

THE BEACON

A PERIODICAL DEVOTED TO OCCULTISM

Issued monthly from 452 Lexington Ave., New York City
by the Beacon Committee.

FOSTER BAILEY, MANAGING EDITOR

SUBSCRIPTION ONE DOLLAR A YEAR

SINGLE COPIES TEN CENTS

VOL. 3. No. 12

MARCH, 1925

PAGE 221

SELF-EXERTION AND DISCIPLESHIP

In the Mahatma Letters, page 15, the Master K. H. (in speaking of a certain chela) says that he "*through self-exertion was able to penetrate into the region of the formless world*"; it might be of value to those of us who are interested in the call to tread the Path of Discipleship if we briefly considered these words. One of the objectives which we have set ourselves is to enter the world of the Master and learn to function there, and there is a close analogy between the 'region of the formless world' and the world of the Master. It must be remembered that that world is a fact in nature and like all such facts can therefore be discovered by the man who understands the rules and is willing to fulfil the conditions.

Certain ideas stand out if the entire paragraph wherein these words are found is studied, and if the words are rightly and duly comprehended. We gather that:

- I. There is a formless world into which it is possible to penetrate.
- II. That self-exertion has brought aspirants into that world.
- III. That purity of character, spiritual aspiration and thought are essential characteristics if that self-exertion is to be rightly founded.

Where these three postulates are grasped, the would-be disciple has made much progress towards his objective. Let us briefly consider them.

I. *The Nature of the formless world.*

In considering this matter of the formless world students would do well to bear in mind certain facts connected with divine manifestation which will give them the clue to that sphere of being into which all will eventually penetrate.

The formless region is only relatively so, and is that region which constitutes the etheric body of the solar Logos. Just as the four sub-planes of the so-called dense physical plane are termed the *etheric sub-planes*, so the four highest planes of our solar system are the planes of the cosmic ethers. These four planes are the planes composed of substance variously called aether or the akasha.

1st plane...adi.....logoic plane.....sea of fire, or
first cosmic ether.

- 2nd plane. . . anupadaka. . . monadic plane. . . akasha, or second
cosmic ether.
- 3rd plane. . . atmic. spiritual plane. . . aether, or the
third cosmic ether.
- 4th plane. . . buddhic. intuitional plane. . . air, or the fourth
cosmic ether.

Of these substances the etheric bodies of the planetary Logos and of the solar Logos is made. They have their correspondences in the four subplanes of our physical plane, of which the etheric bodies of men and of all forms in the four kingdoms are made.

The regions of form are the planes of ordinary human endeavour, the mental, astral and physical planes; these form the dense body of the planetary and solar Logoi, and have their correspondence in the gaseous, liquid and solid subplanes of the physical plane. In counting the planes the student is advised to stop saying "counting up or counting down from," and to say "counting inward or outward." Truth lies in the recognition of the spheroidicity of all atoms, and that at the heart of every atom, a God lies hidden.

From the standpoint of the three worlds, the etheric levels are regarded as formless; it is into these regions that every son of God must eventually find his way, casting aside the veil of flesh (as it is technically termed) and learning to function in his spiritual body, which is in reality formed of the substance of the cosmic ethers.

If the above ideas are carefully studied the student will come to a clearer realisation of what is meant by the word *abstraction*, and will awaken to the realisation that the following of the Path of Liberation results in the "abstraction of the real Man, the spiritual Man" out of the regions of form, and his subsequent ability to function consciously in the formless realm.

This process of withdrawal from the three worlds into the regions of divine energy has been variously termed, and as these terms convey most valuable hints for those who have eyes to see, I will transcribe them here:

1. Withdrawal.
2. The abstraction of the formless One.
3. Etheric disconnection.
4. The discarding of that which veils or hides.
5. The disruption of the hindering web.
6. The refusal to use that which is no principle.
In the *Secret Doctrine* we are told that the physical body is not a principle, and this must be true macrocosmically as well as in relation to man.
7. The entering into life (or the world of energy).
8. The atrophying of the lower principles.
9. Triadal recognition.
10. Arupa living.

It should be noted here that we are dealing with an entrance into a world which lies beyond even the highest levels of the mental plane, which transcends even the world of the causal or egoic body. This can only be visioned when the at-one-ment between the personal, or lower

self, and the soul, or higher Self, has been made, and only entered when a still higher at-one-ment is on its way to consummation,—that at-one-ment which will eventually exist between the Divine Self or Spirit and the Higher Self. This is brought about at the third Initiation, and involves the entire microcosmic system. Spirit or the Monad then uses the Soul or Ego as its vehicle of expression and the Soul in turn uses the lower threefold man as its body of manifestation and these “three are a trinity synthesised by life which pervades them all.” Men are then as Gods in manifestation and the Father in Heaven is truly revealed by the Son in incarnation. When the junction between the soul and the lower self has been consciously made then it becomes possible to step out of the lower worlds into the formless region. This junction is not the same as the individualisation process, which is practically an unconscious development and is simply the first step towards this tremendous consummation. This is literally the “attainment of the measure of the stature of the Christ” and the full flowering forth of the soul through the medium of the lower man. In an old occult book, which is available for the use of disciples, the following words are found, and beautifully express the truth:

“When the sheath that veils, that hides and binds becomes so old that disintegration setteth in, then the flashing fiery inner Self can occasionally be seen.

“When the web is torn and from the outer side the door is opened by the aspirant himself, then he can step forth into the wider spaces, and can enter into the sea of fire.

“When the cloak of outer darkness is outgrown, the fiery garment of the Spirit can then be assumed. The outer darkness deludes and stupifies. It is the night into which all men enter, and—deluding themselves—call life. The inner darkness of the violet spaces succeedeth to that outer realm when the aspirant has forced his way from sphere to sphere, and each time crossed the burning-ground.”

II. *The nature of the self-exertion involved.*

The effort which the disciple has to make and the line which his endeavour will follow might be summed up as follows:

1. A re-polarisation of the entire lower man, involving a re-making of his three bodies of manifestation in entirety. This will bring about a new outlook on life, a new use of thought matter and of the creative energies, and a new point of view, and will inevitably entail the ability to cultivate

- a. Discrimination...in relation to the mental body, and the use of the mind.
- b. Dispassion...in relation to the emotional body.
- c. The relinquishment of form...in relation to the physical body.

When this re-polarisation has been effected the attitude of the disciple towards the aggregate of forms which constitute the field of his daily contact will be changed. He will no longer be deluded by the things of the senses, but he will have in his hand that thread or clue which will eventually guide him out of the maze of lower perceptions into the field

of clear knowledge, and into the realm where light is to be found. He will then no longer walk in the dark.

This change in his perspective is brought about within himself, and is produced in four ways. These, if faithfully followed, will bring about the complete subjugation of the lower personality.

- A. A constant and unflinching attempt to centre the consciousness within the head, or to hold the life-realisation in the "place between the eyebrows" as the Gita puts it. From this central position the real Man, the true directing Agent, will control and guide all his members, imposing upon the 'lunar lords' of the physical body a new rhythm and a new habit of response. In the production of this necessary condition to the treading of the Path of Liberation, two things will be found of value:
1. The constantly re-iterated appreciation and statement of the words "I am the Self; the Self am I".
 2. The habit of early morning meditation, wherein the Thinker begins the day by centering himself in that position of control, and starts forth upon his day's experience with the realisation that he himself is in reality the Perceiver, the Observer, and the Actor.
- B. A close consideration throughout the day as to the use or misuse of energy. Every man has to learn that in the right use of energy lies correct direction and the treading of the Path. Students should familiarise themselves with the energy concept, and should learn to regard themselves as energy units, each displaying certain types of energy. In this connection, it should be borne in mind that when spiritual energy and material energy (the two opposite poles) are brought into conjunction a third type of energy is produced, and that the work of the fourth or human kingdom is to demonstrate that peculiar type. It might serve to clarify thought somewhat if we remembered that
- a. Superhuman entities display spiritual energy primarily.
 - b. Subhuman entities display primarily the energy of matter.
 - c. Human entities display primarily soul energy.
- In the perfect manifestation of these three at the consummation of the age, the plan of creation will be seen. It should be remembered also that these three are nevertheless a manifestation of duality—Spirit and Matter—and that this duality is the expression of a great existence, and the manner of His appearing. Therefore what are called the "three gunas" of matter in the Hindu system of philosophy are but the qualities He manifests through these three types of entities—superhuman, human and subhuman.
- a. The *superhuman lives* express *sattva*, the guna of rhythm, and harmonious response to divine urge. This involves the perfected display of co-ordination and co-operation with the divine purpose in manifestation.
 - b. The *human lives* demonstrate the quality of *rajas* or of mobility. It is the guna of constant and conscious change in order to ascertain what is the Real, and through the medium of experience to demonstrate the true nature of rhythmic response.

- c. The *subhuman lives* express the guna of *tamas* or of inertia. They work blindly and have no ability to respond consciously to the plan. They are the sum total of the "units of inertia", just as the human units are called "points of light moving upon the square".

If students begin to study the question of energy and its use in daily life they will find every part of their nature will come under investigation and no part more frequently than that which is concerned with the use of speech. The subject is, however, of so vast a nature that it must not be further enlarged upon in this short article.

- C. A close study of the needed transmutation of astral and emotional energy into love. This brings about the demonstration of the qualities of the second aspect, whose nature is love, and whose work is service. This involves the sublimation of personal feeling into group realisation, and when carried out successfully produces in time the construction of a higher and subtler body, the buddhic sheath. When this sheath is thus materialised a very high stage of advancement is marked, but the earlier stages can be intelligently approached by any earnest aspirant as probationer. To transmute emotion into love the following realisations will be found necessary:
- a. A realisation that all moods, all display of sorrow, all manifestation of pain, and all expressions of comfort or happiness are due to our identification with the objects of desire, with the form aspect, and therefore with that which is material.
 - b. An understanding of the emotional or astral body and the place which it plays in the disciple's development. It should be recognised as the shadow of the Monad and the reflection of the Ego and a connection should be traced between.

The monadic sheath. .2nd plane. .love-wisdom.

The buddhic sheath. .4th plane. .intuition.

The astral sheath. . .6th plane. .emotion, feeling.

The part which the middle tier of petals, the love petals, in the egoic lotus play would also be considered.

- c. A comprehension of the potency of the astral body, owing to its undivided nature, and its central position in the total personality. The mental plane is dual, (being formed of the higher or abstract levels and the lower or concrete levels) as is the physical plane, with its etheric subplanes and three dense levels. But the astral plane subsists as a relative unity.
- D. The development of the faculty of mind control so that the Thinker grasps and holds steady the mental processes and learns to regard the mind as the interpreter of the states of consciousness, the transmitter of egoic intent to the physical brain, and as the window through which the Ego, the real Man, looks out upon vast and (to the majority) unknown fields of knowledge. As it says in the Yoga Sutras of Patanjali:

"The seer is pure vision. He looks out through the vesture of the mind."

(To Be Continued)

THE BUILDERS OF NATURE

By Jacob Bonggren
(Continued from Page 211)

XVI.

ESKIMO MYTHOLOGY

The mythology of the Greenland Eskimo does not split up the activity of the Nature Builders in as many divisions and subdivisions as do the mythologies of nations belonging to a milder climate and with a more complicated existence. The simple life of the Greenlander is reflected in his faith.

It is quite natural that he believes in something more important and more essential than the physical. He observes just as plainly as any other man the immense difference between a living being and a dead one; it is impossible for him to deny that something most valuable has left the empty vehicle, whether it be the corpse of a man, the carcass of an animal, or the stalk of a plant.

The Greenlander believes in the reality of his own life, and no less in the reality of life all around him. When asked if he believes in a God, a Great Being, an Overlord, he affirms it, he points to the sky and pronounces the word *Pirksomá*, which means "He up there". The Greenlander believes in *tornak*, "spirit", and he calls the Ruler of the spirits *Torngarsuk*, *Tornarsuk*, and *Torngar-soak*.

Together with *Torngarsuk* the Greenlander believes in a multitude of other spiritual beings with an activity all their own, but within certain limits. According to the Greenlander, *silla*, "the air" or "the sky", is inhabited by generally invisible beings; their lord and master is *Sillam Inua*, "the lord of the air" (or "of the sky"). There is, he says, also another spirit of the air which is of the greatest importance, *Sillagigsortok*, "the one who makes fine weather". Then there is *Aviaq*, a female spirit who rules over rain and snow and who wants to be propitiated when the ice does not break up and melt in spring time as usual.

In the opinion of the *Angakoks*, who at the same time are the priests masculine divinity. He comes down to earth to punish the disobedient. He causes ebb and flow and he makes the animals multiply. An exact parallel to this Moon God we find in the *Eddas*, where the ruler of the Moon is the god *Nöckve*, also called *Gevar*, *Nep*, and *Eilime*, and in the Babylonian mythology, where his name is *Sin*. The parallel goes still further. In the Greenlander mythology, the sister of the Moon God is *Malina* or *Ajut*, the Sun Goddess. In the *Eddas*, *Sunna* or *Alfrödul*, the Sun Goddess, is a sister of the Moon God. But here the Babylonian mythology differs. *Samas*, as the Babylonians called their Ruler of the Sun, is masculine.

In the opinion of the Greenlander, *Anningait*, the Moon, is a great and the wizards of Greenland, as the Shamans are of the Mongols of Northern Asia, the earth is a living entity which they call *Tarsoak*, "the great darkness". There are also, they say, many kinds of earth spirits; a few of them are friendly to men, but the majority is considered to be unsympathetic and even dangerous.

In the rocks and near to the sea shore live the *Ignerssuit*, "the fire

spirits", also called "those below the earth". They are good natured and helpful, and their cry, like that of small children, can sometimes be heard by the Greenlanders. On the tops of the mountains dwell Makakajuit, small, naked beings, who are watching the fishermen, and who are eager to rush down and eat the fish that is caught. Then there are giants, relatives of the fire spirits; these can sometimes be seen standing up out of the sea like big pillars.

Out in the sea dwell the Kongusutarissat, "the sea spirits", who devour the foxes, as soon as these animals dare to come out on the ice around the shore. On the bottom of the sea resides Imap Ukua, "the mother of the sea", like Grendel and his mother in the old Anglosaxon epic Beowulf. People's faults are supposed to sink down to her through the water in the shape of dirt. The wizards tell that they have to wipe this away carefully, or else Imap Ukua will not let men get any animals for their food.

Sargiserasak is a giant who sits in the half of a kayak (Greenlander boat) out on the sea. His wife lives away from her husband, up among the mountains. She has long claws of iron on her hands and her feet, and when it so pleases her she can scratch up mountains with them. Agajarorsiorpa is a gigantic living stone, and when he shows himself he can frighten to death all the people in a whole town. Then there is the Bear of the Sea, who comes into the fjords now and then and is so big that he can lick the tops of the mountains. Finally there are the Erquigdlit, half dogs and half men, the worst enemies of the Eskimoes, because they kill only for the joy it gives them.

It is not difficult to understand that the cold climate of Greenland, its long and severe winter, gives the Greenlander an impression of constant fight between himself and the life inherent in nature, the nature spirits around him. And yet it is only in the monstrous dog-men, whose delight it is to kill, and in the gigantic living stones, who frighten people to death where they appear, that he sees real enemies. The giants, the Sargiserasak, who sits in half a kayak, and his wife with the long claws of iron, and also the monstrous Sea Bear, who licks the mountain tops, when it so pleases him, he wants to avoid, because there is something grotesque and uncanny in their appearance. The sea spirits who eat such foxes that dare to come out on the ice, leaving their own element and encroaching upon another, he considers to be friendly to himself, no less than the fire spirits under the earth; and the small, naked beings on the mountain tops who try to steal fish from the fishermen he looks upon more as practical jokers than as enemies. The spirits of the Sun and the Moon are his friends; and so are the spirit who makes fine weather and the one who rules over rain and snow. The Greenlander tries to be good and kind, so that the Angakoks will have less impurities to remove from the Sea Mother, and he wants to act in such a way that "He up there" may not get offended.

Knud Rasmussen, a Danish explorer in Greenland, who in the fall of 1923 was living at Arviligjuag, Pelly Bay, near the magnetic north pole, wrote from there about an experience he had in that region with two Greenlanders, which to some extent touches on the faith of the aborigines. The Greenlanders, father and son, came to him in his snow hut.

The father's name was Orpijaglik, "he with the willow wand"; the son's name was Kanajok, "the bull head". They recounted that last spring while crossing a stream they lost their guns. They had crossed on an ice float, were caught in the current, sucked under the ice and lost all they had. On this occasion Willow-Wand had lost a son; he had fallen under the ice and was drowned.

The father imagined that he himself had been unconscious from mid-day until evening. He found himself washed up on the coast, saved by one of his "helping spirits". He searched for his son, found him near the spot where he himself had been washed ashore, carried him up and began to say charms over him. He had hopes of bringing him back to life when his wife just then came from the tents that lay in the vicinity. That very day she was ill and therefore considered impure by the "helping spirits", and the charms consequently lost their power.

Charms and magic songs (the Hindus call them mantras) are, according to the Greenlander, the means to attract the attention of spiritual beings and make them help you. Mr. Rasmussen says in his letter: "We went over about one hundred legends, and I succeeded in obtaining several rare old magic songs from him Orpijaglik. I paid him for them by recounting those I had learned from other tribes.

These magic songs are otherwise extremely difficult to get hold of, because they are owned and employed by one person only. When once they have been recounted they lose their power. They have to be purchased either by means of valuable objects or by other magic songs. Thus I was told charms to recite before the sledge when it is heavy to make it run lightly; charms that insure a catch for men living in strange countries, and charms to say in the morning before dressing to bring luck during the day—a heathen morning prayer".

XVII.

NATURE BUILDERS OF THE LAPLANDERS

If the Laplander is more nearly related to the Samoyed of Asia and the Eskimo of America than any other European nation, it is to his mythology we must first go in the old world to get a glimpse of how humanity of previous ages understood that evolution parallel to our own which we call the Deva evolution: the Nature Builders, the Nature Preservers and the Nature Destroyers-Regenerators. Up to this very day the Laplander firmly believes in different degrees of divine and semi-divine beings: rulers of the different elements, protectors of trees and animals, helpers of men, and also destructive beings.

The Supreme Divinity of the Laplander is Jupmel, Jubmel or Ibmel, also called Radien and Rariet, "the ruling one", Radien-attje, "the ruling father", Mailmen radien, "the ruler of the world", and Varalden rade, "the counsel of the world". Varalden-olmaj, "the world's man", also called Varalde-noaide, "the world wizard", and Radien-noaide, "the ruling wizard", is the supreme god of fertility. These are looked upon as active, masculine. The supreme passive and feminine divinity of the Laplander is Sergve-edne, the wife of Jupmel, also called Radien-akka, "the ruling wife", Tjorve-odne, "the horn mother", and Tjorve-radien, "the protectress of the reindeer".

The Russian Laplander has another name for Jupmel: Shant-ruhtnas, "the holy prince"; this god's brother is Shant-meatmas, and their mother is Shant-ajk.

The Laplander says, that Radies-attje does all his work here below through his son, Radies-kiedde, also called Radies-bardne, "the ruling son", and Tjorve-radies ("the horn hand", or "the horn counsellor"?). This divinity therefore corresponds to the Demiurgus of the Gnostics and to the Logos of St. John (God the Son).

Beive or Peive, the Sun, is personified in the mythology of Lapland as Beive-neida, "the Sun virgin". In Scandinavian-Teutonic mythology Sunna, the Sun, is likewise a goddess, while to the Russians, as to the Greeks and Romans, the Sun was a god. Manno is the Moon god of the Laplanders; a male divinity, as is Nöckve, the Moon god of the Eddas.

Rana-neida or Ruona-neida, "the green daughter", and Raiden-neida, "the ruling daughter", is the Laplander's goddess of spring and of fertility, corresponding to the Edda divinity Freyia. The Russian Laplander calls her Raz-ajk, "mother of the grass", and says that she protects the reindeer but not human beings.

The god of thunder is called Diermes by the Norwegian Laplanders and Tiermes or Tirmes by the Laplanders in Russia. The Swedish Laplanders call him Aija, "the old man", or "grandfather", Agiek, "the little grandfather", Attje-gadse, Hora-galles, "old Thor", Horan-orias, Hores gudsk, and also Turat-uros, "the thunder hero". The wife of this god of thunder is Akko, "the old woman", also called Ravdna, "the mountain ash".

AEolus of the Laplanders is Biegg-olmaj, "the wind man", and Biegg-galles, "the old wind man", among the Swedish Laplanders. Their hunting divinity is Leib-olmaj, "the alder man"; he rules over all wild animals. In Kemi Lapmark he is called Virku-akka and Vires-akka (probably identical with Virakannos of the Finlanders). Among the Russian Laplanders his name is Tavaaj, and he is also the protector of the fishes (like Tapio of the Finlanders). Tava-ajk is the name of his mother.

The Swedish Laplanders say that Tjas-olmaj, "the water man", rules over and protects the fishes. Another water divinity is Saiva-neida, "the sea girl"; she is probably identical with Tjatse-ienne, "the water mother", of the Russian Laplanders.

The Norwegian Laplanders believe in the existence of Vesi-durses, "the water giant", the Vesi-tursas of the Finlanders. And when in great difficulty, they pray to Gjedde-gasj-galgo, "the old woman at the edge of the fields".

In connection with the tent of the nomadic Laplander there are many semi-divine beings, such as Sar-akka, the midwife-deity, who helps at the birth of human beings and animals. Under the door dwells Uks-akka, "the old door-woman", who gives to children their sex before they are born. A third semi-goddess is Juks-akka, "the old bow-woman", also called Stenk-edne, "the gun mother", who protects the children, so that they do not fall and hurt themselves. The mother of those three is Madder-akka, "the ancestress," whose husband is Madder-aija or Madder-attje, "the ancestor" or "the earth father". The Laplanders say that Mad-

der-akka receives the souls of the children from Radien-kiedde, that she prepares bodies for them in her own bosom and then delivers them to her three daughters before they are born by their mother. In Kemi Lapmark it is said, that she can give sight to the blind and hearing to the deaf and can put those on the right path who have gone astray.

Under the back part of the tent, which is considered sacred, and where the hunter carries in through a little door the game he has killed, crawling in there also himself, lives, as the Swedish Laplanders call her, Possjo-akka, a female spirit who permits the shooting. There are also other spiritual beings living under the threshold, the fire place, and the floor in the barn, say the Norwegian Laplanders; but they are not given any name. Among the Russian Laplanders all those are represented by a single being: Kojade-jielle, "he who lives in the tent".

Corresponding to the lares and penates of the Romans, we find in the Laplander mythology Tonto, the little helper in the home, tomten of the Swedes, Nissen of the Norwegians; Haldde, tutelary spirit of some particular place, Haltia of the Finlander; Gufittar, "the good cousin", and Uldda (the Swedish huldra), the wood nymph of the Norwegian Laplander. The Swedish Laplander calls the helpers Saivo, "the sacred", and looks upon them as belonging to Saivo-aimo (or aibmo), the world of the blessed dead. Some of the helpers are called Katniah. Then there are Aibme-gaddse, "the pin rabble", who take away pins that are dropped, and Smier-gatto, "the butter cat", who steals butter from the neighbors for his own employer.

There is a female spirit, Barbmo-akka, who looks after the birds of passage, and male spirits who see to it that the Laplanders do the right thing on different days of the week and at certain periods. There is Ailekes-olmaj, "the holyday man", also called Passe-olmaj, "the holy man"; there is Fasto-olmaj, "the fast man", who observes whether the Laplander keeps his fast or not; there is Struotta-galles, "the Christmas eve old man", or Juola-herra, "the Christmas gentleman", to whom food was brought in a little boat of birch bark put up in a tree; Burres, "the old man", or Sodnabeivve-ailek, "the Sunday man", Lavardak-ailek, "the Saturday man", and Frid-ailek, "the Friday man". The Christmas man has a big company with him, Juolla-gaddse, "the Christmas rabble".

Basse-irge, "the holy lover", is an imp in the shape of a young man who tries to allure girls by offering them fine gifts. Stalo is a giant who eats men; his wife is Luttak, "the bed bug". Another giant is Jiettanas: his wife is Attsi-shadne, "the beetle". Tjakkalaggak live in deep wells and look like small children. The Laplander says that they can be caught and eaten, and that they have their stomachs filled with silver.

The dead, Jabme or Jamikutj, live in Jabmi-aimo, "the home of the dead", also called Mubbe-aimo, "the other home", Vuolle-aimo, "the northernmost home", and Rut-aimo, "the home of Ruto". Its ruler is Jabmi-akka, "the old woman of the dead", also called Ruto, Ruttu, Ruotta, or Rota, which is supposed to mean "pestilence". She is described as wearing blue clothes, as coming up and tormenting men and animals with sickness and having in her company disease demons. She has a watch dog, just as Pluto and Proserpina had Cerberus.

On sacred mountains (Passe-vare) live the blessed dead, in the same

way as they did when still alive here on earth. Their world is called Saivo-aimo, "the blessed home". Here are men, Saivo-olmaj; women, Saivo-neida; fish, Saivo-guole; birds, Saivo-lodde, and reindeer, Saivo-sarva. When the Noaidde travels here, he uses the reindeer for traveling; he is assisted by a certain kind of spirits called Suoje or Shuoje, and to gain more strength he drinks of Saivo-tjatse, "the blessed water".

Apparash, the spirits of murdered children, can be heard crying from the thickets of the woods, and Ravgga, spirits of drowned people, are sometimes heard to scream for help from the lakes or the sea, says the Laplander. "Draugen screams", says the Norwegian, when such a sound is heard.

Fuodno or Fudno, "the evil one", is not often mentioned, probably because he is not considered very dangerous. He is oftener called Bergalak and Perkel; the Finlander calls him Perkele. He is also known as Birru, Donto and Bahha-engel.

The Noaidde (also called Noite and Noide) corresponds to the Angakok of the Greenlander and the Shaman of the Samoyed and Mongol. He gets into contact with the spiritual world by singing, screaming, wild dancing, and eating of unusual and unnatural food. He sends out Gand, "wizard shot", and Tyre, "wizard bullets", which he gets from a big, ugly spook bird, Vuokko. He foretells the future, sends wild beasts into other peoples' flocks, etc. He has one or more spirit helpers that he has either inherited or bought, or that have forced themselves on him. The Norwegian Laplander calls them Noaidde-gaddse, "the wizard rabble", and Sladder-gaddse, "the chattering rabble", because they tell him things; also Snoalla-gaddse, "the rabble using lewd words", because there is a strong sexual element in the songs of the wizard.

(To Be Continued)

FREEDOM

Know, striving soul, on truth intent,
That not with words by mortal sent—
Faint shimmerings of earthly light—
Shall ever-living truth be taught,
Or light to gild the path be bought,
That leads us upward from the night.

But govern mind with ordered will,
Subduing this with knowledge still,
Fanning the spark within that glows,
The essence of that power divine,
The pledge to man from mystic time,
The light from thrones above that flows.

Then may the spirit, bathed in light,
Soar upward from the realms of night,
No more a fettered earth-bound thing,
But freed from clay, and doubt and slime,
Triumphant over death and time!
To the eternal ever cling!

P. H. D.

From the Lucifer Magazine, Nov., 1887.

EXTRACT FROM THE HUNDRED AND FIRST OF THE
WILL LEVINGTON COMFORT LETTERS

Issued from 5346 Abbott Place, Los Angeles, California

If you want a thing, there is a corresponding fear of not getting it. If you are attached to a thing, there is a corresponding fear of losing it. Wherever there is passion to win, there is the underlying fear of defeat.

We begin to see that this is a realm, or rather that it is a grade. We might call it the Third Grade. . . . The teacher's name is Pain, and each scholar works under the illusion that he is working alone; that he must get forward by dint of competitiveness and ambition and hard mind-will. Most of the scholars are so lost in the struggle of the Third, that they do not know there is a Fourth Grade; but certain others have begun to whisper of escape. . . .

At first it was understood that the Fourth Grade was a kind of chapel or religious room, but those who are nearing the end of the Third, and can talk of nothing else, have come to see that the Fourth isn't any more religious than anywhere else; nothing pious about it, in the least; that it is a Room where one rises into unheard-of intensities of joy of production; that there are waves of Laughter that do not distract, but rather perfect the concentration; that there are two never-ending kinds of joy; the first in one's own work and the second in the work of others. These joys are reciprocal yet also distinct; no other one would think of comparing them, nor of preferring one over the other.

Also it becomes plain in the Fourth Grade, why the Third had to be so dismal and severe, for it was the place for the preparation of the Tools; where all that is worked with now, had to undergo the torture of abrasives and the shocks of tempering. The secret is that scholars of the Third Grade are confined in the consciousness of the Tools while in the Fourth they enter and partake of the vision of the Worker

However, one does not begin to have longings for the larger life of the Fourth until the delusions of separateness which characterise the Third are being worked out; until, in fact, the rewards of separate struggle are beginning to appear stale and unsufficing. This does not take place until one's performance is smooth and accurate in the activities of the Third or personal Grade. One must be high in prowess, before he can be trusted with Power. First one learns the games of the personal grade by losing them, then by winning them; then he sees that winning and losing are parts of the same thing, and that he must rise to a point between and above winning and losing, or fall back and begin all over, losing again.

The more one ponders upon the Fourth, the clearer appears the meaning of all rules and restrictions of the Third. The delusion of each that he is working alone appears to be necessary in the process of learning to work together. It's only through fear, want, competition, ambition—all delusions of the sense of separateness—that the first enemy of all, Inertia, may be overcome. A fierce self-drive must be established in every

cell of separated being in order to burn and crowd out this cold monster of the earth Toward the end of the Third Grade, even in the presence of Pain, one begins faintly to be aware of the Voice and the harmonic Hum from the next room.

Plainly it appears at last that the whole purpose is in becoming fine enough to be used. Until one positively forms the habit of distinguishing between the Genius vibration and others, merely mental or emotional, promoting the first, retarding the lesser, real work in the higher Grade is not begun. Meditation becomes, therefore, a daily practice in rendering up all the unworthy, of disengaging one's faculties from old ways, old wants, habits, holdings. A thought or emotion that passed muster yesterday is detected as spurious today. Practice makes one exceedingly keen in detecting one's own flaws and faults. With sincerity inevitably forms an increasing purpose to be straight at any price; regardless of stature, to be straight, even if one has to begin all over again each day. Constant disorder for a finer rearrangement (for the question never lets well enough alone) life a continual sacrifice or that mental, emotional and physical dimension—such is the life for a time.

Whenever one is in hurry, hate, fear, confusion or burning need, he is "on his own"—cut off from the working force of Genius. Criticism, attachment, hate, the whole tumult of winning and losing, must be smoothed out of the personal life as one would cleanse evil odors or unsightly objects from a house in preparation for a loved guest. One practices; day after day, one practices to become deft in forwarding that which is wholesome, in shutting out that which causes the sense of separateness and shame. One becomes increasingly able to be still, studying continually to become fitted for the spiritual consciousness to flow in; studying continually by past experience and scientific idealism to place ones self in the position of the Higher Self toward all processes and problems. Practicing continually, one learns to cast out depression and all the selfish impulses of mind and feeling before they defile the body and make it temporarily unfit.

“ As to obtaining mastery over the forces of Nature, this requires a long training, or the capacity of one born a 'natural Magician.' Meanwhile, those who possess neither of the requisite qualifications are strongly advised to limit themselves to purely spiritual development. But even this is difficult, as the first necessary qualification is an unshakable belief in one's own powers and the Deity within oneself; otherwise a man would simply develop into an irresponsible medium. Throughout the whole mystic literature of the ancient world we detect the same idea of spiritual Esoterism, that the personal God exists within, nowhere outside, the worshipper. That personal Deity is no vain breath, or a fiction, but an immortal Entity, the Initiator of the Initiates. One must first of all recognise one's own immortal Principle and then only can one conquer, or take the Kingdom of Heaven by violence. Only this has to be achieved by the higher—not the middle, nor the third—man, the last one being of dust. Nor can the second man, the 'Son'—on this plane, as his 'Father' is the Son on a still higher plane—do anything without the assistance of the first, the 'Father'. But to succeed one has to identify oneself with one's divine Parent. Secret Doctrine III. 62.

NOTICE

With the appearance of the April number of THE BEACON next month, the size of the publication will be increased to twenty-four pages, and the date of publication will be shifted from the fifteenth of the month to the first of each month. The price of THE BEACON after April 1, 1925, will be fifteen cents per copy or \$1.50 per year in advance.

The first number of THE BEACON appeared April, 1922, and consisted of an eight page pamphlet. Each year has seen an increase in its size as well as in the number of its paid subscribers. As the years have passed there has been an increasing diversity in the type of articles included in its pages, but the policy of the magazine has remained unchanged. It is and will continue to be the endeavor of The Beacon Committee to maintain this policy which has constituted THE BEACON an absolutely unique periodical, or at least so it has been acclaimed by various critics.

THE BEACON is intended primarily *for students*, and its chief value is for those who are seriously seeking information in the field of occult philosophy. It has no other purpose than to serve those students, the world over, and to stimulate their study and search for truth. It is not an organ for the promulgation of the teaching of any individual or of any organization. It has no preconceived philosophy of life to which it is seeking to convert its readers. It claims no authority for any of the statements found in its pages, whether contributed or by way of editorial, and except as the words themselves may bring illumination and provoke constructive thought, they are of little value. The publication will continue as it has begun, an absolutely impersonal, unsectarian and non-dogmatic aid to the seeker after truth.

THE EDITOR.

THE BEACON is pleased to again call attention to the valuable work being done through the medium of the Will Levington Comfort Letters. These letters which appear from time to time, may be received by any one who is interested to apply for them by addressing Mr. Comfort, 5346 Abbott Place, Los Angeles, California. They are sent without charge, being supported by the voluntary contributions of those who benefit by them. If those extracts from the letters which have appeared in the pages of THE BEACON have made an appeal to you, the time to enclose the initial contribution should be with the request for entry on the Comfort mailing list.

Every form of life, the human form not excepted, is nothing more than a focus in which the energies of the universal principal of life are concentrated and the more they are concentrated and cling to that centre, the less are they able to manifest their activity, to grow and to expand. Self-satisfied man who employs his capacities only for his own selfish purpose, contracts them into himself, and as he contracts he becomes more and more insignificant, and as he loses sight of the whole the whole loses sight of him.

From "Magic White and Black."

By Franz Hartmann.

TWELVE LESSONS ON THE YOGA SUTRAS OF
PATANJALI

Prepared by Alice A. Bailey

LESSON IV.

RESULTS OF YOGA PRACTICE

(Continued)

RESULT VI. Awakening of interior consciousness.

(This will be dealt with in detail in Lesson X.)

"Let there be soundless repetition of the OM and meditation thereon. Thence comes the awakening of interior consciousness, and the removal of barriers."

Pat. I.28.29.

"His (the Master's) indicator is the 'word of glory.' Its constant repetition and intent meditation on its meaning should be practiced. Hence arises cognition of the subjective, and absence of obstacles."

Dvivedi.

The commentator here says:

"The 'word of glory' is the Pranava which literally means that which glorifies well. This is the mystic word OM, the very essence of all teaching. . . . All sacred books from the Veda to the Purana teach that this mystic syllable is the secret of secrets and the source of all power Repetition should be accompanied by proper meditation on the meaning. . . . The best way of such repeating is Manasa, i.e., mental, such that it never ceases even during work, nay, even in sleep. . . . The meaning is plain enough, for it is implied that the senses cease to flow outside, and tend to the real inward Source of all action and intelligence."

When meditation has become an attitude of mind, a mental condition, then man dwells in his subjective consciousness, and is aware of that which the real or spiritual man knows.

"His manifesting word is OM. The repetition of this OM and meditating on its meaning is the Way. From that is gained the knowledge of introspection, and the destruction of obstacles."

Vivekananda.

"His name is glory. Its repetition should be made and also reflection on its significance. Thence comes the knowledge of the rightly intelligent Spirit, and the absence of obstacles."

Tatya.

"The word expressing Him is the mystic-syllable; repetition of it and the reflection upon its meaning should be made."

Woods.

"Through study let him practice yoga,
Through yoga let him meditate on study.
By perfectness in study and in yoga,
Supreme Soul shines forth clearly."

It is useful if the student will remember that there are three main types of consciousness:

- 1.—Consciousness of form—Self consciousness I am
- 2.—Consciousness of Soul—Group consciousness I am That
- 3.—Consciousness of Spirit—God consciousness I am That I am

Within these three main types are to be found several lesser grades of consciousness, which will be dealt with more fully in Lesson X. By meditation upon the Word, a man will become aware of the fact that he is the Soul within the form. He will cognise the "interior" being, the Self, the Inner Ruler, the God occupying the body. "In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things came into being through Him, and apart from Him nothing that exists came into being. In Him was life and the Life was the Light of Men."

John I.1.2.3. (Weymouth's Translation)

Correlate the above passages with the statement in the Secret Doctrine 1.49 (new edition) and the unity of the teaching will be apparent.

"Life we look upon as 'the one form of existence' manifesting in what we call matter; or, as in man, incorrectly separating them, we call Spirit, Soul and Matter. Matter is the vehicle for the manifestation of Soul (the Word, the Christ, the second aspect, A.B.) on this plane of existence, and Soul is the vehicle on a higher plane for the manifestation of Spirit and these three are a trinity synthesised by Life which pervades them all."

RESULT VII. The wearing away of the veil.

"Thereby is worn away the veil which covers up the Light."

Pat. II.52.

"Thereby is removed the obscuration of the Light."

Tatya.

"From that the covering of the Chitta is attenuated."

Vivekananda.

"Thence is destroyed the covering of Light."

Dvivedi.

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

Woods.

This wearing away of the veils which hide the light is the result of practising the four first degrees of yoga (see Pat. II.51). These four are:

- 1.—The Commandments.
2. The Rules.
- 3.—Right Poise.
- 4.—Right control of the life force.

Pat. II.29.

The veils are the sheaths or bodies through which the conscious Identity is gaining experience. Patanjali says: "Vestures of consciousness are built up in conformity with the position of the feeling of self-hood."

Pat. IV.4.

and states also that "When the vesture and the spiritual man are alike pure, then perfect spiritual life is attained."

Pat. III.55.

These statements are so clear that further comment is unnecessary.

The word "purity" is derived from the Sanskrit word "pur" signifying freedom from matter or limitation. Impurity therefore has relation to the limiting sheaths, bodies or vestures. Three things are promised to the yogi who succeeds in this process of "wearing away."

1.—*The light within is revealed.*—Pat. III.43.

The light is no longer under "the bushel" as Christ expresses it in the Sermon on the Mount, but is "set on a hill" for all men to see.

2.—*Illumination of thought up to full discernment.*—Pat. II.28.

All things are revealed to the man who can cause the inner light to shine upon his ways; he no longer walks in darkness, and all problems are solved, all mysteries known, and all secrets understood. The omniscience of his own inner Self becomes available, and his physical brain becomes aware of that which the Soul knows.

3.—*Perfection in the body.*—Pat. II.43.

Man can then manifest the powers of the Soul on the physical plane and in the body. He becomes in actual manifestation what he is in reality. "Become what you are" is the command to all aspirants.

RESULT VIII. Interior union with others.

"By perfectly concentrated meditation on sympathy, compassion and kindness is gained the power of interior union with others."

Pat. III.23.

Students will find it useful to connect this passage with an earlier one:

"By sympathy with the happy, compassion for the sorrowful, delight in holy, disregard for the unholy, the psychic nature moves to gracious peace."

Pat. I.33.

The significance of the three words, sympathy, compassion, kindness, should not be overlooked.

1.—*Sympathy* comes from two Greek words meaning "to suffer with." It means the power to identify oneself with someone in sorrow, suffering, distress. It is dealt with in the Voice of the Silence as follows:

"Let thy soul lend its ear to every cry of pain, like as the lotus bears its heart to drink the morning sun. Let not the fierce sun dry one tear of pain before thy Self hast wiped it from the sufferer's eye. But let each burning human tear drop on thy heart and there remain nor ever brush it off until the pain that caused it is removed."

Page 28.

2.—*Compassion*. From com, with, and pati, to bear. It signifies more the idea of bearing with, of patience with, and relates more specifically to our attitude towards men's limitations, wrong actions and the evil around.

3.—*Kindness*. This word, coming as it does from the word "kin" and traceable to the Sanskrit "jan" to beget, gives us the reason for fore-

bearance and sympathy,—our unity of origin, our kinship with each other. We are all the children of the one Father. These words therefore bring us back to the basic essential of yogi practice, brotherhood.

“He prayeth best who loveth best
All creatures great and small;
For the good God, who loveth us
He made and loveth all.”

RESULT IX. Understanding the thoughts of others.

“By perfectly concentrated meditation on mind images is gained the understanding of the thoughts of others.”

Pat. III.19.

“By reference to a sign, the knowledge of the mind of others.”

Divedi.

“As a result of constraint upon a presented idea there arises intuitive knowledge of the mind stuff of another.”

Woods.

The yogi regards all forms as the product of thought. Every materialisation upon the physical plane is a mind-image. The solar system here come into being through the mental processes of the Solar Logos. The Personality (man on the physical plane) has come into being as the result of the meditation or thought processes of the Ego or Soul. The multiplicity of mechanical appliances in use by man are the materialised thought of some one, i.e., the sewing machine.

Patanjali tells us that:

“Dynamic mind images are held together by impulses of desire, by the wish for personal reward, by the subtraction of mental habit by the support of outer things desired; when these cease, the self-reproduction of dynamic mind images cease.”

Pat. IV.11.

When the demand for any particular material thing ceases, then it is no longer materialised; when desire for incarnation (or form-taking) ceases, the man achieves liberation; when longing for experience ends, the Solar Logos will no longer create that “Son of necessity”, a solar system. When the above process is understood, then through concentrated meditation, man will be able to negate the form and arrive at the thought (and later) at the spiritual impulse back of the thought. The process is:

1. Dynamic impulse Spirit..... 1st Aspect.
2. Thought plus the Word..... Soul..... 2nd Aspect.
3. Materialisation Body..... 3rd Aspect.

RESULT X. A vision of the Masters.

“Through perfectly concentrated meditation on the light in the head comes the vision of the Masters who have attained.”

Pat. III.32.

“In the light from the top of the head, sight of the siddhas.”

Vivekananda.

“As a result of constraint upon the radiance in the head there follows the sight of the siddhis.”

Woods.

"The light in the head is explained to be that collective flow of the light of sattva which is seen at the Brahmanandhra which is variously supposed to be somewhere near the coronal artery, the pineal gland or over the medulla oblongata. Just as the light of a lamp burning within the four walls of a house presents a luminous appearance at the keyhole so even does the light of sattva show itself at the crown of the head. . . . By samyama on this light. . . .high adepts. . . .are immediately brought to view."

Dvivedi.

A man has first of all to find the light within himself; he has first of all to contact his own soul. That accomplished he can then (by means of that light) find the Master. The Master dwells in the world of the soul. A man has to find his way into that world by his own efforts before he can contact the Master.

This light in the head is the entrance to the Way. It is the lower end of the Path, that Path which is "as a shining light which shineth even more and more until the Day be with us." Again this light is the lower terminus of the Sutratma or Thread and in the Stanzas of Dyzan the words of Job are explained as follows:

"The Spark hangs from the Flame by the finest thread of living energy (Fohat) . . . from the first incarnation the thread between the Silent Watcher (the Spirit or Monad, A.B.) becomes more strong and radiant with every incarnation."

RESULT XI. Knowledge of the spiritual man.

"By perfectly concentrated meditation on experience for the sake of the Self, comes a knowledge of the spiritual man."

"The Personal Self seeks to feast on life, through a failure to perceive the distinction between the personal Self and the spiritual man. All personal experience really exists for the sake of another, namely, the spiritual man."

Pat. III.35.

"By concentrating his mind upon the true nature of the soul as being entirely distinct from any experience and disconnected from all material things, and dissociated from the understanding a knowledge of the true nature of the soul itself arises in the ascetic" (Yogi. A.B.).

W. J. Judge.

Patanjali in the Aphorisms lays the emphasis upon certain necessary distinctions, as follows:

1. The Perceiver and the thing perceived. Pat. I.41.
2. The Seer and the instrument of vision. Pat. II.6.
3. The spiritual man and the personal self. Pat. III.35.
4. The Path of material things and states of consciousness.
Pat. IV.15.
5. The spiritual man and the mind. Pat. IV.25.
6. The soul and what it experiences. Pat. III.35.

In these words we get a clue to

- a. The evolutionary process
- b. The method of soul development
- c. The reason for manifestation
- d. The working of the law of Karma.

(To Be Continued)

LUCIS PUBLISHING CO.,
452 Lexington Ave., New York

Three Volumes on
Occult Laws and Development
Written by Alice A. Bailey

A TREATISE ON COSMIC FIRE

The Treatise is an elucidation of energy and of the relation existing between spirit and matter which demonstrates as *consciousness*. It gives practical information about the etheric double, and its effect upon the future practice of medicine; it shows the coherent development of all within the Solar System and the evolution of the Solar Logos; and makes exoteric the knowledge of the place and the work of the fire Devas and elementals (the essence of objectivity). Two volumes. Cloth \$10.00.

INITIATION, HUMAN AND SOLAR

An unique, frank and comprehensive discussion of this most important and mysterious subject. Paper \$1.50.

THE CONSCIOUSNESS OF THE ATOM

Presenting the Laws of Consciousness and of Matter as manifested through a physical atom, through man, through a planet, and through a solar system. Cloth \$2.00.

THE SPIRIT OF MAN

By Clara Rains and Leon Rains

The philosophy of life of an unnamed friend. Rational, practical, illuminating, inspiring. Cloth \$2.50.

THE MAHATMA LETTERS TO A. P. SINNETT

A complete transcription of all the private letters received by Mr. Sinnett from the Mahatmas M. and K. H. through the agency of H. P. Blavatsky. Cloth \$7.50.

THE SECRET DOCTRINE

By H. P. Blavatsky

The first two volumes as originally appearing in the first edition, photographically reproduced and now bound in one volume at \$7.50.