismans, those of the Manu and the Mahachohan. They are magnetised by being brought into direct contact with the "Flaming Diamond" by the Lord of the World Himself (yes, look back). This method is used for the third and fourth type of talisman.

2. Magnetisation by water, directly applied under certain formulas by the Manu or the Bodhisattva aided by the Deva Varuna. These water magnetised talismans are largely used for the preservation of centres of calm (class 1) and for definite action on humanity: The race being polarised in the astral—which is a form of words often used, but which may or may not mean something to the user—the magnetisation by water (a symbolic term, of course) acts on the astral body, not only of people but of the earth. A talisman so magnetised exists in this valley. There is a future in this valley.

3. Direct magnetisation by the Chohan of a certain ray, giving properties that intensify the action of that ray, i.e., the magnetisation of healing talismans by the Chohans of the healing ray. Colour and light are largely the methods used.

I would like to add, what is probably not known, that the Logos of our System has a talisman, confided to Him by the Lord of Sirius, for use in emergencies. It is kept in the Sun, and was nearly called into use at the request of the Lodge in the third year of the Great War, but the Logos refrained for a while and humanity won its own victory. So much better. This talisman has never yet been employed, but twice nearly so—once in Atlantean days and once now.

All these talismans are in the care of certain great groups of devas. These talismans are all guarded in certain spots. The majority are in etheric matter and hence invisible (I know you pictured a strong box with a key and a mysterious content deeply buried under the third tree from the northwest corner of the great rock at the top of the hill—no such thing. Being etheric it can be in plain view and invisible. The one in this valley can be plainly seen from —).

3. *The Use Eventually of those Spots.* The only ones immediately concerning you are the ones connected with the Lord's coming and those used in healing. Certain ones will be used in the Mysteries and when the time comes you will get revelation as to their locality. You had better develop etheric vision by then. It will be useful.

Now, let me give you a poem. I'm pleased to find that others appreciate me even if you don't:

There was a little talisman
That lived beside a brook
It was very nicely magnetised
And could heal you with a look.

If you had a leg or broken arm
And waited near its home
You'd very soon be healed outright.
It would knit a broken bone.
(Bone and home don't rhyme, but what matter?)

Around the little talisman
On all sides of the stream
Were crutches, glasses, little sticks
And letters by the ream.

But horrid men within the Church
That stood near to the river
(It's grown from a brook to a river but it's got to rhyme)
Began to sell its sacred use
And thought themselves quite clever.

The deva of that little stone
Became so very mad
That soon he made his mind up
To action very sad.

He gathered all together
In his aura grand and clear,
Demagnetised the little stone
And departed with a sneer.
(Devas don't sneer, but I'm rhyming)

It doesn't pay to charge a fee
For the goods the Gods provide.
It makes you lose in the long run
And causes pain beside.

Goodbye.

Professor L.

ALIGNMENT OF THE EGO AND PERSONALITY

*Extract from the manuscript of a forthcoming book by
Alice A. Bailey entitled*

A TREATISE ON COSMIC FIRE

In connection with human evolution there are certain factors which—when connected with each other through linking streams of energy and therefore consciously functioning—produce definite and important results. These factors might be considered as follows, dividing them into two groups, each of them emphasising the duality of the microcosmic manifestation:—

Group I.

1. The Knowledge Petals of the Egoic Lotus.
2. The knowledge petal in each of the two inner circles.
3. The centres on the mental plane.
4. The throat centre in etheric matter.
5. The alta major centre.
6. The physical brain.

Group II.

1. The Love Petals, circle two.
2. The love petal in each circle.
3. The centres on the astral plane.
4. The Heart Centre in etheric matter.
5. The Pituitary Body.
6. The sympathetic nervous system.

These various alignments when functioning with due adjustment result in the transmission of energy in the first case from the manasic permanent atom, and in the second case from the buddhic permanent atom. You will see, therefore, how important it is that the student duly considers the process of bringing about a uniform alignment and a conscious appreciation of the vibratory processes of these two groups. As he brings this adjustment about the effect upon the physical plane is the manifestation of the powers of the Soul and of the healing capacity, and the man becomes a focal point for Egoic energy and a server of his race. The black magician brings about definitely similar results through the first group, with the exception that he cannot align the knowledge petals in the two inner groups, as the love-wisdom aspect is atrophied in his case. He does, however, bring through the energy of the manasic permanent atom for the force of Mahat (of which Manas is an expression) is closely connected with what is erroneously called "evil", and Mahat and Cosmic Evil have a close connection. The Great Existences Who are the principle of Mahat in its cosmic sense are ever allied to the lesser existences who express systemic evil. They are the sum total of the separative instrument and where separation in any form exists there is to be found ignorance and therefore evil. Separation negates comprehension of knowledge of ought that is to be found outside the separated consciousness, for separative knowledge entails identification with that which is expressing itself

through the medium of a form. Therefore the Brothers of the Shadow can and do reach high levels of one aspect of consciousness and touch certain specific heights of spiritual level, and can go a great way along the line of Mahat, or knowledge, the principle of Universal Mind. They can reach expansions of consciousness and of power in their later stages that will take them far beyond the confines of our Solar System and give them attributes and capacities which are a menace to the unfolding of the Second Aspect.

The first group of alignments given above is, when not balanced by the second group, the line of the black magician, and will lead him eventually out of the stream of five-fold energy we call *manasic* or to the cosmic path of fohatic energy, the strictly Mahatic. When on that Path two directions are possible to him; one will keep him in touch with the natural substance aspect concerned with the cosmic incarnations of *our* Solar Logos; the other will sweep him on to that centre in the universe which is the emanating source of the Mahatic principle, and the focal point where is generated that type of energy which makes possible the *dense* physical manifestation of Gods and men.

When we make this statement, we should bear in mind that the dense physical is never considered a principle. It is deemed even *occultly*, evil. The matter might be more simply expressed by stating that the black adept is frankly concerned with what is termed "the residue of that which earlier was"; he responds to the vibration of the Solar System of an earlier greater kalpa in which the knowledge or manasic principle was the goal of achievement. He does not respond to the impulse of this Solar System, but this lack of response is hid in the karma of the earlier manifestation.

As we know, the Sons of Mind or incarnating jivas are the returning nirvanies of that previous Logoic incarnation. They have achieved mind and need love. Some few, through a mysterious cycle of events inexplicable to man in this Solar System, repudiated opportunity and linked themselves with that great deva existence which is the impulse of the dense physical, and they cannot loose themselves. Their destination, as well as his, is hidden in the Plane of THE ONE ABOUT WHOM NOUGHT MAY BE SAID, and in this Solar System there is no hope for them. Fortunately, they are little likely to make themselves known to average man; it is the Adepts of the Good Law Who meet them the most often.

The subject is most intricate, but some light may come, if we remember, that manas on the mental plane is found in two expressions: the mental unit on the form levels and the manasic permanent atom on the formless planes. These two types of manas may be regarded as embodying the qualities of the two kinds, white and black. The mental unit or the mind aspect of a man, for instance, is after all but the sixth sense and has to be transcended by the higher mind and the intuition. The black brother carries the evolution of the senses on a stage inconceivable to man now and this sixth Mahatic sense is of vaster extent and service to them than it ever is to the White Adept. Therefore it will be apparent

that for a long cycle of time, the black magician can persist and develop his powers for one-third of the force of the egoic lotus is his and he knows well how to utilise it to the best advantage. He builds also an antaskarana, but of quality and objective different to that of the student of the White Magic. It is called "the path of manasic evil" and bridges a gap between the mental unit of the magician concerned and certain correspondence on mental levels in the vehicles of the devas of that plane. Through this medium, and through *identification with the devas* he can escape from the three worlds to spheres of evil incomprehensible to us. The point to be remembered here is that the black magician remains ever a prisoner; he cannot escape from substance and from form.

There is no need to enlarge further on this subject. I would like to enumerate the lines of alignment of the third group which eventually transcends the other two and effects the final illumination and liberation of the man.

Group III.

1. The Sacrifice Petals.
2. The sacrifice petals in the two outer groups.
3. The three *major* centres in each of the three planes of the three worlds, producing thus absorption of the lower four centres on each plane.
4. The Head Centre, or the thousand-petalled lotus.
5. The pineal gland, producing the vivification and irradiation of the entire lower nature.

These three groups of forces in the Man, when synthesised, produce eventually that perfect co-ordination and adaptation to all conditions, forms and circumstances which eventuates in the escape of the liberated vital spark. This is technically accomplished when the "bud" opens and it becomes possible for the Hierophant at initiation to liberate the energy of the Monad and to direct that energy (through the agency of the Rod) so that eventually it circulates free, and untrammelled through every part of the lower three-fold manifestation. As it circulates, it destroys by burning, for it arouses perfectly the kundalini aspect by the time the Fifth Initiation is taken. The destroyer aspect becomes dominated, and the form is "burnt upon the altar."

These ideas can also be studied in their larger aspect. A clue to the mystery of cosmic evil may be found in the difference existing between the sacred and non-sacred planets, and in the purpose and place, hitherto unrecognized, of the lives of the informing existences of the many planets and planetoids in the Solar System. Some are purely Mahatic or Third Aspect, dominated by the devas. Others (of which the sacred planets are examples) are controlled by the Second Aspect, and that Second Aspect will work through unconquerably into manifestation. A few like our Earth planet, are battle grounds and the two aspects are in collision with the indication of the eventual triumph of the "White" magic.

HINTS FOR STUDENTS

THE BHAGAVAD GITA

A partial list of translations of and comments upon the chief scripture of India gathered by the Beacon Committee and arranged alphabetically by authors.

OUTLINE LESSONS ON THE BHAGAVAD GITA

By Alice A. Bailey

Published by the Beacon Committee, from 140 Cedar Street, New York City.

HINTS ON THE STUDY OF THE BHAGAVAD GITA

By Annie Besant

Four lectures delivered at Adyar, Madras, India, December, 1905

Published by Theosophical Publishing Society, Benares and London. Theosophist Office, Adyar. Reprint 1908.

THE BHAGAVAD GITA, OR THE LORD'S SONG

Translated by Annie Besant

Text in Devanagari.

Published by Theosophical Publishing House, Adyar, Madras.

THE BHAGAVAD GITA

By Annie Besant

Sanskrit text and English translation.

Published by Theosophical Publishing House, London, 1912.

BHAGAVAD GITA

By Annie Besant and Bhagavan Das

Sanskrit text, free translation word for word translation and introduction on Sanskrit Grammar.

Published by Theosophist Office, Adyar, Madras.

THE BHAGAVAD GITA, OR THE LORD'S SONG

By Annie Besant

Translated from the Sanskrit.

Published by Theosophical Press, Chicago, Illinois.

THOUGHTS ON BHAGAVAD GITA

By A. Brahmin, F. T. S.

A series of twelve lectures read before the Branch Theosophical Society Kumbhakonam.

Published by Sri Vidya Press, Kumbhakonam, 1893.

NOTES AND INDEX TO THE BHAGAVAD GITA

By K. M. A. Browning

Contains notes and Indian philosophical terms and other useful information.

Published by Theosophical Press, Chicago, Illinois.

GLIMPSSES OF THE BHAGAWAT GITA AND THE VEDANTA PHILOSOPHY

By *Mukund Wamanrao Burway, B. A.*

Published by Bombay Vaibhav Press, 1916.

THE BHAGAVAD GITA, OR THE LORD'S SONG

By *Mohini M. Chatterji*

With commentary and notes as well as references to the Christian Scriptures. Translated from the Sanskrit.

Published by Houghton Mifflin Company, 1887.

STRAY THOUGHTS ON THE GITA

By *The Dreamer*

Published by the Theosophical Publishing House, London.

STUDIES IN THE BHAGAVAD GITA—THE PATH OF INITIATION

By *The Dreamer*

Published by the Theosophical Publishing House, London, 1904.

STUDIES IN THE BHAGAVAD GITA—THE YOGA OF DISCRIMINATION

By *The Dreamer*

Published by the Theosophical Publishing House, London, 1902.

KRISHNA THE CHARIOTEER, OR THE TEACHINGS OF THE BHAGAVAD GITA

By *Mohini Mohan Dhar, M. A. B. L.*

Published by Theosophical Publishing House, London.

SRI—BHAGAVAD GITA

By *A. Govindacharya*

Contains notes and tables. Commentary by Sri Ramaneyacharya.

Printed in Madras, 1898.

BHAGAVAD GITA, THE SONGS OF THE MASTER

By *Charles Johnston*

With introduction and commentary.

Published by Quarterly Book Department, 1908.

NOTES ON THE BHAGAVAD GITA

By *Wm. Q. Judge and a Student*

Published by United Lodge of Theosophists.

THE BHAGAVAD GITA, THE BOOK OF DEVOTION

By *Wm. Q. Judge*

Published by United Lodge of Theosophists, 1920.

PHILOSOPHY OF THE BHAGAVAD GITA, AN EXPOSITION

By *Chhaganlal G. Kaji*

Printed by Ganatra Printing Works.

THE UTTARA GITA

By *Sri Krishna*

Being an initiation of Arjuna, translated by D. K. Laheri.

Published by Rajaram Tukaram.

THE HEART OF THE BHAGAVAD GITA

By *Mahabhaagavat*

Published by Srinivasa Varachari & Co., Madras, India, and obtainable from Williams & Norgate, London, 1918.

THE BHAGAVAD GITA

Translated by Pramada Dasa Mitra

Explanatory notes by Walter N. Goldschmidt. Appearing serially in "Broadcast", published monthly at 930 S. Grand Avenue, Los Angeles, California.

SRIMAD—BHAGAVAD GITA, OR THE BLESSED LORD'S SONG

By Swami Paramananda

Published by the Vedanta Centre, Boston, 1913.

THE BHAGAVAD GITA, OR THE MESSAGE OF THE MASTER

By Yogi Ramacharaka

Published by the Yogi Publication Society, Chicago, Illinois.
Revised edition 1911.

INTRODUCTION TO THE BHAGAVAD GITA

By V. K. Ramanujacharya

Published by Theosophical Publishing House, London.

INTRODUCTION TO THE BHAGAVAD GITA

By V. K. Ramanujacharya

Foreword by C. Jinarajadasa. Commentary according to the Vishishta-Advaita School with comparative references to "Light on the Path."

Published by Theosophical Publishing House, Adyar, Madras.

PHILOSOPHY OF THE BHAGAVAD GITA

By T. Subba Row

Four lectures delivered at Adyar, December, 1886.

Published at Theosophist Office, Adyar, Madras, 1912.

INTRODUCTORY STUDY OF THE BHAGAVAT GITA

By C. V. Narasinga Row Sahib

A systematic exposition of the Gita, printed by Brahmavadin Press, Madras.

THE BHAGAVAD GITA

By Holden Edward Sampson

Interpreted in the light of Christian Tradition.

Published by Wm. Rider & Son, 1918 London reprinted, 1923.

THE BHAGAVAD GITA

By Mohadena Sastri

With commentary by Sri Sankaracharya.

Printed at Mysore, 1901.

THE BHAGAVAD GITA

By A. M. Sastry

Translated from Sanskrit into English with commentary of Sri Sankaracharya.

Published by V. Ramaswamy Sastrulu & Sons, Madras.

SRIMAD—BHAGAVAD GITA

By Swami Swarupananda

With text, word-for-word translation, English rendering, comments and index.

Published by Advaita Ashrama, Almora, Himalayas.

BHAGAVAD GITA

By Tookaram Tatyā

Sanskrit translation and notes.

Published by Theosophist Office, Adyar, Madras.

BHAGAVAD GITA

By Kashinath Trimbak Telang, M. A. L. L. B.

A translation into English blank verse, with notes and introductory essay.

Published by Atmaran Sagoon & Co., Bombay, 1875.

THE BHAGAVAD GITA WITH THE SANATSUGATIYA AND THE ANUGITA

By Kashinath Trimbak Telang

Edited by F. Max Muller.

Published by Oxford Press, 1882.

Vol. VIII of Sacred Books of the East.

THE BHAGAVAD GITA, A DISCOURSE ON DIVINE MATTERS

By J. Cockburn Thomson

A Sanskrit philosophical poem, with notes and introduction to Sanskrit philosophy.

Published 1878 Religio-Philosophical House, Chicago, Illinois.

THE CHIEF SCRIPTURE OF INDIA, THE BHAGAVAD GITA, AND ITS RELATION TO PRESENT EVENTS

By W. L. Wilmshurst

Published by Wm. Rider & Son, London, 1905.

BHAGAVAD GITA

Translated by Charles Wilkins

With two learned introductions by Prof. Manilal N. Dvivedi and Mr. Nobinchandra Banarji.

Published by Bombay Theosophical Fund.

NOTE: The books enumerated above are available at the reference library of the Occult League, New York City. The Beacon Committee is glad to assist its readers in the purchase of any of the above books and will welcome additions to the list.

“Let pass through thy mind, my son, only the image thou wouldst desire to see a truth. Meditate only upon the wish of thy heart, seeing first that it can injure no man and is not ignoble. Then will it take earthly form and draw near to thee. This is the law of that which creates.”

From the Lost Prince—page 181

by Frances Hodgson Burnett

Many occult students recall with regret the stopping of the magazine AZOTH. The Beacon Committee is endeavoring to secure a complete file of that valuable periodical and will greatly appreciate being advised where it may secure volume *one* of Azoth, either bound or unbound.



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Prepared by Alice A. Bailey

LESSON XVIII

Teachings on Liberation by renunciation

The eighteenth Discourse:—

Arjuna's thought: "I desire, O mighty-armed, to know severally the essence of renunciation...and of relinquishment..."—XVIII.1.

- 1. The two divisions of renunciation.
a. Renunciation of work with desire...XVIII.1.2
b. Relinquishment of the fruit of action...XVIII.3.4.5
2. Motives for renunciation.
a. Fear of suffering...XVIII.8
b. A sense of duty...XVIII.9.45-47
c. Knowledge...XVIII.20
3. The threefold impulse to action.
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b. The knowable...XVIII.18.30
c. The knower
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a. Every being in existence...XVIII.4
b. The 4 types of men...XVIII.41-4
5. The rewards of renunciation.
a. The obtaining the Eternal...XVIII
b. Freedom from obligation...XVIII
c. Knowledge of God...XVIII
d. Immortality...XVII
e. Peace...XVII

See XVIII.64-50 for conclusion.

Topic for meditation.

The Blessed Lord said: "He whose Reason is everywhere unattac the self subdued, dead to desires, he goeth by renunciation to the supi perfection of freedom from obligation."—XVIII.49.

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