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PURITY, LOVE AND TRUTH

The three qualities of Purity, Love and Truth which are mentioned as fundamental characteristics of the occultist, are fundamental also of all other beings, parts and units in the manifested universe. The difference is not in kind, but in degree and relative proportion only. If we try to trace these three qualities back to essential sources, we are led to the three aspects of Divinity, *will*, *love* and *activity* respectively, the three major differentiations through which the One life views Itself in this particular scheme of expression which we speak of as the manifested universe. This will be more clearly apparent if we look at a few of the other names under which these three leading qualities are often designated in the terms of the three main lines of thought, Religion, Philosophy and Science:

Purity	Love	Truth
Will	Love-Wisdom	Active Intelligence
Integrity	Integration	Disintegration
Essence	Substance	Shadow
Light	Reflection	Shadow
Abstract	Subjective	Concrete or Objective
Infinite	Relative	Finite
Absolute	Correlative	Conditioned
Superlative	Comparative	Positive
Life	Living	Form
Dynamic (Electric)	Magnetic	Passive
Positive Pole	Equilibration	Negative Pole
Good	Mixed	Évil
Goodness	Passion	Darkness
Force	Consciousness	Adaptation
Energy	Expansion	Development (from Inertness)
Action	Initiation	Evolution
Rhythm	Motion	Inertia
Eternity	Time (Duration)	Instantaneity (Point of time)

Cause	Causation	Effect
Productivity	Producer	Product
Art	Artist	Handiwork (or Tool, or Performance)
Sovereignty	Sovereign	Subject
The Presence	The Coming	Absence (also Expectancy)
Spirit	Soul	Body
Unity	Duality	Triplicity (Trinity)
Father	Son	Mother (Holy Ghost, Matter)
God	Christ	Man
Divine	Spiritual (Super Human)	Human
Pure Spirit	Individuality	Personality
Monad	Ego	Physical plane man
1st Aspect of Divinity	2nd Aspect of Divinity	3rd Aspect of Divinity
Universal Consciousness	Group Consciousness	Individual Consciousness
Spirit	Inspiration	Expression
Spiritual	Subjective	Objective
Knower	Knowing	Knowledge
Self	Higher Self	Lower Self
Self	Relation between	Not-Self
Master	Disciple	Man
Motive	Idea	Act
Impulse	Thought	Deed
Aspiration	Ideation	Desire
Religion	Philosophy	Science
Radiance	Radiation	Refraction
Thought	Feeling	Action

It will be apparent that the above synonyms are not all equivalents. They are meant to be suggestive merely and to show how the three qualities under consideration reflect themselves in harmonious co-ordination as a triplicity in every realm of nature, on every plane of existence, human, sub-human and super-human.

The occultist is characterized by them in a higher degree and in a more harmonious proportion than other lives below him on the ladder of evolution, and necessarily so, for the occultist is the summation of all the evolutions and evolutionary streams that have preceded him. He is the perfected seed of a still grander evolutionary cycle wherein he advances "from Glory to Glory."

The glory of the ultimate goal is beyond our human and finite conception, but envisioning the immediate objective of our present efforts is well within our power and is a tremendous help in focussing the searchlight, which is our mind, in such a way that our going may be forward and up without too much waste and pain. The answers elicited by a philosophic inquirer from three laborers on a building job where each was doing the self-same work, but in a strikingly different mood, is illustrative:

"What are you making?" he asked the first laborer.

"Eight dollars a day," was the reply.

"What are *you* making?" he inquired of the second.

"Squaring rough stones to make a wall," the second answered.

"And what are you making?" he questioned the third laborer.

"Oh," answered that one, "I am helping to build the Cathedral."

Set on the shifting base of a changing world, our problem is to keep readjusting our instrument of vision, the mind, and to keep it steadily upon our "Cathedral" which is set in the changelss eternal, so that in the wearying details of squaring the rough stones we may be refreshed by the sight of the wholeness of the plan and be uplifted and sustained by the force of its irresistible appeal.

"Equilibrium is Yoga," says the Bhagavad Gita; and if we turn to physical science and observe that equilibrium, balance, is *not* a set rigidity, but an ever constant realignment in the force stream so as to keep upright in true focus with the heart or course of the force, we shall be encouraged in the strife of building and re-building, forming and reforming our bodies so that they shall be elastic and responsive to the ever changing demands of a growing moral life.

Before trying to see how the three qualities of Purity, Love and Truth inhere in and express through the complex unit, man, it might be helpful to look at a few of their correspondences as they extend from cosmic to microcosmic planes, from the All to each, from God to man. We might arrange a table thus:

1.	2.	3.
God	Angel	Man
Spirit	Soul	Body
Will	Love-Wisdom	Active Intelligence
Monad	Ego	Personality
Purity	Love	Truth
Purpose	Idea	Form
Thought	Feeling	Action
Why	How	What

The 3rd aspect reveals the 2nd through the impulse of the 1st.

In the threefold lower man—made up of a mental, an astral and a physical sheath or body—Purity reflects itself in the thought life, Love in the emotional life, and Truth in the physical objective life of action. Thought-feeling-doing make the trinity of the Why-How-What of our daily life.

Absolute purity is as yet beyond our capacity. Purity of thought means purity of that which lies behind thought—so far as we are able to discern it. That which underlies thought is *motive* . And as we strive to make every thought unselfish, free from self-seeking, free from self-indulgence, we approach real purity which is pure and uncontaminated motive.

Real purity demands a ceaseless and persistent referring back to basic principles, an eternal Why? This leads one back, eventually and inevitably, to the primal Will, the one unchanging, undeviating power which impels and compels all living and makes it cumulatively effective for the carrying out of the plan under the organizing power of a purpose.

We are confronted with a very practical problem, that of purifying the mind, of regenerating it, of transforming it so that the ever-separative

lower mind which is always being carried off by sense impressions and being involved in personalities shall become aware of its higher spiritual counterpart that is free from the trammels of forms and personalities and tends ever to unify. The problem becomes the more pressing, the more sincerely we are seeking to know "the Will of our Father which is in Heaven." The true inner man in each one of us knows the Father and is bent on letting us into the secret of His will, but He must have as an instrument a purified and refined mind to reach our human brain consciousness and to inform our senses.

Our higher mind is pure. To purify the lower mind it is necessary to study it a little bit, to see what it is made of. Once we understand its constituent elements and the laws of their life and functioning, we can more easily set about at the job of rebuilding.

Our five senses are synthesized by the mind principle into a sixth sense, "the path that lies between thy Spirit and thy self, the highway of sensations," says the Secret Doctrine; and further: "Manas is dual, lunar in the lower, solar in its upper portion. . . . Manas, whose terrestrial aspect is of the earth, earthy, through its highest faculties connects it with Spirit and with the Divine Soul." It is this manas, the mind, that is our sixth sense and every one of our physical senses is a feeder of its stream. To purify the stream, we must purify its tributaries. Each sense organ and faculty must be studied, understood and finally controlled with constant regard to the purpose. The eye must be trained to look for the reality that stands behind the form, the ear to listen for it, the touch to contact it and to swing into its rhythm. Every impulse must be questioned, every mood challenged, every act tested by the one standard: Is it in line with the Will? Does it bring us nearer or set us back? Does it help or hinder the Plan?

And our questioning shall not be in vain. Each one of our physical senses and functions is meant to be a pathway to and from the heights, the shrine, the "Holy of Holies." Shall it be crooked, devious and confusing, or straight, direct and illuminating? The answer rests with us. It depends entirely on the degree of earnestness and of consecration with which we hear and heed the Inner Voice which is everlastingly crying in the wilderness of a chaotic personal life:

"Make ye ready the Way of the Lord. Make His paths straight."

And now we pass to the consideration of Love, the second aspect. A great cosmic truth is embodied in the statement: "Love lieth at the heart of the Universe," and therein also lies the secret of Love being the path in this dispensation and of Love being the master key in every phase and on every plane of manifestation.

For Love, both as principle and as quality, is the leading, paramount force, the cosmic synthetic ray into which the other six cosmic rays will resolve in the perfected harmony of the glorious "Day Be With Us." It is because Love is the main ingredient in the Divine Wholeness that it holds the balance of power in every combination and shall ultimately convert all its vehicles to itself so that at the grand consummation Love shall be *all*—Love the Law and the fulfilling of the Law; Love the Kingdom and the King.

Into this glorious scheme man fits with exquisite nicety. We learn that the Solar Angels who endow man with his conscious immortal Ego are the Heart of the Body of the Heavenly Man, and that the heart of man, with its four lower and three upper chambers, is the prototype on earth of the great angelic Heart formed of these blessed Intelligences, called also variously the Sons of Flame, the Fire Dhyanis, the Five-fold Gods of Intelligence, the Mind Born Sons of Brahma, and Lords of Persevering Ceaseless Devotion. Thus even the mind of man, which in its lower aspect is grossly materialistic in its tendencies, has its origin, and consequently its goal in Divine Love.

How does Love work? By identification. Love enters into the Spirit, gives it substance and form, and becomes one with it in kind. Therefore love is, indeed, *kind*. And it is a truth in nature that love is kindness; not anything mawkish and sentimental and make-believe, but an essential likeness on which liking is based and which makes for unity wherever it is felt.

"Love is the feeder of bodies and minds, the protector and gladdener of all that lives," says a Hindu scripture, and so it is. Unbounded charity and infinite tenderness are its attributes, but yet the soul must learn that "Love is inherent in pain and not necessarily that which delivers from it. . . . and Love that withholds help may be greater than love that yields compassionate assistance before actual need arises." For Love is ever one with Will, and Will has a purpose with pain and pleasure. Both are teachers necessary for man in the learning stage of the path of progress.

It is well for us to recall, however, that the privilege of giving pain is the prerogative of the Will, and that the law for us, the evolving sons of humanity, is to show forth love. How? By intelligent activity. On the physical plane of manifestation the second aspect, Love, demonstrates as intelligent activity. It is here, too, where we have to apply every attribute of love as it shows forth in qualities being called out by our human contacts. Tolerance is needed and a happy sense of proportion so that no waste motion, or emotion, result; so that all contacts are controlled by judgment and made gently with just enough force to make the desirable impression with no surplus push to set up antagonistic, defensive reaction. It is a useless waste of energy to give—or to take—beyond the capacity of perfect assimilation.

When we become knowers and not learners in the school of human endeavor, we shall neither give hurt to people, things and events, nor be hurt by them. When the man becomes the occultist he does not need to call in the virtue of tolerance and other virtues, for they dwell with him, within him, as members of his household. It is here and now in our imperfect state that we have to exercise these virtues *consciously*; here and now to make allowances for the manner, if the intent behind it is good even though imperfectly expressed because our brother's vision is faulty or his utterance is discolored by shifting moods over which he as yet has no control. Likewise, we must study him and control ourselves so that our well meant words and acts shall not be catapulted at him when his attention is elsewhere. Gently and steadily he must be turned so as to be in focus; we have no excuse to charge ingratitude or

lack of appreciation under any circumstances, but rather to apply that energy to further patient search for the door of entry. How can we get in? How! Yes, that is just the point! How, is the magic wedge that opens all doors, for if asked in all sincerity it is always answered by the illuminating light and the radiant warmth of Love Itself.

"But why try to get in?" Because the way to the heart of the All is through the heart of each. "Hast thou attuned thy being to humanity's great pain, O candidate for light?" asks *the Voice of the Silence*, and further:—

"Thou hast? Thou mayest enter. . . . Armed with the key of charity, of love and tender mercy, thou art secure before the gate. . . . that standeth at the entrance of the Path."

Seven are the portals on this Path, we read; but the first, the master key that opens the gate to the Path itself, is Love.

This living truth demonstrates as fact in every moment of our daily lives, if we observe with any degree of attention. People, animals, even plants open their real inner being to let us enter in just so far as we go with love; and they shut themselves in and us out the moment the chill of lovelessness is sensed. To express love, we really have *to be in love* at all times, with everything and with everybody, and to be in love in ever-expanding and intensifying degree until through the love of each we achieve the love of All. To express love intelligently, however, we have to gauge its expression by the bracing Law of the Manu which says quaintly:

"Let him speak no unpleasant truth.

Let him speak no pleasant untruth.

Let him speak what is true and kind and helpful."

Truth is One. But at our stage of limited and partial perception, Truth has to be refracted, infinitely and infinitesimally. It has to be presented to us piecemeal and we snatch a tiny peep at the same view over and over again, but always in different combinations and modifications until we have covered the whole territory, recognized continuity and realized unity.

In somewhat the same manner does an artist select a section in a great extensive park, perhaps, or on a seemingly limitless sea-shore. He takes a piece of cardboard and boring a pinhole through its center, holds the cardboard before his face to shut out the surrounding view, and peeps through the pinhole to intensify attention on chosen spots so as to fully realize their picture values. He knows the limitations of his art, and the limitations of his audience. Their dwelling places are not big enough to contain the whole park or ocean; these must be reduced to be merely representative and to be proportionate in size to other things that should be contained in a harmoniously furnished dwelling designed to serve the manifold needs of the dweller within.

So, for us, Truth is a relative quality as well as a relative quantity. "Truth is for each man as much of the *real* as he can express and recognize; as much as the form can reveal."

"What is the truth?" was asked of Merlin the Magician concerning the legend that Arthur (of Tennyson's *Idylls of the King*), was not born a human child, but borne, a naked babe, from shores unknown by the

waves of the sea to the shores of Brittany. And Merlin made answer:
 ". Truth is this to me, and that to thee; and whether clothed
 or naked, let it be."

Truth is Action. It is "essentially the *recognition* and the *revelation*
 of the Reality which lies behind all forms. of the subjective energy
 which pulses back of all that is seen and that is tangible." Both words—
 recognition and revelation—imply activity or action, for truth concerns
 manifestation on the physical plane.

Truth is aliveness and living. We gather truths in the experience of
 living. It is these living experiences which combine for us the refracted
 rays of Truth—whether these express themselves in light or sound or
 flame—visible, subtle or mixed. Living experiences mix colors for us
 until we learn to know every shade, every degree in every variation and
 combination, each one separately and all together, or the One which is
 the All comprehended in our consciousness so that in the smallest frag-
 ment we recognize the whole.

The same idea may have inspired these exquisite lines by Solomon
 De La Selva. He calls it "Measure."

"In a tiny pool
 You could jump over
 I saw reflected
 All the sky.

I wondered: How
 Should one rightly measure
 This lovely water.
 By the earth that holds it?
 By the heaven it holds?"

Regina Keller.

THE BUILDERS OF NATURE

By Jacob Bonggren

(Continued from Page 166)

X.

THE DIVINE VEHICLES

As matter of all kinds and grades is ever the vehicle of spirit, and
 as the different human principles are vehicles for the human Monad, act-
 ing on them through his Vicegerent the Ego, in the same way the One
 Threefold God, the LOGOS, acts through the Greater Gods down
 through those of lower rank on all forms in all the kingdoms of nature.
 The Greeks and Romans understood this and expressed it in their
 mythology very plainly, when they were speaking of the divinities of
 lower rank. It was Zeus (Jupiter) who made Herakles (Hercules), his
 son by a mortal woman, a god of the second rank, a vehicle of his father;

it was Aphrodite (Venus) who made Aeneas, her son by a mortal man, a god expressing her own qualities. The gods of the third rank, who expressed a particular divine virtue, were on their own plane vehicles for the greater gods who typified that virtue. And the nature spirits, the nymphs, who were dedicated to the service of a particular god or goddess, were most decidedly the vehicles and instruments of the divinities that ruled them.

It is interesting to read in classical literature about the many classes of nymphs, those beings whose constant youthfulness and beauty were the cause of their name. Attempts at classification of the nymphs are not lacking; they are generally divided into three groups: (1) *Celestial nymphs*, (2) *Terrestrial nymphs*, and (3) *Marine nymphs*.

The Celestial nymphs, also called *genii*, were those who guided the spheres of the heavens and dispensed the influences of the stars on the things of earth.

Of the Terrestrial nymphs there were different classes:

- (1) *Dryads*, who presided over woods and dwelt in oaks.
- (2) *Hamadryads*, nymphs belonging to particular oaks, born when the trees were planted and dying with them.
- (3) *Oreads* or *Orestiads*, who presided over mountains.
- (4) *Sylvans*, who ruled on forest-clad mountain sides;
- (5) *Fauns* and
- (6) *Satyrs*, dwelling in woodlands;
- (7) *Napdd*, who had dominion over groves and valleys;
- (8) *Lemoniads*, who looked after meadows, and
- (9) *Meliae*, to whom ash trees were sacred and who are called mothers of children born under their tree or exposed under it.

Among the Marine nymphs there were also different classes:

- (1) *The Nereids* or *Nerinae*, so called because their father was Nereus, the sea god, and who had Doris, the sea nymph, for mother;
- (2) *The Oceanitids* or *Oceaniae*, the nymphs who had Oceanus, the sea god for father, and Thetis, the sea nymph, for mother;
- (3) *The Naiads*, or *Naiads*, who presided over fountains;
- (4) *The Fluvials* or *Potamids*, who ruled over rivers; and
- (5) *The Limnads*, nymphs of lakes and ponds.

Over and over again we are told by Greek and Latin writers that certain classes of nymphs were vehicles and instruments for certain gods and goddesses. Jupiter, the great ruler of the higher realms, had many of them. Ovid put these words in his mouth:

SUNT MIHI SEMIDEL, SUNT RUSTICA NUMINA
FAUNI,
ET NYMPHÆ, SATYRIQUE, ET MONTICOLÆ
SYLVANI.

“Mine are the half-gods, mine are the fauns, the rural divine ones,
Mine are the nymphs, the satyrs, the sylvans, dwelling on
mountains.”

Juno, his queen, is mentioned as having

BIS SEPTEM PRÆSTANTI CORPORE NYMPHÆ,—
“Nymphs with beautiful form, they were two times seven in number.”
Their brother Neptunus, ruler of the sea, had many sea-nymphs—

fifty of them, say the poets. Homer even tells us their names in the Iliad. Hence one of the epithets of the sea god was Nymphagetes, "leader of nymphs". Phoebus Apollo had, as god of poetry, for his nymphs the *Aganippids*, so called, because they danced around the fountain of inspiration, the Aganippic well. They were also called Muses, goddesses of poetry. Apollo, their ruler, was often called Musagetes, "leader of Muses". Diana, his sister, was surrounded by small replicas of herself, the hunting nymphs; one of them, Arethusa, is particularly mentioned by the poets for her eagerness to avoid her lover, a river god. Bacchus, god of mirth, but also of a class of joyful mysteries, had innumerable vehicles and instruments for his different activities. Some of his nymphs were called *Bacchae*; others were known as *Bassarids*, *Eloids* and *Thyads*. They were carrying out the various activities of their leader. This was the duty of the nymphs: to be divine vehicles.

XI.

THE WORLD BUILDERS. GODS.

When we study the sacred scriptures of the Jews and the Christians, we find the same divisions and subdivisions there as in the Babylonian and Græco-Roman religions, where Anu, Bel and Ea, Zeus-Jupiter, Poseidon, Neptunus and Hades-Pluto represented the threefold activity of the Supreme Ruler and Grand Architect of the Universe. God the Father, God the Son and God the Holy Ghost is the Christian equivalent. The Jews, who exoterically deny any division of the divine, make esoterically a distinction between Elohim, Jehovah Elohim, Jehovah Zebaoth, Jehovah or Jah and Adonai; all of whom they correctly consider only *one* God, as there is only one Divine Essence. Still they never deny that the One Divinity uses different vehicles for different purposes, and they give those vehicles names that indicate their activity, as we are now going to show.

"In the beginning God created the heaven and the earth." With these words begins Genesis, the first book in the Bible; in that sentence the grand outline of the creation of the world is given. In the Hebrew text here the four-lettered name of the Supreme Builder, the One God, I H V H, is not used, but instead of that the plural form *Elohim** that is, the divine creative angels, through whom God built. The fact that the *feminine* plural form of the word is used makes it plain, that the Elohim were the passive vehicles used by the active Divine Architect for the great work. Those vehicles, passive to the One Acuve creator functioning in and through them, but active to the work He performs, with themselves as instruments, are sometimes in the Bible named "gods", but more often "angels". That it was through them that the One God created and built—and is still creating and building—His world and all that is therein, this is plainly shown throughout the Old and New Testament.

* *Elohim*, the Hebrew word, is derived from the Babylonian word *ilu*, which is translated "god" or "goddess", and in the Babylonian writings always precedes the divine names. Its cuneiform configuration is a cross, symbolizing the active universal principle working through some particular passive instrument.

"And God (Elohim) said: Let *us* make man in *our* image." (Gen. 1:26.) This describes the making of man. It shows the One creating through the many. After telling how Eve and Adam had tasted the fruit of the tree in the middle of the garden Eden, which gave knowledge, we read:

"And the Lord God (Jehovah Elohim) said: Behold, the man is become as one of *us*, to know good and evil." Again the plurality of the divine Builders is shown.

The name "gods" is given, not only to the divine assistants who are called Elohim, but also to others, through whom God acts. In Exodus, 22:8 and 9, the judges, before whom lawbreakers were taken, are called "gods". And in the same chapter, verse 28, we read: "Thou shalt not revile the gods, nor curse the ruler of thy people."

Exodus 23:13 warns the Jews to "make no mention of the name of other gods"; the existence of such is never denied.

In Psalm 82, as the author of which the singer Asaph is given, we are told: "I have said, Ye are gods; and all of you are children of the Most High." Ps. 82:6.

The Christ quoted this verse, when the Jews called Him blasphemous, being a man, calling Himself God. He said: "Is it not written in your law, I said, Ye are gods? If he called them gods unto whom the word of God came, and the scripture cannot be broken; say ye of Him, whom the Father hath sanctified and sent into the world: Thou blasphemest, because I said: I am the Son of God?" (John 10:34-36)

St. Paul also asserts the plurality of divine beings, while proclaiming the supremacy of the One. "Though there be those that are called gods, whether in heaven or in earth (as there be gods many and lords many), yet to us there is but one God, the Father, of whom are all things, and we in Him; and one Lord, Jesus Christ, by whom are all things, and we by Him." (1 Cor., 8:5, 6)

The One God, as distinct from those through whom He works, is called "the God of gods". Thus in Deuteronomy 10:17: "For the Lord your God is the God of all gods, and the Lord of all lords", and in Psalm 136:2, 3, "O give thanks unto the God of gods; for His mercy endureth forever. O give thanks unto the Lord of Lords; for his mercy endureth forever."

Micah, the prophet, says: "All people will walk every one in the name of their own god, and we will walk in the name of the Lord *our* God for ever and ever." (Micah 4:5)

It is interesting to read how Elohim, who "had created man in their image, after their own likeness", appeared to Abraham as "three men" and to Lot as "two angels". "And the Lord appeared to Abraham in the plains of Mamre; and he sat in the tent door in the heat of the day. And he lift up his head and looked, and lo, three men stood by him; and when he saw them, he ran to meet them from the tent door, and bowed himself to the ground." (Gen. 18:1, 2.) "And there came two angels to Sodom at even; and Lot sat in the gate of Sodom. And Lot seeing them rose up to meet them; and he bowed himself with the face towards the ground." (Gen. 19:1.)

God also appeared as *one* man sometimes. One night near the ford Jabbok, "Jacob was left alone, and there wrestled a man with him until the breaking of the day. And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint, as he wrestled with him. And he said, Let me go, for the day breaketh. And he said, I will not let thee go, except thou bless me. And he said unto him, What is thy name? And he said, Jacob. And he said, Thy name shall be no more Jacob, but Israel; for as a prince hast thou power with God and with men, and hast prevailed." (Gen. 32:24-28.)

This change of name is suggestive. Jacob means "one who supplants another", who gets the birthright of the first-born. Israel means "God's prince", or "a prince with God".

At other occasions God is represented by one of the angels. This is the way he appeared when Moses kept the flocks of Jethro, his father-in-law, near the mountain Horeb. "And the angel of the Lord appeared unto Moses in a flame of fire out of the midst of a bush; and he looked, and behold, the bush burned with fire, and the bush was not consumed. And God called unto him out of the midst of the bush I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob." (Ex. 3:2, 4, 6.)

XII.

THE WORLD BUILDERS: ANGELS.

The most common name for the divine instruments and vehicles in both the New and the Old Testament is, not "gods", but "angels". The etymology of that word is a *messenger*, one who acts for someone else.

"Bless Jehovah ye, His Angels" says David, the sweet singer of Israel. And he describes them as "mighty in strength, fulfilling His word, hearkening unto the voice of His word." (Ps. 103:20.)

In the Sermon on the Mount some of the works of the angels are suggested. The Christ says: "Behold the fowls of the air; for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? Which of you by taking thought can add one cubit until his stature? And why take ye thought for rayment? Consider the lilies of the field, how they grow; they toil not, neither do they spin; and yet I say unto you, that even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which to day is, and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith?" (Matt. 6:26-30.)

That God does not walk around personally, looking after the needs of each individual bird, and feeding with His own hands every one of them, this even a savage can understand. For that would mean just as many gods as the birds are. No more does He personally clothe the grass of the field and array the lilies in their glory; that would likewise necessitate innumerable individual gods. But if it be true that He is everywhere, that "in Him we live, move and have our being", as St. Paul said to the Athenians, quoting Aratos, one of the Greek poets, then it is not difficult to understand that He uses different vehicles or instrument for His

work; and the name of those is throughout the Bible mostly "angels" or heavenly messengers. God has appointed them to do His work. The author of the epistle to the Hebrews says, "Are they (the angels) not all ministering spirits, sent forth to do service for the sake of them that shall inherit salvation?" (Hebr. 1:14.)

It is not difficult to understand, that human beings think of angels first and foremost as actively helping men, particularly those men who try to establish the Divine Kingdom on earth. "A man", said the Christ, "can not add one cubit to his stature"; there too, God builds through His angels. God not only directs the growth; he also guides the mind of the man who has faith in the higher guidance. The Psalmist sings: "Because thou hast made the Lord, the Most High, thy habitation, He shall give His angels charge over thee, to keep thee in all thy ways." (Ps. 91: 9, 11.) In another Psalm it is said: "The angel of the Lord encampeth round about them that fear Him and delivereth them." (Ps. 34:7.)

To Moses the Divine Voice said: "Behold, I send an angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared." (Exod. 23:20.)

The angels were builders, but they were also leaders and protectors. When Daniel, the prophet, had been thrown before the lions and came out of their cage alive, he explained that miracle to the Babylonian king in this way: "My God hath sent His angel, and hath shut the lions' mouths, and they have not hurt me; forasmuch as before Him innocency was found in me; and also before thee, O king, have I done no hurt." (Dan. 6:22.) This passage explains the way God works. He sent His angel, and shut the mouths of the lions; He did it through the angel.

When Nebuchadnezzar, the Babylonian king, had thrown the three Jews, Shadrach, Meshach, and Abednego, into a fiery furnace because they had not worshipped his statue, and they came forth from the midst of the fire, without being hurt in any way, the king is quoted as saying, "Blessed be the God of Shadrach, Meshach and Abednego, who hath sent His angel and delivered His servants, that trusted in Him, and have changed the king's word, and yielded their bodies, that they might not serve nor worship any god, except their own God." (Dan. 3:28.)

That God through His angels acts as a Creator or Builder, a Preserver or Protector, is shown in many places throughout the Bible. That He, too, sometimes through them acts as a Destroyer, of this we have also evidence. This we read in the prophet Isaiah: "Thus saith the Lord concerning the king of Assyria, He shall not come into this city (Jerusalem) nor shoot an arrow there, nor come before it with shields, nor cast a bank against it. By the way that he came, by the same shall he return, and shall not come into this city, saith the Lord. For I will defend this city to save it for mine own sake and for my servant David's sake. Then the angel of the Lord went forth, and smote in the camp of the Assyrians a hundred and fourscore and five thousand, and when they (in Jerusalem) arose early in the morning, behold they (the Assyrians) were all dead corpses." (Isa. 37:33-36.)

(To be Continued)

I am the Provider who owns and controls all things, who will give to you whatsoever you properly request.

I am the Physician who understands the right action and function of every part of your being and how to maintain it.

I am the Light which can reveal every hidden thing and illumine every path before you.

I am the Eye which sees into every secret place, and finds the latent intentions of your heart.

I am the Employer who appreciates your capacity and has ample work in mind for you.

I am the Friend who can come closer than any other being, whose friendship includes all that can satisfy.

I am the Honored Guest who responds to your every invitation, who will come in and abide with you.

I am the Protector whose love is as great as His power, whose arm is ever stretched forth to shield you.

I am the Comforter who knows your inmost pain and sorrow, who would give you strength to bear them patiently as your means of growth.

I am the Redeemer who is willing and able to save you from every form of subtle temptation to sin.

I am the Teacher who is ever present with you, to whom you can turn for any knowledge you may seek, who will never leave you unsatisfied.

I am the Lover whose Love is the Substance of Life of all things, who desires that you qualify to receive this love and to pass it on to others who are also love-hungry.

F. Greaves.

MEDITATIONS

"If through the Hall of Wisdom thou wouldst reach the vale of bliss, disciple, close fast thy senses against the dire heresy of separateness, that weans thee from the rest."

If I look at the world as it appears to my eyes, shall I know the world? No I shall know what my senses know of the world. Therefore, to reach Knowledge, which is Truth, which is Bliss, I shall let the knower within me, retire itself from its limited bodies, then, abiding in the unlimited, I shall see the world from within. I shall discard the consciousness of the informed God for the consciousness of the informing God.

I have merged back the divine spark which I am into the Ocean of divinity. I can feel myself informing in man, in plants, in minerals, in cosmic worlds.

That man whom I see doing such a gesture, saying such a word: I am he. I feel what he feels, I see the world through his eyes: as long as I identify myself with him, I cannot have a different point of view from his.

That child half unconscious of himself, I am he. I manifest myself through his tiny form, I am active in his plays, in his angers, in his joys.

I am informing myself through the living form of this white chicken which runs down the field. I am flapping my wings picking the grain.

I am that mighty tree. When the shower has cooled the atmosphere all my leaves breathing better feel the blessed joy of eternal life. The gentle wind which swings my branches, carries away my song of happiness.

I am the stars. I am the sun. I am the magnetic force which holds together the minute parts of the minute atom. I am all in all, for I am what IS. "I am That I am."

The man looks at the man and says: "who is this? How different that man is from me! His body is not the colour of mine, his tastes are strange, and I do not understand his ideas. I have nothing in common with him."

There are many tiny inlets along thee shore. The water in one of them contemplates the water in another inlet and says: "What kind of water is this? I am clear, I reflect the sun. That water in the other inlet reflects shadows. It is so obscured by plants and mud that you cannot see through it. I have nothing in common with it."

But the tide comes that sweeps back all the water of all the inlets into the mighty ocean, and there is only one kind of water, and that which created differences in beings was not of the nature of BEING.

The heart sends its fluid to all the parts of the body, keeping them alive and warm. If a member is so tired, and for such a time, that the blood cannot circulate through it, it deadens with gangrene.

If a wheel in the machine is separated from all other wheels, its own movement is stopped.

If the finger is separated from the hand, it no longer partakes of the life of the hand.

If a man separates himself from humanity, he stops his own evolution.

F. F. Weir.

HINTS FOR STUDENTS

"In man there must be forces which natural life does not develop. And the life might pass away unused if the forces remained idle. To open them up, thereby to make man like the divine,—this was the task of the Mysteries. . . . We have to do here with a conception of immortality the significance of which lies bound up with the Universe. Everything which man undertakes in order to awaken the eternal within him, he does *in order to raise the value of the world's existence*. The fresh knowledge he gains does not make him an idle spectator of the Universe, forming images for himself of what would be there just as much if he did not exist. The *force* of his knowledge is a higher one; *it is one of the creative forces of nature*. What flashes up within him spiritually is something divine which was previously under a spell and which, failing the knowledge he had gained, must have lain fallow and waited for some other exorcist. Thus a human personality does not live in and for itself but for the world."

Quoted from "Christianity as Mystical Fact" by Rudolph Steiner in "Hermetic Mystery and Alchemy"—by Atwood.

In the Casa Grande ruins is a tiny hole through which the sun shines the first day it crosses the vernal equinox. Like the lens of a telescope, this focusses into other tiny holes in other parts of the building. Why it is there, nobody knows, but it indicates a knowledge of astronomy which places the prehistoric Pima on equal footing with modern scientists. Before the Zuni Indians knew a white race existed, according to Cushing, Powell and the musician Carlos Troyer they had evolved the theory of prismatic rays coming from the sun, and had established a fixed relation between color and sound tones, anticipating by some centuries Mr. Henderson and others. Their medicine men took shells found in their magic Corn Mountain, a great mesa overshadowing the village, polished them to tissue thinness, and then painted each shell a pure color, corresponding to the colors of the prism. One by one they placed these shells over the ear nearest the sun. The corresponding color ray from the sun would strike a musical note so powerful that care had to be taken to prevent the ear drum from being broken. These absolute color tones the medicine men noted, and used exclusively in sacred ceremonies, but did not permit their use in secular music.

from Westward Hoboes by Winifred H. Dixon.

TWELVE LESSONS ON THE YOGA SUTRAS OF PATANJALI

Prepared by Alice A. Bailey

LESSON III.

THE SCIENCE OF YOGA

*Part 2. (Continued) The Eight Means of Yoga.**The Third Means.....Right Poise.*

I. "Right Poise must be firm and without strain." Pat. II.46.

Johnston.

"Posture is that which is firm and pleasant."

Vivekanada.

Note: Poise here means balance, and these words have a dual meaning:

1. A *physical* interpretation referring to the posture assumed in meditation by the yogi. According to the Hindu Philosophy there are eighty-four such postures some closely associated with Hatha Yoga. For the western student a posture which is erect, yet comfortable, and which permits him to forget the physical body is the most desirable. Study of the postures leads to an attitude of mind which places undue emphasis upon the body and thus militates against the attainment of the desired objective.
2. A *subtle* interpretation, having reference to the equilibrium of the emotional nature. This is brought about through the "right poising" or balancing of the pairs of opposites.

II. *How is the right poise to be gained?*

"Right poise is to be gained by steady and temperate effort, and by setting the heart upon the Eternal."—Pat: II.47. Johnston.

Other translations.

- a. "By relaxation of effort and by a mental state of balance with reference to Ananta."—Woods.

(Ananta is the Lord, or Chief of Serpents, and the reference here is to the great serpent of illusion or of Maya, Who comes to the height of his power in reference to the astral plane. This serpent is brought under control and illusion is dispelled through the cultivation of:

1. The mental processes which produce balance. This, through the use of the discriminative faculty.
2. Dispassion, which (when persisted in) brings about equilibrium.

Ananta is, by some commentators, referred to the Upholder of the Universe, to Shiva or Spirit, that great Serpent who is the sum total of manifestation.

- b. "By mild effort; by meditation upon the Endless."—Divedi.

The Commentator says:

"By slow and mild effort, any kind of posture will be acquired as a habit; it will be easy to assume that posture at a moment's thought, as

also to remain in it for a long period. After any posture is assumed, it is good to sever our thought entirely from it, and fix the mind upon the Infinite."

c. "By slight effort, and meditating upon the Unlimited."

Vivekananda.

The three ways of attaining right poise are:

1. *Steady effort.* It takes time to break up an old rythm and impose a new. More is achieved by regular steady persevering effort than by violent spasmodic spurts of well-doing. The latter result usually in exhaustion and inability to proceed further.

2. *Temperate effort.* There is a verse in the Bible which says: "Be not righteous over much, neither make thyself overwise; why shouldst thou destroy thyself."—Ecc. VII.16.

In illustration of this, it might be said that it is wiser to gradually break oneself of the habit of eating meat, than suddenly to become a vegetarian and upset the physiological processes too violently.

3. *Setting the heart upon the Eternal.* This involves.

a. A new point of view.

b. A fresh attitude to life conditions.

c. A re-polarisation of the lower man.

d. Cultivation of the realisation that "I am the Self, the Self am I."

e. Persistence in living the Life of the Spirit in the World of today.

III. *The results of right poise.*

Pat.II.48. "The fruit of right poise is the strength to resist the shocks of infatuation or sorrow."—Johnston.

Posture "being conquered, the dualities do not obstruct."

Vivekananda.

"Then no assaults from the pairs of opposites."

Dvidedi.

"Thereafter he is unassailed by extremes."—Woods.

The Commentator says:

"In the simpler physical sense... this sentence means that wise effort establishes such bodily poise that the accidents of life cannot disturb it... The deeper sense is far more important. The spiritual man, too, must learn to withstand all shocks, to remain steadfast through the perturbations of external things, and the storms and whirlwinds of the psychical world. This is the power which is gained by wise continuous effort, and by filling the spirit with the atmosphere of the Eternal."—Johnston.

The Fourth Means.....Right Control of the Life Force

Pat.II.49. When this is gained, there follows the right guidance of the life currents, the control of the in-coming and out-going breath.

Johnston

Other translations:

"When this has taken place, there is regulation of the breath, and cutting short of the motion of inspiration and expiration."—Tatya.

"When there is this, the restraint of breath, cutting off the flow of inspiration and expiration."—Woods.

The following suggestions may be helpful in understanding this Sutra :

1. The necessity of the attainment of emotional, (or psychic) equilibrium is emphasised before the control of the life current and the breath is to be permitted.
2. The life current has a triple meaning :
 - a. It has reference to the flow of energy through the seven centres in the etheric body, situated in the etheric counterpart of the spine. Only when the solar plexus centre has synthesised the energy of the three lower centres (base of the spine, sacral and spleen) and has equilibrated itself so that it becomes quiescent) can this be safely done. Much trouble is brought about by people refusing to recognize this and undertaking psychic unfoldment before the lower nature is stabilised and transmuted.
 - b. It has reference to the control of the daily life so that our outgoing and our incoming in the world of men is rhythmically conducted.
 - c. It has a still wider reference also if the words "cutting off the flow of inspiration and expiration" are rightly understood. As man achieves rhythmic breathing, he does away gradually with all cause for manifestation and reaches the point where the Ego, having no more to learn, need no longer continue the process of breathing itself out into incarnation, or withdrawing itself from the form. Cyclic objective existence ceases.

3. The nature of the life current must be considered and Pat.II.50 be found to cover all manifestations, both of a Cosmic Entity or of a human being.

"The life-current is either outward or inward, or balanced; it is regulated according to place, time, number; it is prolonged or subtle."—Johnston.

"It is external, internal or steady; regulated by place, time, number; and is long or short."—Dvivedi.

These words, as in all esoteric writings, have several meanings: the obvious one here has to do with what is called *pranayama*. There is a stage in which the advanced yogi regulates his breathing and by doing this arouses certain of the centres and awakens various psychic powers. This he can safely do, as he has fulfilled the other conditions and a purified nature, coupled with an understanding of the law enables him to do with safety what average man can only do with danger.

Another meaning has reference to the energy displayed in daily living, in group relations and in the centre from which that energy emanates.

- a. *Outward energy* is connected with the senses and with sense perceptions.
- b. *Inward energy* has reference to prana and the vitality of the etheric body.
- c. *Balanced energy* refers to the emotional or desire energy, which

when regulated or controlled becomes a transmitter of egoic force.

4. The words "regulated by place, time and number" have reference to karmic limitation, and to the conditions of birth, nation and form. They have of course a physical interpretation in connection with the pranayama or breath regulation, but with these our students have nothing to do.

Patanjali states (II.51) that this fourth means "transcends external and internal objects." Note the word "*objects*"; the regulation of the life current will eventually carry the recognition of the seer or yogi out of the realm of the senses and of the lower psychism or astralism into that of the Real or Spiritual Man.

5. Two things occur when the entire lower man is rhythmically controlled:

1. "Thereby is worn away the veil which covers up the light."

Pat. II.52 Johnston.

"As a result of this the covering of the light dwindles away."

Woods.

"From that, the covering to the light of the Chitta is attenuated."

Vivekananda.

Chitta is mind stuff, the fine material out of which the mind is manufactured. The mind has for purpose the transmission of the light of the soul to the physical brain. It has no real light of its own but only should reflect down into the brain the light of the Ego. This is technically expressed by Vivekananda in the following words:

"The Chitta has, by its own nature, all knowledge. It is made of sattva particles, but is covered by rajas and tamas particles. By pranayama this covering is removed."

"The veil is the psychic nature, the web of emotions, desires, argumentative trains of thought, which cover up and obscure the truth by absorbing the entire attention and keeping the consciousness in the psychic realm."

2. "Thence comes the mind's power to hold itself in the light."

Pat. II.53. Johnston.

"The mind becomes fit for Dharana."—Vivekananda.

(Attention to the things of the soul, and to the realities. It can no longer be distracted by the things of the senses.)

"For fixed attention also, the central organ becomes fit."—Woods.

"The mind becomes fit for absorption."—Dvivedi.

These four means of yoga have prepared the student for the means of withdrawal, of absorption, of abstraction, and have simply laid the foundation for the true work of the Yogi—attention, meditation, contemplation.

(To be Continued)

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