

THE BEACON

A PERIODICAL DEVOTED TO OCCULTISM

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

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SUBSCRIPTION ONE DOLLAR A YEAR

SINGLE COPIES TEN CENTS

VOL. 3. No. 1

APRIL, 1924

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MASTERS AND THEIR MESSAGE

Some Chapters from Theosophical History.
Chelaship and Lay-Chelas.

To offer oneself as a candidate for Chelaship is easy enough, to drop into an Adept the most difficult task any man could possibly undertake. In this matter it is most true that there is no royal road which favourites may travel.

Since the advent of the Theosophical Society. many members. pressed to be taken as candidates. And as it would be an interference with karma to deny them the chance of at least beginning—since they were so importunate they were given it. The results have been far from encouraging so far, and it is to show these unfortunates the cause of their failure as much as to warn others against rushing heedlessly upon a similar fate, that the writing of the present article has been ordered. The candidates in question, though plainly warned against it in advance, began wrong by selfishly looking to the future and losing sight of the past. As men of the selfish sensual world, whether married or single, merchants, civilian or military employees, or members of the learned professions, they had been to a school most calculated to assimilate them to the animal nature, least so to develop their spiritual potentialities. Yet each and all had vanity enough to suppose that their case would be made an exception to the law of countless centuries' establishment as though, indeed, in their person had been born to the world a new *Avatar*!

. Every other noble and unselfish feature of our programme was ignored—a man's duty to his neighbour, to his country, his duty to help, enlighten, encourage and elevate those weaker and less favoured than he; all were trampled out of sight in the insane rush for adeptship.

The call for phenomena, pheonmena, phenomena, resounded in every quarter. At last, the word came from the higher authorities that a few of the most urgent candidates should be taken at their word. The result of the experiment would perhaps show better than any amount of preaching what Chelaship meant, and what are the consequences of selfishness and temerity. Each candidate was warned that he must wait for years, in any event, before his fitness could be proven, and that he must pass through a series of tests that would bring out all there was in him, whether bad or good. A Lay Chela is but a man of the world who affirms his desire to become wise in spiritual things. In joining the Society, and binding himself to help along its work, he has pledged himself to act in some degree in concert with those Mahatmas, at whose behest the Society was organized, and under whose conditional protection it remains. The joining is then, the introduction; all the rest depends entirely upon the member himself, and he need never expect the most distant approach to the "favor" of one of our Mahatmas, or any other Mahatmas in the world—should the latter consent to become known—that has not been fully earned by personal merit. *The Mahatmas are the servants, not the arbiters of the Law of Karma.* LAY-CHELASHIP CONFERS NO PRIVILEGE UPON ANYONE EXCEPT THAT OF WORKING FOR MERIT UNDER THE OBSERVATION OF A MASTER. And whether that Master be or be not seen by the chela makes no difference whatever to the result; his good thought, words and deeds will bear their fruit, his evil ones, theirs. To boast of lay-Chelaship or make a parade of it, is the surest way to reduce the relationship with the Guru to a mere empty name, for it would be prima facie evidence of vanity and unfitness for further progress. And for years we have been teaching everywhere the maxim "First deserve, then desire" intimacy with the Mahatmas.

Now there is a terrible law operative in nature, one which cannot be altered, and whose operation clears up the apparent mystery of the selection of certain "Chelas" who have turned out sorry specimens of morality, these few years past. Does the reader recall the old proverb, "Let sleeping dogs lie"? There is a world of occult meaning in it. No man or woman knows his or her moral strength until it is *tried*. Thousands go through life very respectably because they were never put to the pinch. This is a truism doubtless, but it is most pertinent to the present case. One who undertakes to try for Chelaship by that very act rouses and lashes to desperation every sleeping passion of his animal nature. For it is the commencement of a struggle for mastery in which quarter is neither to be given nor taken. It is, once for all, "To be, or not to be"; to conquer means ADEPTSHIP; to fail, an ignoble martyrdom; for to fall victim to lust, pride, avarice, vanity, selfishness, cowardice, or any other of the lower propensities, is indeed ignoble, if measured by the standard of true manhood. Vice puts on its most alluring face, and the tempting passions try to lure the inexperienced aspirant to the depths of psychic debasement. For the strife. is between the Chela's will and his carnal nature, and Karma forbids that any. Guru should interfere until the result is known. It would have been well for some of our Lay-Chelas if they had thought twice before

defying the tests. And so we might go on and on. All these were apparently sincere searchers for truth, and passed in the world for respectable persons.

. There have been partial successes too, and these are passing gradually through the first stages of their probation. If they persist, well for them, well for us all; the odds are fearfully against them, but still "there is no Impossibility to him who Wills." The difficulties in Chelaship will never be less until human nature changes and a new sort is evolved.

(H. P. Blavatsky, Supplement to Theosophist, July, 1883)

All the lower four principles are, in fact, to him (a Mahatma) like a piece of wearing apparel which he puts on and off at will. When, therefore, people express a desire to "see a MAHATMA", they really do not seem to understand what it is they ask for. How can they, by their physical eyes, hope to see that which transcends that sight? Is it the body—a mere shell or mask—they crave or hunt after? And supposing they see the body of a Mahatma, how can they know that behind that mask is concealed an exalted entity? By what standard are they to judge whether the Maya (appearance, form, illusion) before them reflects the image of a true Mahatma or not. And who will say that the physical is not a Maya? Higher things can be conceived only by a sense pertaining to those higher things. And whoever therefore wants to see the real Mahatma, must use his intellectual sight. He must so elevate his Manas that his perception will be clear and all mists created by Maya must be dispelled. In short, the higher individuality of man. should work as a unity, and then only can it obtain "divine wisdom" for divine things can be sensed only by divine faculties. Thus the desire, which should prompt one to apply for Chelaship, is to so far understand the operations of the Law of Cosmic Evolution as will enable him to work in harmonious accord with Nature, instead of going against its purposes through ignorance.

(H. P. Blavatsky, Theosophist, July, 1884)

Our Masters are not "a jealous god"; they are simply holy mortals, nevertheless, however, higher than any in this world, morally, intellectually and spiritually. However holy and advanced in the science of the Mysteries—they are still men, members of a Brotherhood, who are the first in it to show themselves subservient to its time-honoured laws and rules. And one of the first rules in it demands that those who start on their journey Eastward, as candidates to the notice and favours of those who are the custodians of those Mysteries, should proceed by the straight road, without stopping on every sideway and path, seeking to join other "Masters" and professors often of the Left-Hand Science, that they should have full confidence and show trust and patience, besides several other conditions to fulfill. Once that a Theosophist would become a candidate for either Chelaship or favours, he must be aware of the mutual

pledge, tacitly, if not formally offered and accepted between the two parties, and, *that such a pledge is sacred*. It is a bond of *seven* years of probation. If during that time, notwithstanding the many human shortcomings and mistakes of the candidate (save two which it is needless to specify in print) he remains throughout every temptation true to the chosen Master, or Masters (in the case of *lay* candidates) and as faithful to the Society founded at their wish and under their orders, then the Theosophist will be initiated into.thenceforward allowed to communicate with his *guru* unreservedly, all his failings, save this one, as specified, may be overlooked: they belong to his future *Karma*.

Thus the chief and only indispensable condition required in the candidate or chela on probation, is simply unswerving fidelity to the chosen Master and his purposes. This is a condition *sine qua non*; not, as I have said, on account of any jealous feeling, but simply because the *magnetic rapport between the two, once broken, it becomes at each time doubly difficult to re-establish it again*; and that is neither just nor fair, that the Masters should strain their powers for those whose future course and final desertion they very often can plainly foresee.

For years every new member has been told that *he was promised nothing*, but had everything to expect only from his own personal merit. To such especially, I now address myself and ask: Have you fulfilled *your* obligations and pledges? Have you *led the life* requisite, and the conditions required from one who becomes a candidate? Let him who feels in his heart and consciousness that he has,—that he has never once failed seriously, never doubted his Master's wisdom, never sought *other* Master or Masters in his impatience to become an Occultist with powers; and that he has never betrayed his theosophical duties in thought or deed,—let him, I say, rise and *protest*. He can do so fearlessly; there is no penalty attached to it, and he will not even receive a reproach. I am afraid my invitation will remain unanswered. During the eleven years of the existence of the Theosophical Society I have known, out of the seventy-two regularly accepted chelas on probation and the hundreds of *lay* candidates—only *three* have not hitherto failed, and *one only* who had a full success.

As soon as one steps on the Path leading to the *Ashrum* of the blessed Masters—the last and only custodians of primitive Wisdom and Truth—his *Karma*, instead of having to be distributed throughout his long life, falls upon him in a block and crushes him with its whole weight. He who believes in what he professes and in his Master, will stand it and come out of the trial victorious; he *who doubts*, the coward who fears to receive his just dues and tries to avoid justice being done—FAILS. Unswerving devotion to Him who embodies the duty traced for me, and belief in the Wisdom—collectively, of that grand, mysterious, yet actual Brotherhood of holy men—is my only merit, and the cause of my success in Occult philosophy.

(H. P. Blavatsky, *The Path*, December, 1886)

ESOTERICISM

We can now take up the question next in order which was worded: "*Why do we consider certain aspects of knowledge esoteric and other aspects as exoteric?*"

The answer to this practically involves the realisation that some knowledge deals with the subjective side of life, while other knowledge deals with the objective, that one type of knowledge concerns energy and force (hence the danger of undue hasty revelation) and another with that which is energised. Therefore it will be apparent that, until the faculty of ascertaining subjective information is achieved, whole ranges of facts will remain outside the scope of the consciousness of the majority.

As we know, the goal of evolution is the attainment of consciousness on all planes; owing to the small evolutionary attainment of the race only the physical plane is as yet in any way brought under conscious control. The knowledge which deals with that plane, the information which is concerned with densest objectivity, the sum total of facts connected with the five lower subplanes of the physical plane are—from the occult standpoint—considered exoteric. During the next two races the other two subplanes will be mastered and the entire mass of knowledge concerned with physical and etheric matter, with energy, form and experience on the physical plane will be easily available to man and concern only his five physical senses. But information and knowledge of the life evolving through the forms will for a considerably longer time be considered esoteric, as also will the apprehension and comprehension of the matter aspect and the laws governing energy on the astral and the mental planes. This is stated in connection with average man, the rank and file of humanity. Objective or exoteric information is largely that obtained or ascertained by man in the Hall of Learning by means of the five senses and by experiment. Experiment in due course of time is transmuted into experience, and this produces eventually that which we call instinct, or the habitual reaction of some type of consciousness to a given set of circumstances or of environment. These two facts of the senses and of experimental contact can be seen working out in the animal and human kingdoms; the difference between the two exists in the ability of the man consciously to remember, apprehend, anticipate and utilise the fruits of past experience, and thus influence the present and prepare for the future. He employs the physical brain for this purpose. An animal likewise has an instinctual memory, apprehension and an embryo anticipation, but, lacking mind, he is unable to adjust them to circumstances in the sense of pre-arrangement and the capacity *consciously* to utilise and thus reap the benefit of past events and to learn from experience in the same manner as a man. The animal uses the solar plexus in the same way that a man uses the brain; it is the organ of instinct.

All that can be acquired by instinct and by the use of the concrete mind functioning through the physical brain can be considered as dealing with that which we call exoteric. You will thus see how the range of facts will differ according to:—

- a. The age of the soul.
- b. Experience developed and used.
- c. Condition of the brain and the physical body.
- d. Circumstances and environment.

As time progresses and man reaches a fair state of evolution, manas is rapidly developed, and a new factor comes gradually into play. Little by little the intuition or the transcendental mind begins to function and eventually to supersede manas. It then utilises the physical brain as a receiving plate, but at the same time develops certain centres in the head and thus transfers the zone of its activity from the physical brain to the higher head centres, existing in etheric matter. For the mass of humanity this will be effected during the opening up of the etheric subplanes during the next two races. This is paralleled in the animal kingdom by the gradual transference of the zone of activity from the solar plexus to the rudimentary brain, and its gradual development by the aid of manas.

As we consider these points it will be apparent that the esoteric aspects of knowledge are really those zones of consciousness which are not yet conquered, and brought within the radius of control of the indwelling Entity.

The point emphasized is that when this is realised the true significance of the esoteric and the occult will be appreciated, and the *endeavour of all KNOWERS will be to draw within the zone of their knowledge other units who are ready for a similar expansion of consciousness*. In this thought lies the key to the work of the Brotherhood. They attract by Their force into certain fields of realisation and endeavour and, by that attraction and the response of those human atoms who are ready, the group soul on the upward arc, or a particular centre of a Heavenly Man, is co-ordinated.

In the same way the animal is brought at a certain stage into the zone of influence of the lesser sons of mind,—human beings who are the elder brothers to the animals as the Masters of the Wisdom are the Elder Brothers where humanity is concerned. So the inter-locking proceeds and the division of responsibility.....

(Extract from the manuscript of "A Treatise on Cosmic Fire"
by Alice A. Bailey, shortly to be published by the Lucifer Publishing Co.)

The basic instruction is *meditation*. Why? Because in occult schools information, clear instructions, or a conglomerate of facts is never given, nor are the exoteric textbook methods ever employed. The whole aim is to put the student in the way of finding out for himself the needed knowledge. How? By developing the intuition through meditation, and by the attainment of that measure of mental control that will permit the wisdom of the Triad to pour down into the physical brain, via the causal body.

(From *Letters on Occult Meditation*)

DOCTRINE AND THE ARCAINE SCHOOL

It is very essential that all students in the Arcane School should realise that it is *unsectarian*, and that it gives the very widest connotation to the term the Ageless Wisdom, and the Theosophical Movement. There is a great tendency these days to narrow these expressions of basic truth down to a system of dogmas and doctrines, and to the interpretations given to the occult fundamentals by those who seek to expound them.

No system of truth, after it has filtered through the medium of the physical brain and has clothed itself in the terminology of any specific teacher, can retain its pristine purity, and be entirely free from bias. It will inevitably be coloured by that teacher's own personal point of view, which point of view is largely dependent upon his early training, his environment, education and heredity. Under the term 'heredity' must be included not only the physical heredity which necessarily affects somewhat the brain cells, but also his past lives and experiences, and his ray impulses.

The student in any true occult school must therefore bear these facts in mind and must endeavour to hold his mind free from bias and prejudice, seeing the truth in all and holding by the underlying truth. Thus he will find himself at one with all. All the great religions are custodians of certain aspects of the one Truth; all the philosophies are concerned with the expression of certain angles of the Ageless Wisdom; all the sciences are seeking to comprehend the varying manifestations of the One Life. As the religious teacher, the philosopher and the scientist seek to express their conclusions to the world of men they limit it and confine it and only succeed in expressing *partial truths*. This is true of even the Adepts, Who never have claimed infallibility. See the 'Mahatma Letters', page 181, where the Master K. H. specifically takes up this point. Other passages in the same book corroborate this statement. H.P.B. in writing to H.S.O. November 5th, 1881, says:

"Master is a thorough going Vedantin and Advaitin, as much as Subba Rao, and Mahatma K. H., a true Esotericist of the Buddhist school. As men, they may differ in the way of putting it; as Mahatmas they agree. There is but one truth."

(The Theosophist, Vol. XXIX, page 391)

H.P.B. also constantly warned her students against regarding her as infallible.

The students in the Arcane School are therefore earnestly begged to bear in mind that no exponent of the Ageless Wisdom on earth is the sole custodian of truth, and that no teacher can do more than express the truth as he sees it. The nearer he may have approached to the one Universal source of Knowledge, Light and Life the purer and the more free from error his conclusions will be.

This truth is very fully brought out by H.P.B. in the following passages in the 'Key to Theosophy'.

"It is only by studying the various great religions and philosophies of humanity, by comparing them dispassionately and with an unbiassed mind that men can hope to arrive at the truth. It is especially by finding out and noting their various points of agree-

ment that we may achieve this result. For no sooner do we arrive—either by studying or by being taught by one who knows—at their inner meaning than we find, almost in every case, that it expresses some truth in nature.”

(page 45).

“It is not by studying occultism for selfish ends, for the gratification of one’s personal ambition, pride, or vanity that one can ever reach the true goal, that of helping suffering mankind. Nor is it by studying one single branch of the esoteric philosophy that a man becomes an occultist but by studying, if not mastering, them all.”

(page 19).

These are days when occult bodies everywhere are being split asunder by the varying opinions of their devotees. Occult students all over the world are fiercely contending for the interpretation of truth as enunciated by their favorite teacher. There are many branches of the so-called Theosophical Movement and of the Rosicrucian Order; little schools of thought are cropping up everywhere saying “I am of Paul” and “I of Apollos”. In the warring of the diverse sects (for *they are naught else*) and in the clang of battle the message which it is our privilege and responsibility to proclaim is forgotten.

The Ageless Wisdom is that great stream of truth which is ceaselessly endeavouring to express itself through the medium of the various bodies engaged in the study of practical occultism, through the different Churches as they seek to reach the masses and impress upon them the God-idea; through the scientists as they endeavour to discover the Laws of Nature or of God, and through the philosophies as they try to express in words the thoughts of men on life and objectivity.. This is the true Theosophy and the true Theosophical movement, the synthesis of religion, science, and philosophy.

The students in the Arcane School are begged to bear this in mind and to remember three things:—

1. That if they belong to any pioneer movement of an occult nature, such as one of the Theosophical Societies or the Rosicrucian Order, it is not desired that they should leave it in order to join the Arcane School. The sole object of the Arcane School being to foster the mental and spiritual life of the student, their association with the School should only serve to make them more efficient workers in the organisation with which they are already associated.
2. That if they belong to no occult body but are linked with some of the religious organisations, such as the Christian Church, it is desirable that they stay where they are, if possible, and carry the inspiration received in the School with them into that Church.
3. That as they realise the universality of truth they will always refrain from imposing their own ideas and interpretations upon others, and from attacking, criticising or depreciating that form of the one Truth which appeals to their brother. H.P.B. sought to express this idea in the early days of the Theosophical Society.

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In the Key to Theosophy, page 38, she says:—

“.....No fellow of the society, whether exoteric or esoteric, has a right to force his personal opinions upon another fellow. It is not lawful for any officer of the Parent Society to express in public, by word or act, any hostility to or preference for any one section, religious or philosophical, more than another. All have an equal right to have the essential features of their religious belief laid before the tribunal of an impartial world.”

The requirement enunciated by her is a requirement for all students of the Arcane School. Let them sincerely formulate the truth to themselves as they may see it, and let them live by that truth, but let them also see to it that they give the same latitude, scope, and freedom of thought to their brother.

It must therefore be constantly borne in mind that the Arcane School is not a competitor with, or a substitute for, any other occult movement of any description. It simply offers to all students who might profit thereby a systematised course of training in practical occultism, and if its aims and objectives are carried to a logical conclusion there will never be a permanent exoteric body of students giving their continued allegiance to it as an entity. There will only be a continuous stream of aspirants and students passing through it, while continuing with their own individual lines of service.

The occultist works always with the life, focussing his attention upon the life side, providing a channel through which the spiritual life current may flow and letting the power of that current find its own level and its own expression and clothe itself in form and organization only as is necessary for an adequate expression of that life force which is its essence. The motive power of many organizations becomes dried up because it is turned inwards in the endeavor to perpetuate, support and make strong the organization, or the name, or the leader, the impulse thereby becoming separative and selfish in objective because the service is rendered for the glory of the cause and not for the helping of the brother who is served.

Again, there is not only dissension among occult students in connection with the varying occult groups and schools but there is also a strong tendency among some of them to follow two lines of attack:—

1. To carry on a strong anti-Catholic propaganda, never losing an opportunity to attack people whom they describe as under the influence of the Jesuits, and similar phrases.

Students in the Arcane School are asked to refrain from all such expressions of opinion, bearing in mind the words of H.P.B. in the Secret Doctrine. Vol: III. 110:—

“The student of occultism must belong to no special creed or sect, yet he is bound to shew outward respect to every creed and faith if he would become an adept of the good law. He must not be bound by the pre-judged and sectarian opinions of any one, and he has to form his own opinion and to come to his own conclusions in accordance with the rules of evidence furnished by science to which he is devoted. Thus, if the occultist is, by

way of illustration, a Buddhist then, while regarding Gautama Buddha as the grandest of all the Adepts that lived and the incarnation of unselfish love, boundless charity and moral goodness, he will regard in the same light Jesus—proclaiming him another such incarnation of every divine virtue.

Every church and every school of thought will have within it those two great potencies, good and evil, which are ever present when truth seeks form and expression, and where the divine Life seeks an objective body.

The true occultist bears this ever in mind and (recognising the inevitable duality) concerns himself only with the aspect which is spiritual, and which tends to unity and not with that which is material and tends to disharmony and separation. Our students should remember that "prana (energy) follows thought," and that if they spend their time thinking about and attacking that which they see to be of error in their brother's belief and life they only stimulate and feed it; if they seek to see and recognise that which is good and true, they similarly vitalise that aspect and help the spirit eventually to create a more perfect and adequate form of expression.

This brings us to the second line of attack:

2. To consider every one who differs from them as concerned with black magic. H.P.B. says in the Secret Doctrine. III. 108.

"People are very apt to use terms which they do not understand, and to pass judgments on prima facie evidence. The difference between white and black magic is very difficult to realise fully, as both have to be judged by their motives upon which their ultimate, though not their immediate effects depend. . . . Between the right and the left hand (magic) there is but a cobweb thread, says an Eastern proverb. Let us abide by its wisdom and wait till we have learned more."

"Magic is a dual power; nothing is easier than to turn it into sorcery; an evil thought suffices for it." S.D. III. 67.

Accusing a brother of black magic and of being an agent of the black magicians or in any way ruining a brother's reputation is surely the result of 'evil thoughts', and those who work in this manner should watch carefully lest they may not be in reality accusing themselves.

It has been deemed wise to ventilate these points as it is desired from the very outset to keep the Arcane School free from any sectarian bias, and to warn its students against permitting themselves any criticism of their brothers in any field of endeavor.

There is no greater bar to esoteric progress and to true spiritual development than destructive criticism and the imputation of wrong motives to another. The man who seeks to see the good in all and is alive to the vision of the divine behind every form, who endeavors to find the points of contact and not the points of divergence, and who bends all his efforts towards ameliorating the world's need and the production of true spiritual unity and harmony is the man who will make much progress this life. Eventually and inevitably he will stand before the Portal of that Path where the main characteristic of the one who treads it is identification with all that breathes.

SANATSUGATIYA

(Continued from Page 186)

Chapter V.

Grief and wrath, and avarice, desire, delusion, laziness, want of forgiveness, vanity, craving, friendship, censoriousness, and reviling others—these twelve great enormities are destructive of a man's life. These, O king of kings! attend on each and every man. Beset by these, a man, deluded in his understanding, acts sinfully. A man full of attachments, merciless, harsh (of speech), talkative, cherishing wrath in his heart, and boastful—these are the men of cruel qualities; (such) persons, even obtaining wealth, do not always enjoy (it). One whose thoughts are fixed on enjoyments, who is partial, proud, boastful when he makes a gift, miserly, and devoid of power, who esteems the group (of the senses), and who hates (his) wife—thus have been stated the seven (classes of) cruel persons of sinful dispositions. Piety, and truthfulness, and penance, and self-restraint, freedom from animosity, modesty, endurance, freedom from censoriousness, liberality, sacred learning, courage, forgiveness—these are the twelve great observances of a Brahmana. Whoever does not swerve from these twelve may govern this whole world. And one who is possessed of three, two or even one, of these, must be understood to have nothing of his own. Self-restraint, abandonment, freedom from delusion, on these immortality depends. These are possessed by those talented Brahmanas to whom the Brahman is the principal (thing). A Brahmana's speaking ill of others, whether true or false is not commended. The men who act thus have their places in hell. Frenzy has eighteen defects—as already described here—hatred of men, factiousness, censoriousness, untruthful speech, lust, wrath, want of self-control, speaking ill of others, backbiting, mismanagement in business, quarrelsome-ness, animosity, troubling living creatures, want of forgiveness, delusion, flippancy, loss of reason, censoriousness; therefore a wise man should not be subject to frenzy, for it is always censured. Six characteristics should be understood as (belonging) to friendship—that one should rejoice at (anything) agreeable; and feel grieved at (anything) disagreeable; that with a pure heart one, when asked by a deserving (man), should give to him who asks what can certainly be given, (though it) may be beneficial to oneself, and even though it ought not to be asked, (namely) one's favourites, sons, wealth, and one's own wife; that one should not dwell there where one has bestowed (all one's) wealth, through a desire (to get a return for one's liberality); that one should enjoy (the fruit of one's own) toils (only); and that one should forego one's own profit. Such a man, possessed of wealth, and possessed of merits, is a liberal man of the quality of goodness; such a one diverts the five elements from the five (senses). This pure penance, acquired out of desire by those who are fallen off from the truth, even though developed, leads upwards; since sacrifices are performed owing to a misapprehension of

the truth. (The sacrifices) of some are by the mind, of others by speech, and also by deed. The man void of fancies takes precedence over the man perfected by fancies,—especially among Brahmanas. And hear this further from me. One should teach this great and glorious (doctrine); (other doctrines) the wise call mere arrangements of words. On this concentration of mind, all this depends. Those who know this become immortal. Not by meritorious action only, O king! does one conquer the truth. One may offer offerings, or sacrifice. By that the child—(like man) does not cross beyond death; nor, O king! does he obtain happiness in his last moments. One should practise devotion quietly, and should not be active even in the mind; and then one should avoid delight and wrath (resulting) from praise and censure. I say to you, O learned person that adhering to this, one attains the Brahman and perceives it, O Kshatriya! by a course (of study) of the Vedas.

Chapter VI.

The pure, great light, which is radiant; that great glory; that verily, which the gods worship; that by means of which the sun shines forth—that eternal divine being is perceived by devotees. From (that) pure (principle) the Brahman is produced; by (that) pure (principle) the Brahman is developed; that pure (principle), not illumined among all radiant (bodies), is (itself) luminous and illuminates (them). That eternal divine being is perceived by devotees. The perfect is raised out of the perfect. It (being raised) out of the perfect is called the perfect. The perfect is withdrawn from the perfect, and the perfect only remains. That eternal divine being is perceived by devotees. (From the Brahman), the waters (are produced); and then from the waters, the gross body. In the space within that, dwelt the two divine (principles). Both enveloping the quarters and sub-quarters, support earth and heaven. That eternal divine being is perceived by devotees. The horse (-like senses) lead towards heaven him, who is possessed of knowledge and divine, (who is) free from old age, and who stands on the wheel of this chariot (-like body), which is transient, but the operations of which are imperishable. That eternal divine being is perceived by devotees. His form has no parallel; no one sees him with the eye. Those who apprehend him by means of the understanding, and also the mind and heart, become immortal. That eternal divine being is perceived by devotees. The currents of twelve collections supported by the Deity, regulate the honey; and those who follow after it move about in (this) dangerous (world). That eternal divine being is perceived by devotees. The bee drinks that accumulated honey for half a month. The Lord created the oblation for all beings. That eternal divine being is perceived by devotees. Those who are devoid of wings, coming to the Asvattha of golden leaves, there become possessed of wings, and fly away happily. That eternal divine being is perceived by devotees. The upward life-wind swallows up the downward life-mind; the moon swallows up the upward life-wind; the sun swallows up the moon; and another swallows up the sun. Moving about above the waters, the supreme self does not raise one leg. (Should

he raise) that, which is always performing sacrifices, there will be no death, no immortality. That eternal divine being is perceived by devotees. The being which is the inner self, and which is of the size of a thumb, is always migrating in consequence of the connexion with the subtle body. The deluded ones do not perceive that praiseworthy lord, primeval and radiant, and possessed of creative power. That eternal divine being is perceived by devotees. Leading mortals to destruction by their own action, they conceal themselves like serpents in secret recesses. The deluded men then become more deluded. The enjoyments afforded by them cause delusion, and lead to worldly life. That eternal divine being is perceived by devotees. This seems to be common to all mankind—whether possessed of resources or not possessed of resources—it is common to immortality and the other. Those who are possessed (of them) attain there to the source of the honey. That eternal divine being is perceived by devotees. They go, pervading both worlds by knowledge. Then the Agnihotra though not performed is (as good as) performed. Your (knowledge) of the Brahman, therefore, will not lead you to littleness. Knowledge is (his) name. To that the talented ones attain. That eternal divine being is perceived by devotees. The self of this description absorbing the material cause becomes great. And the self of him who understands that being is not degraded here. That eternal divine being is perceived by devotees. One should ever and always be doing good. (There is) no death, whence (can there be) immortality? The real and the unreal have both the same real (entity) as their basis. The source of the existent and the non-existent is but one. That eternal divine being is perceived by devotees. The being who is the inner self, and who is of the size of a thumb, is not seen, being placed in the heart. He is unborn, is moving about day and night without sloth. Meditating on him, a wise man remains placid. That eternal divine being is perceived by devotees. From him comes the wind; in him, likewise, is (everything) dissolved. From him (come) the fire and the moon; and from him comes life. That is the support (of the universe); that is immortal; that is all things perceptible; that is the Brahman, that glory. From that all entities were produced; and in that (they) are dissolved. That eternal divine being is perceived by devotees. The brilliant (Brahman) supports the two divine principles and the universe, earth and heaven and the quarters. He from whom the rivers flow in (various) directions, from him were created the great oceans. That eternal divine being is perceived by devotees. Should one fly, even after furnishing oneself with thousands upon thousands of wings, and even though one should have the velocity of thought, one would never reach the end of the (great) cause. That eternal divine being is perceived by devotees. His form dwells in the unperceived; and those whose understandings are very well refined perceive him. That talented man who has got rid (of affection and aversion) perceives (him) by the mind. Those who understand him become immortal. When one sees this self in all beings stationed in various places, what should one grieve for after that? The Brahmana has (as much interest) in all beings, as in a big reservoir of water, to which waters flow from all sides. I alone am your mother, father and I too am the son. And I

am the self of all this—that which exists and that which does not exist. (I am) the aged grandfather of this, the father, and the son, O descendant of Bharata! You dwell in my self only. You are not mine, nor I (yours). The self only is my seat; the self too is (the source of) my birth. I am woven through and through (everything). And my seat is free from (the attacks of) old age. I am unborn, moving about day and night, without sloth. Knowing (me) verily, a wise man remains placid. Minuter than an atom, possessed of a good mind, I am stationed within all beings. (The wise) know the father of all beings to be placed in the lotus (-like heart of everyone).

FINIS.

EXCERPTS FROM THE MAHATMA LETTERS
Letter No. 23B. P. 149.

.....Of course your Science is right in many of her generalities, but her premises are wrong, or at any rate—very faulty. For instance she is right in saying that while the new America was forming the ancient Atlantis was sinking, and gradually wasting away; but she is neither right in her given epochs nor in the calculations of the duration of that sinking. The latter—is the future fate of your British Islands, the first on the list of victims that have to be destroyed by fire (submarine volcanos) and water, France and other lands will follow suit. When they reappear again, the last seventh Sub-race of the sixth root race of present mankind will be flourishing on “Lemuria” and “Atlantis” both of which will have reappeared also (their reappearance following immediately the disappearance of the present isles and continents), and very few seas and great waters will be found then on our globe waters as well as land appearing and disappearing and shifting periodically and each in turn.....

All the phenomena of earth currents, terrestrial magnetism and atmospheric electricity, are due to the fact that the earth is an electrified conductor, whose potential is, ever changing owing to its rotation and its annual orbital motion, the successive cooling and heating of the air, the formation of clouds and rain, storms and winds etc. This you may perhaps, find in some text book. But then Science would be unwilling to admit that all these changes are due to *Akasic* magnetism incessantly generating electric currents which tend to restore the distributed equilibrium.....

What science seems to know of it, is but secondary symptoms always induced by that magnetism and she may very soon find out her present errors.....

High above our earth's surface the air is impregnated and space filled with magnetic, or meteoric dust which does not even belong to our solar system.....

Millions of such meteors and even of the finest particles reach us yearly and daily and all our temple knives are made of this “heavenly” iron, which reaches us without having undergone any change—the magnetism of the earth keeping them in cohesion.....

Science makes too much and too little at the same time of "solar energy" and even of the sun itself; and the sun has nothing to do whatever with rain and very little with heat.

At any rate, we all know, that the heat that the earth receives by radiation from the sun is at the uttermost one third if not less than the amount received by her directly from the meteors.

All this is terribly unscientific, nevertheless a *fact*, to which, I may add another by reminding you that the sun we see is not at all the central planet of our little Universe, but only its veil or it's *reflection*. Science has tremendous odds against studying that planet which luckily for us we have not: foremost of all—the constant tremours of our atmosphere which prevent them from judging correctly the little they do see.

There are forces co-existent with gravitation of which they know nothing; besides that other fact that there is no gravitation properly speaking; only attraction and repulsion.

The fact is, that what you call the sun is simply the reflection of the huge "storehouse" of our system wherein all its forces are generated and preserved; the sun being the heart and brain of our pigmy Universe, we might compare its *faculae*—those millions of small, intensely brilliant bodies of which the sun's surface away from the spots is made up—with the blood corpuscles of that luminary, though some of them as correctly conjectured by science are as large as Europe. Those blood corpuscles are the electric and magnetic matter in its sixth and seventh state. What are those long white filaments twisted like so many ropes, of which the *penumbra* of the sun is made up? What—the central part that is seen like a huge flame ending in fiery spires, and the transparent clouds, or rather vapours formed of delicate threads of silvery light, that hang over those flames—what—but magneto-electric aura—the *phlogiston* of the sun? Science may go on speculating for ever, yet so long as she does not renounce two or three of her cardinal errors she will find herself groping for ever in the dark. Some of her greatest misconceptions are found in her limited notions on the law of gravitation; her denial that matter may be *imponderable*; her newly invented term "force" and the absurd and tacitly accepted idea, that force is capable of existing *per se*, or of acting any more than life, *outside*, independent of, or in any other wise than *through* matter: in other words that *force is anything but matter* in one of her highest states,—the last three on the ascending scale being denied because only science knows nothing of them; and her utter ignorance of the universal Proteus, its functions and importance in the economy of nature, magnetism and electricity. Tell Science that even in those days of the decline of the Roman Empire when the tattooed Britisher used to offer to the Emperor Claudius his *Nazzur* of "electron" in the shape of a string of amber beads,—that even then, there were yet men remaining aloof from the immoral masses, who knew more of electricity and magnetism than they the men of science do now, and science will laugh at you as bitterly as she now does over your kind dedication to me.

The sun is neither a *solid* nor a *liquid*, nor yet a gaseous glow; but a gigantic ball of electro-magnetic Forces, the store-house of universal *life* and *motion*, from which the latter pulsate in all directions, feeding

the smallest atom as the greatest genius with the same material unto the end of the Maha Yuga.

For indeed, there is but one thing—radiant energy which is *inexhaustible* and knows neither increase nor decrease and will go on with its self-generating work to the end of the Solar manvantara. The absorption of Solar Forces by the earth is tremendous; yet it is, or may be demonstrated that the latter receives hardly 25 per cent. of the chemical power of its rays, for these are despoiled of 75 per cent. during their vertical passage through the atmosphere at the moment they reach the outer boundary of the "aerial ocean". And even those rays lose about 20 per cent. in illuminating and caloric power—we are told. What with such a waste must then be the recuperative powers of our Father-Mother Sun? Yes; call it "Radiant Energy" if you will: we call it Life-all-pervading, omnipresent life, ever at work in its great laboratory, the *Sun*.

Signed K. H.

(Ed.—K.H. are the initials of the Mahatma Koot Hooni, sometimes signed Koot Hooni Lal Singh.)

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TRUE PRAYER

Who pants and struggles to be free,
Who strives for others' liberty,
Who failing, still works patiently,
He truly prays.

Who, loving all, dare none despise,
But with the worst can sympathize,
Who for truth a martyr dies,
He truly prays.

Who when a truth to him is known,
Embraces it through smile or frown,
Who dares to hold it, though alone,
He truly prays.

In musing, strength must come to dare,
Petitions are but empty air,
Brave action is the highest prayer,
Thus learn to pray.

The above poem is reported to have been written many years ago by Mrs. Annie Besant and is taken from a New Orleans periodical entitled "Theosophy Today" issue of December, 1922.

HINTS FOR STUDENTS

PRALAYA

Reprinted from *The Theosophist*. Vol. VII, P. 200.

As the constituents of those bodies are particles of matter held together by the operation of certain laws of nature, so there are other laws of nature under which particles tend to separate, and complex bodies are resolved into their prime constituents. Besides the great dissolution called the Naimettika-pralaya (occasional dissolution) which occurs at the end of each day of Brahma (Kalpa), when the organic bodies are destroyed, but their substance remains intact; and the still greater dissolution, the maha-pralaya or Prakrita-pralaya (great elemental dissolution), which occurs at the end of a hundred years of Brahma (Maha-Kalpa), when not only the organic bodies, but even their substance,—in fact the whole universe—is resolved into the original source, Mula-prakriti; there is a third dissolution, called the nitya-pralaya (constant dissolution), which is taking place incessantly and without the slightest intermission, in respect of all organic bodies, in the course of their various stages of growth and decay. Sri Bhagavata Purana speaks of this constant dissolution in these words:—"The various conditions of beings, subject to change, are occasioned by that constant dissolution of life which is being rapidly produced by the restless stream of time, perpetually taking everything away." (XII, V.) Indeed, nothing in the universe remains the same, without undergoing some change or other, during even the shortest twinkling of an eye. Our inability to perceive this fact, while partly due to the very subtle nature of the change, is principally the consequence of our ignorance and disregard of the laws of nature.

All forms of agnosticism are mere cleansings of the board for new and better beliefs. It is the same thing if a man spends half his life saying, "I am an atheist!" He is merely in reaction from a too serious gullibility in times past. When he gets that balanced with hard rebuttals, the table will be spread again with a finer set of dishes. Always the more a man knows, the more he can believe. Thus the dogmas are conceived within us, given birth and finally repudiated—all to prepare for the time when we need be broken with births and deaths no longer, having become by long experience, so fluid and sentient that What We Really Are, and not what we think we are, begins to possess us from within and express Itself in Being. We are not showing off then. We are not thinking of the impression we are to create. We are not talking of service don't you see, we are in the Stream, not shouting from the bank? (Ninety-Second of the Will Levington Comfort Letters)

MYSTICISM

... can be expressed as the disciple's arriving through His *works*, by a deep and intense study of the Light,—the visible and invisible worlds, and of Man's home of these worlds.

... journey from particulars to the Source,—a study of the Store House of God, the great cosmic Depot of the Giver of every good and every perfect gift, where spiritual Knowledges are held for the one who has the will and the boldness to demand them and to use them unselfishly.

"For the sake of the Soul *alone* the Universe exists" is a verse of Patanjali's Aphorisms that should, by its grandeur, make an especial appeal to the occultist. In this verse a meeting place is found for the thought-lines of the occultist and the mystic.

The former is told it all exists for *him*, to study, to read, to delve into, and to apply the correspondence to his own human and spiritual nature. A wonderful and gleaming vista of the future is thus opened up to the occultist, for its especial appeal to him is in the fact that it is a part of his essential nature to love to examine the marvellous details of God's handiwork throughout the Universe. The fact that he is told that the Universe exists for the sake of his Soul, for the widening of his knowledge until it flows into *Wisdom*, is an inexpressible joy to him. When he once realizes that he has this glorious Path before him, with increasing knowledge in treading it, he must *ask* and *seek* for this knowledge, and *knock* at the portal of the Path.

The initials of the words ask, seek, knock, form again the word *ASK*, the characteristic of the Inquirer, and the Occultist, at a certain stage. He must ardently and purely desire and ask for spiritual knowledge before it is given him.

The Mystic, on the other hand, studying the aphorism, "For the sake of the Soul alone the Universe exists", will understand it to mean perfect Bliss and Union with the Divine, with all Shadows and Earth-Maya for ever transcended, nothing coming between the Soul and the universal Source of all.

If the Universe exists for this end *alone*, the Mystic sees that it has no reality outside of his own soul, that all its phases are but varying lantern slides, impermanent, fleeting, unreal,—the past unreal and gone, the future unreal, its transient picture not yet mirrored; the present instant, what part of it he can conceive of as being *out* of God,—unreal!

The Soul of the Mystic merges itself in the One, overleaping all paths and manners which the Occultist chooses for his return to God. He reaches his destination without knowing or caring about the stages of his journey, and his soul becomes absorbed in the Universal Soul.

But on the Fourth Ray of Harmony the identity of the two Paths will be made clear to both the occultist and the mystic.

The latter will learn to appreciate and adore the intricate beauty of the Mind of Deity, and the former will be brought to a deeper realization of the glory of the Absolute, with paths, methods, systems and worlds for the time no longer between himself and the Great Light.

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J.M.W.

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(Ninety-Second of the Will Levington Comfort Letters)

MYSTERY

It is customary to treat this word as a derivative from the Greek *muo*, "to keep silence". A better derivation than this, however, is traceable. In the Hebrew the root *s't'r* means "to veil", "to conceal". From this root is formed *m's't'r*, "a lurking place" and *m's't'r'e*, "thing done in secret": when examined from this point of view it seems difficult to believe that the Hebrew was not the original source of the word.

The origin of the word being thus reasonably accounted for, the way in which the idea intended to be conveyed under the term "mystery" has been changed and completely subverted in its passage through time deserves careful attention. When kosmologically used it applies to the working of the internal or veiled essences, which act in secret or mysteriously. In consequence of this and with reference to the veiled essences which underly in its operations, manifested nature—which is the veil behind which the internal essences work—was said not to exist *per se*, or of itself and on its own account. Hence it came to be regarded, by those who sought to look behind the veil, or through the workings to the worker, as illusory in and of itself. From this it was but a step to hold that nature is an illusion. This step was unfortunately traversed; and then its traversers, viewing nature under this illusory aspect and regarding the objective as non-existent, affirmed that the subjective was the only actual.

(Theosophist, Vol. X, Page 158)

OUTLINE LESSONS OF THE SECRET DOCTRINE

By Alice A. Bailey

LESSON VII

Form and Its Uses

DEFINITIONS:

Form:—"The model according to which nature does its external work..... S.D. II. 107. See S.D. I. 619.

Sheath:—See S.D. I. 181. 623.

RESUME:

- a. The fact of consciousness and its types.
- b. The 7 planes and the 7 states of vibration and response to vibration.
The field of knowledge and the knowledge of the knower.
- c. The 7 senses or organs of perception.
The means of acquiring knowledge.
- d. The 7 principles, or qualities.
The 7 fold energy of the knower and the acquisition of knowledge.

AFFIRMATIONS:—

1. *Divine ideation passes from the abstract to the concrete or visible form.*
 - a. The objective is an emanation of the subjective. S.D. I. 407
 - b. Impulse is spirit energy causing objectivity. S.D. I. 349
S.D. I. 683
 - c. The Logos renders objective a concealed Thought. . . . S.D. II. 28
2. *Three things required before any form of energy can become objective:—* S.D. I. 89
 - a. Privation. Separation. Initial impulse. Energy. Will.
 - b. Form. Quality or shape. Nature. Love.
 - c. Matter. Objective sphere. Intelligent activity.
See S.D. III. 561.

It is expressed here as:—

 - a. Imagination. The formation of a mental image. Use of Meditation. Thus creation is brought about.
 - b. Will. Dynamic energy producing concretion.
 - c. Apprehension.
3. *Life precedes form.* S.D. I. 242.
 - a. The Thinker ever remains. S.D. II. 28.
 - b. Force or life is the transformation into energy of the thought of the Logos.
See S.D. III. 179.
4. *The Breath needed a form.* S.D. II. 10, 110.
Read carefully. S.D. I. 198, 200, 201, 233, 702.
5. *Spirit evolves through form and out of form.* S.D. I. 680
 - a. Spirit has to acquire full self-consciousness. S.D. I. 215
 - b. Form imprisons spirit. S.D. II. 775
 - c. The principle of limitation is form. S.D. III. 561
 - d. Spirit informs all sheaths. S.D. I. 669. note
 - e. Spirit passes through the cycle of Being. S.D. I. 160
6. *The devas are the origin of form.* S.D. I. 448
They exist in two great groups:—
 - a. The Ahhi are the vehicle of divine thought. S.D. I. 70
 - b. The Army of the Voice. S.D. I. 124

They are the sum-total of the substance of the 4 higher planes and of the 3 lower.
7. *There is a form which combines all forms.* S.D. I. 118
See S.D. I. 77.
This Form is the sum total of all that is manifested, or the entire solar sphere or system. This contains:—
 - a. The ten planetary schemes and all that is therein.
 - b. All the lesser interplanetary bodies.
 - c. The deva and human evolutions.
 - d. The kingdoms of nature everywhere.
 - e. The involutory and evolutionary Gods.
 - f. Every atom of substance on every plane.
8. *All forms are destroyed periodically.*
Read carefully S.D. I. 397—401.