

THE BEACON

A PERIODICAL DEVOTED TO OCCULTISM

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MICROCOSMIC AND MACROCOSMIC CENTRES

The occult student is one who studies energy and its effects. He accepts therefore the following premises:—

1. That there is nothing inorganic but that all which exists is a manifestation of life.
2. That there is no effect in manifestation which is not the result of some originating cause.
3. That the cause is some basic impulse in energy and may be regarded as a form of positive electrical phenomenon. This positive electrical phenomenon, when brought into contact with negative electrical units produces all that which is seen. Therefore all manifestation is a form produced by energy and is literally LIGHT. This is the basis of the Law of Vibration.
4. The basic impulse in energy which produces all that resultant phenomena which we call the manifested solar system is itself produced by an initial vibration which we call the originating SOUND or WORD.
5. This sound or Word emanates from what has been called the Causeless Cause, the Solar Logos as an expression of the Absolute.

The occult student recognises seven great streams of energy in the solar system, each having its distinctive quality and characteristics. These seven streams of energy manifest on a large scale through the medium of the seven planetary schemes and on a small scale through the medium of man himself. The following summation may be found useful.

1. These seven streams of energy are sometimes called the seven rays, and have been enumerated as follows:—

Major Rays

- a. Ray I.....The Ray of Will or Power.....Dynamic energy.
- b. Ray II.....The Ray of Love-Wisdom.....Attractive energy.
- c. Ray III.....The Ray of activity or of.....Pranic energy.
Adaptability.

Minor Rays

- e. Ray IV.....The Ray of Harmony and.....Buddhic energy.
Rythm.
- e. Ray V.....The Ray of Concrete.....Mental energy.
Science.
- f. Ray VI.....The Ray of Abstract.....Emotional energy.
Idealism.
- g. Ray VII....The Ray of Ceremonial.....Magnetic energy.
Magic.

2. *A Cosmic Logos* manifests through seven solar systems. These are His seven centres of energy. Our solar Logos therefore will express only one type of energy predominantly, but will be responsive to six other types in less degree. The type of predominant energy in our system is that of LOVE-WISDOM. A *solar Logos* expresses Himself through the seven sacred Planets, which are His seven energy centres. They are:—

- a. Mars.
- b. The Sun, as a substitute for a planet.
- c. Mercury
- d. Saturn.
- e. Jupiter.
- f. Venus.
- g. The Moon, as a substitute for a planet.

This is an exoteric enumeration. There are four other planets, if we add

- h. Uranus.
- i. Neptune.
- j. Earth.
- k. Vulcan.

Out of these eleven only seven are termed sacred, that is, direct transmitters of energy direct from one of the six solar systems with which our system is allied. Of these our earth is not one. The seven sacred planets are the expression of the Life or Energy of the seven Planetary Logoi, or (in Christian terminology) of the seven Spirits before the Throne. The seven *Planetary Logoi* express Themselves through seven chains each consisting of seven globes which are Their seven energy centres. A *Man* expresses himself through seven centres which are recipients of, and correspond to, the seven types of force which play through the solar system. These seven centres are:—

1. A centre at the base of the spine.
2. The sacral centre.
3. A centre in the region of the navel, or the Solar Plexus.
4. The heart centre.
5. The throat centre.
6. A centre between the eyebrows.
7. The head centre.

The first five centres are found up the spinal column. Of these seven centres the three with which the man upon the Path and the aspirant are most concerned are the head centre, the heart centre and the throat centre. These correspond to the three major centres of the Solar Logos.

It is the realization of these facts which is the basis of true esoteric astrology, though of this practically nothing is known at this time. These centres are dormant and quiescent in average man, and only demonstrate sufficient energy to guarantee the normal functioning of the lower three-fold man (mental, emotional and the etheric of the physical body.)

Each of these centres is connected with certain of the senses, each has its appropriate colour and sound, and—under the great septenary law of manifestation—is allied with a corresponding aspect in every conceivable septenate.

As man grows in purity, aspiration and devotion these centres will quicken and will become conductors of an ever-increasing degree of spiritual force. This will take place normally as the result of meditation, discipline and service, and not as the result of any practices which have as their objective the awakening of the centres. Students are therefore warned against attempting any practice which announces as its object the bringing of the centres under control. It is useful to know the technical theory concerning the centres and the law of analogy which governs their operation but as long as self-control is lacking as it is in the majority of people, as long as the physical body is relatively so impure owing to wrong methods of living, and as long as there is no teacher upon the spot to take personal responsibility and to instruct the pupils scientifically in their awakening, the student is earnestly warned against any attempt to investigate the forces of the body for himself. Let him first purify himself and learn self-control. Sitting for development, control through breathing exercises, and practices having a psycho-physiological basis are all methods fraught with danger for the unwary, and have led to disastrous results.

“11. Meditation, abstinence, the observation of moral duties, gentle thoughts, good deeds and kind words, as goodwill to all and entire oblivion of Self, are the most efficacious means of obtaining knowledge and preparing for the reception of higher wisdom.

12. It is only by virtue of a strict observance of the foregoing rules (the above and ten others) that a Lanoo can hope to acquire in good time the Siddhis of the Arhats, the growth which makes him become gradually One with the UNIVERSAL ALL.”

From Practical Occultism by H. P. B.

OCCULT TRAINING

There are certain essential differences between the ordinary training in any subject given to the ordinary man and the true occult training, and it is necessary that students should realise what they are. They might be enumerated as follows:

1. In ordinary training there are available for the use of the pupil numerous textbooks, and the constant assistance of the teacher on demand.

In occult training this is not so, but the pupil is left practically to his own resources on the physical plane and has to dig and delve for the needed truth, aided only by the light of his own higher Self. He may receive certain instructions, a piece of specific information or simply a hint but only as he has assimilated *by his own effort* the teaching given and has chosen to take the hint and act upon it with the use of his best judgment will he be considered ready for the next step forward.

2. Ordinary training tends to the development of the concrete mind, and usually aims to equip it through the impartation of facts.

Occult training aims at the building in of faculty into the causal body. It aims at true knowledge and an apprehension of the REAL; and seeks to impart that instinctive appreciation of Truth which will make a man a wise server of his race and time.

3. Ordinary training aims at the development of memory and the cultivation of the reasoning faculty with its application to the affairs of the physical plane.

Occult training seeks to open the channel for the downflow of the intuition. The intuition places the disciple in the position where he can acquire knowledge apart from the reasoning faculty altogether. That knowledge concerns primarily the affairs of the subtler realms, and the subjective side of nature or of those forces which are responsible for the objective manifestation.

4. In ordinary training the teacher points out the knowledge to be acquired and superintends its acquisition.

In occult training the demand for specific knowledge must arise from within the pupil. The promise that he shall find and know comes only after he has made insistant demand and has asked. The teacher may then point the WAY but the pupil has then, *by himself*, to struggle towards his goal. In the struggle he will find himself and will arrive at knowledge of himself,—the first knowledge which he must acquire. Such knowledge will be practical and not simply theoretical. There is too much theory and not enough realisation.

5. In ordinary training the mental body is the object of attention and its equipment is the goal of the teachers' endeavour.

In occult training the aim is to bring all the threefold lower man into line and into full co-ordination and functioning. In this way they are rendered fit instruments for the use of the Higher Self, the real Man. A pure and holy character plus a controlled mental body is the foundation of all occult training.

6. In ordinary training of the highest kind the aim is to bring the emotional and physical bodies under the control of the mind.

In all occult training the aim is to bring the mental body as well as the lower bodies (emotional, etheric and dense physical) under the control of the Higher Self, the Ego.

7. In ordinary training the pupil reaches *outward* after facts and knowledge, and garners information from other minds all over the globe through the medium of books; this he supplements wherever possible from his own observation, from world travel and from business experience.

In occult training the pupil must *withdraw within* and must seek the centre of his own being, the seat of the indwelling consciousness within the heart. He learns to withdraw from the turmoil of living to that central point within himself where reality itself will be found. There—at that inner shrine—can be contacted all the stores of wisdom stored up in his own Ego. The work of the occult student is to tap these stores of knowledge and draw down likewise the wisdom stored up in the Spiritual Triad. This latter source of Wisdom becomes available when egoic contact and control has been established.

8. In ordinary training it does not matter if the pupil uses the knowledge and information gained for his sole benefit and selfishly or for the helping of the world.

In occult training service **MUST** go hand in hand with the acquisition of knowledge and it is only when this is demonstrated by the disciple to be his life incentive that more knowledge and further enlightenment will be forthcoming. "He that watereth shall be watered also himself" is the statement of occult law.

CONSCIOUSNESS—BECOMING AWARE

1. "I am" Consciousness.

One warm noon I sat on my doorstep. The sun filtered through my shoulder-blades. My eyes closed. It seemed to me that I could follow the blood as it flowed through my body. I knew irrevocably the persistence of that I through time and space—and out beyond.

2. "I am That" Consciousness.

My eyes opened. Beside me a tiny worm labored up a twig. He came to the top. With infinite caution, gripping the twig with his hinterland, he bravely cast loose his forward end. Little feelers stretched out into the void—reaching, reaching—almost I fancied hearing a released breath as he fell back to known territory before essaying another expedition into the unknown—certainly I laughed aloud as I recognized myself in this funny little life beside me.

3. "I am that I am" Consciousness.

The stillness intensified. Rays of the Sun seemed to reach out for me. My head swung backwards, eyes caught up into the light. From the worm to the heart of that great disk, only a step-via me. The next step carried us both on to strange states of being—conceived, but not yet born. I saw the worm become a planet, and I became a sun—no end to either of us—my little friend and me.

Elisabeth Athorp Macki.

THE WORK OF THE DEGREES IN THE ARCANES SCHOOL

(For a statement concerning the Arcane School see THE BEACON for February 1924, page 170, also THE BEACON for April 1924, page 7.)

It has been deemed desirable to indicate the lines of endeavour followed in the various degrees in the Arcane School so that the student can realise that the course of training is definitely planned and that each degree has a specific objective.

Only the general direction is indicated and the work is so planned that it is subject to the widest expansion as the need may arise. Some of the dangers against which we must most carefully guard the school and ourselves might be stated as follows:

- a. *The crystallisation of our ideas.* Our objective being to give what spiritual help we can to all types of people it is obviously impossible to build too concrete a form.
- b. *The over-emphasis of the form side.* When any form is over-emphasised, when any interpretation of truth is over-developed then immediately a sect makes its appearance. Let me illustrate: Not long ago I had a letter from a friend and in it the statement was made, "we are teaching the true Theosophy". What my correspondent really meant was that they were teaching the truth as they saw and interpreted it.
- c. *The formulation of doctrines.* Belief in the Masters, the affirmation that there is an Occult Hierarchy, the theory of Re-incarnation, teachings as to the sheaths and vehicles of the divine Self (macrocosmic and microcosmic) are fundamentals with many people. Others do not accept them. All that is asked of the students in the Arcane School is that they should refrain from forcing their specific formulations of the truth upon their brothers, and that they should be willing to investigate the differing aspects of the one truth, to study the arguments for and against the belief, for instance in the Masters, and then (after due consideration) to decide what is, *for them*, the most appealing truth. Then let them live by it.
- d. *Allegiance to personalities.* The moment any organisation or sphere of endeavor begins to revolve around a person, it inevitably begins to build toward disaster because all personalities fail and at best exist only for a short cycle. Such a tendency is calculated to eventually convert any movement into groups of credulous weaklings and to build that type of group thought form which will attract those who are more marked by lack of discrimination and lack of intellectual capacity, than by ability to initiate and sustain wise action in the helping of their fellowmen.

Let us therefore take up the five degrees in the Arcane School and see what is the objective for the meditation work, what are the particular lines of study and what the student may eventually expect to achieve. It will not of course be possible to indicate the detail of the work of each individual degree.

I. *The Servants' Degree*

- Motto....."Let the disciple slay the slayer," and in slaying free himself to serve.
- Obligation.....To learn to serve humanity.
- Meditation Objective.....The life of concentration and one-pointedness.
- Study Objective.....The equipping of the mental body, laying the foundation for further knowledge.

To the Aspirant is said:—*KNOW THYSELF.*

In this degree the Servant seeks to come to a knowledge of himself, to ascertain the nature of the bodies through which the divine Self is seeking to function, and to bring the entire lower nature under the control of the Ego, or Higher Self. He builds character.

The aim therefore of the Meditation work is to teach concentration, and the control of the apparatus of thought, the Mind. The student must seek to bring the mind, the sixth sense, under the direct domination of the Ego so that it becomes the transmitter of egoic impression to the physical brain. It is for this reason that the Yoga Sutras of Patanjali have been chosen as the main book for study in connection with meditation and character in this degree. This text book of Raja Yoga deals specifically with the control of the mind and with the results to be seen when "perfectly concentrated meditation" has been developed. The Trans-Himalayan School of Adepts utilises this book, and the Masters in this school of occultism are called adepts of the Patanjali School (See the Secret Doctrine I, 182).

Enquiries have been made by students as to the books they will require in this degree. It is not possible to lay down any hard and fast rule but as far as can be stated at present, the following books will be found of use, and students are recommended to get them or borrow them.

- For study.....Secret Doctrine Vol. I.
 First Principles of Theosophy by C. J.
 Letters on the Obligation by Alice Bailey.
 (these are issued monthly from headquarters)
 Study in Consciousness by Annie Besant.
 Key to Theosophy by H.P.B.
 Consciousness of the Atom by Alice Bailey.
- For Meditation.....Patanjali's Yoga Sutras.
 The Voice of the Silence.

It should be remembered in connection with all books suggested that they are only suggestions. They should be supplemented as seems wisest at any time by the new occult books which may be issued, and by any occult, theosophical, kabbalistic, alchemical, mystical and scientific books which may be in the possession of the student, or as may be directed from headquarters.

II. *The Brothers' Degree*

Motto....."To live to benefit mankind is the first step; to practise the six glorious virtues is the second."

Obligation.....To learn sacrifice through service.

Meditation Objective.....Cultivation of the life of re-collection.

Study Objective.....Comprehension of the relation between western mysticism and eastern occultism.

To the Aspirant is said:—*KNOW THE MASTER.*

In this degree two questions are specifically dealt with:—

1. The question as to whether the Masters and the Planetary Hierarchy really exist. The arguments for and against this belief will be considered. The place of the Masters in the evolutionary process, and Their relation to the student will be taken up and the laws whereby They may be approached will be dealt with. Those who recognise the reality behind this teaching of the truth will study the method whereby They may be contacted. To those who do not admit the rationale of Their existence, the energies and forces which They personalise to Their devotees will be the subject of attention, and impulses which They are supposed to focalise will be studied. In this way dogmatism as to Their existence will be avoided and believers in Them and non-believers will be enabled to work in unison. The Principles which They are presumed to represent are of more vital moment than Their Personalities.
2. The nature of mystical and occult truth will be taken up and investigated. Out of the blending of the thought of the west which is mystical, and the teachings of the east which is occult will eventually emerge that school of thought which will utilise the truth in both.

In the Servants' Degree the training is primarily intellectual and stabilising; in this degree it is principally devotional and aspirational. Thus a more complete rounding out of the student's nature should be achieved. The occultist is always a mental type and where devotion and spiritual aspiration are lacking he is apt to wander on to the Left hand Path. When the student can develop himself synchronously as a mystic and an occultist and can work intelligently from the standpoint of the *known* inner divinity then he is safeguarded from certain menaces and can be trusted to work with the hidden forces, or through God in nature.

The meditation work of this degree holds this steadily in mind and the student cultivates assiduously an attitude of constant recollectedness or of meditation. In the previous degree he should have achieved a certain amount of mental control and therefore of alignment with the ego or Inner Ruler. The thing that he has now to do is to bring his lower nature, and his physical brain more and more under the control of that Inner Reality.

The book dealt with in the meditation work will be the Bhagavad Gita,—that great fundamental Scripture of the Aryan, or fifth root race, which portrays so profoundly the various ways to God, laying the emphasis however primarily upon two of them. These two are the Path of Yoga, or that of the occultist, and the Path of the Bhakti, or that of the devotee.

Among the many books which it will be possible to study the following might be enumerated:—

- For study.....The "Mahatma Letters" which give the basic teaching of the Raja Yoga School, the occult. Mysticism, by Evelyn Underhill, which gives an outline of the teachings of the mystical school, its methods, laws and exponents. The Secret Doctrine Vol. II. The Bible. Initiation, Human and Solar by Alice Bailey.
- For Meditation.....The Bhagavad Gita. In the Hours of Meditation, by A Disciple. The Doctrine of the Heart.

III. *The Disciples' Degree*

- Motto....."Be humble if thou wouldst attain to wisdom; be humbler still when wisdom thou hast mastered."
- Obligation.....To a complete dedication to the spiritual life.
- Meditation Objective.....The life of clear vision, or illumination.
- Study Objective.....Practical Occultism.

To the Aspirant is said:—*KNOW THE LAW.*

This is the first degree in which the laws of practical occultism are definitely studied. The other two degrees are but preparatory to it. They might be regarded as giving the needed discipline and training which will safeguard the student for the work of practical occult development and knowledge.

In this degree the nature of force, the control of energy, the constitution of the various force centres, human and planetary, their names, nature and control will be studied theoretically. *No practical teaching as to the awakening of the centres and the arousing of the serpent fire (kundalini) will be given.* Only the facts connected with the centres will be given. Theoretical knowledge must ever precede realisation and the realisation will come *normally* and in due time as the result of spiritual aspiration, the coordination of the threefold lower man and a life of sacrifice and service.

In this degree the meditation work will aim specifically at the illumination of the physical brain with the light and knowledge of the ego. The text book studied will be "Light on the Path".

In the study work the main objects of investigation will be the laws of colour and of sound, the nature of vibratory impulses and the laws of the true or esoteric astrology. Among the books whose use is suggested should be:

The Secret Doctrine. Vol. III.

Cosmic Fire. By Alice Bailey.

Practical Occultism. By H.P.B.

Books on colour, sound and music.

The Mysticism of Sound. By Inyat Khan.

Principles of Light and Colour. By Babbitt.

The work of the two higher degrees will grow normally out of the work of the three preceding and it is not proposed to enlarge upon them at this date. In each degree naturally, the work should become increasingly more definite and more time will be required to be given to meditation. By the time the Disciples' Degree is reached both the study work and the meditation should be quite difficult. Only those undertaking it, therefore, will be those who are so much in earnest that the following words will appeal to them:—

"..... Go forth, without a path, without fear, without regret. Be thou the true sannyasin. Do not shelter thyself under false notions. Tear all veils asunder; destroy all bonds. Overcome all fear,—and realise the SELF. Do not delay. Time is short, and life is fleeting.

Depend on God alone. By renouncing, thou obtainest all; by renouncing, thou fulfillest all obligations; by giving up thy life, thou dost gain eternal life. For what life dost thou renounce—the life of the senses and sense-fed thought. Go down into the deeps of thy Personality. There thou shalt see that already a mighty undertow of the Spirit is at work which shall sometime lash the indifferent service into a very tempest of renunciation and of God-Vision."

(In the Hours of Meditation by A Disciple)

THE PERSONALITY

In the Silence of my room, while meditating upon the mystery of the One Life, and trying to realize that my personality is but the clothing I am using while expressing thru my present state of consciousness, I or rather this mortal, personal phase of my mind, that part which concerns itself with outer, separate things, seemed to be led by the real part of me, the Lord of my life, into a vast, wonderful room, my conscious mind now having become, curiously, an onlooker, a servant, a worshipper.

This room seemed to be semi-circular in form, with high walls, forming a series of panels, oval-shaped at the top, each exquisitely beautiful in the sheen of marvelous color that radiated from it; in each a dominant shade or tone, so merging into those adjacent that all produced an impression so wholly indescribable, because so unlike anything of earthly experience, that my mind was enthralled and dazed by the brilliance and beauty of it all.

As I gazed I became dimly conscious that in each panel were pictured wondrous scenes, all seemingly alive in their strange, intense vibration of colors, in one fiery pink predominating, in another deep, azure

blue, another emerald green, another solar orange, others brilliant indigo, or richest purple, or pure blood red, or blinding yellow; but each interspersed continually with scintillating flashes of every other color, so that a startling impression of unreality crept into my mind, while at the same time the alluringly attractive interplay of thoughts and emotions, sensed as being outpictured in the panels rather than actually seen, of loves and hates, of aspirations and disappointments, of hot passions, unfulfilled desires, crazed fears and the whole gamut of suffering, held me spellbound and wholly unable to gather all together into an intelligent conception of what it was about.

I seemed to be led into the center of what now appeared to be a great rotunda, the other half of the circle seemingly having closed in behind me, this also being sensed rather than seen. I found myself standing there in the center and gradually became conscious that before each panel and merging into it as if a part of it was a figure.

While wondering at it all, lost in the beauty of the strange, unearthly coloring, there slowly shaped in my mind the query, "Why am I here, and what have I to do with all this?"

A figure seemed to detach itself from a panel at the right. It approached and spoke. There was something vaguely familiar about both the figure and the background or scenes in the panel, which sense deepened as I listened.

"So you have come also? He is finished with you and will need you no longer, else you would not be here?"

"What do you mean?"

"The Lord has completed another phase of the Father's Work, and I see you have furnished Him opportunity to do much He was not able to do before."

"How do you mean?"

"You have a more refined body, a cleaner brain, and a better trained intellect. He was enabled to express His nature more easily, without so much hindrance as we were to Him. But that is natural, for you had only that which we provided. In you was gathered together all He had accomplished thru each of us, from the simple animal body of the first, long since disintegrated, down to me, who was the last before you."

Please explain who you are, who these others are? There is something familiar about you. I should know you, but I do not seem to recall your name."

"No, you do not know my name, but I can tell you of many things that you would recall as in a dream. For I, before the Lord called you into expression, was the cumulation of all He evolved thru the others: I am but the personality that the Lord, your Real Self, used last. Before me came the others, including all those who have become as shadows, pointing to the dim figures in the mists of the panels at the back of me to the extreme left.

"You are now standing in the rotunda of Life, as your mortal mind would conceive it, where are garnered and assimilated the knowledge of the past. On these panels are pictured the experiences of each previous

personality and the unfolding of our mortal Mind while it was enmeshed in the human brain. Each new brain and body enabled the Lord to express forth more of His Divine Idea, and in each new personality did He manifest forth more of His Spiritual Nature."

"But who then *are you* and the others, and who am I?" I asked in a panic.

"I see you have not yet learned the Truth, even tho I have heard the Lord many times teach it thru you. You are but the mortal mind's creation. You are what your mind, separate in consciousness from the Lord, has conceived your human self to be, the thought-built son of man that was born only to die as a separate self, after you have lived and learned enough with us in this world of memory to assimilate *all* the Truth taught in yon pictures, which are but the true records of our past lives left for our teaching."

"But I thought I was destined for union with God; I understood He was All in All, that He was my Real Self? But He has gone and left me! After all His teaching and all my understanding am I now no more than you and the rest?" I cried in an agony of desolation.

"No, you are no more than we. For you and we are the thought creations of the mortal, separated mind, given life and being by our ignorant misuse of the Life breathed into us by the Lord. But remember, all life is His Life, and all mind is His Mind, and all substance is His Substance; and when we *really* know this and *abide* in this knowledge, then it is we cease as separate personalities and become one in consciousness with Him, our beloved Lord and Saviour, Who all the time is and has been our Real Self.

"That knowledge is almost a reality to you and to me, my more than brother; but when it *is* a reality, can *we* enter into Union and leave our other selves here behind? *Can we?*"

"But you say when we really know our true identity we cease as separate personalities. How then can we stay behind to help our brothers?"

"How did Jesus return to His disciples after giving up His mortal personality? Even as did He, so can we. Even as He made the Union and now lives and works in humanity, so can we work with Him, the One Lord, our True Self. For do we not by Union enter into the oneness of His Consciousness, of His Be-ing, and is not His Mind then our Mind, His Life our Life, His Will our Will, His Personality our Personality?"

"Then let us, Beloved, let go of our sense of mortality and really know our Divinity. Let us give up utterly to Him, and enter into the Joy of our Lord, so He can live His Life in us, do His Will in us, and be His Self in us."

The scene faded from my mind and I slowly returned in consciousness to my self and the room where I sat. But for a long time afterward I felt the uplift and thrill of this strange experience.

J. S. Benner.

THE FOUR NOBLE TRUTHS OF BUDDHISM

When a man immersed in the darkness of modern civilization awakens, however slightly, to the hollowness of his every-day life, he becomes sensible of a feeling of despair, for he is mentally brought face to face with what appears to him to be a meaningless yet cruel destiny. Now to any one so circumstanced, no truer source of consolation and encouragement can be offered than that which is to be found in a proper consideration of the "Four Noble Truths" of Buddhism. But to give this proper consideration to the Truths, or indeed to promote even a preliminary inquiry into their nature is by no means an easy task, because the fundamental ideas which they embody have scarcely any vitality in the present generation; nay more, they involve for the most part a complete inversion of maxims commonly accepted as axiomatic in current thought.

It is however, in the hopes of doing something towards the elucidation of the matter that the present exposition is attempted.

The first Noble Truth relates to human suffering. It proclaims that the conscious, separated life of individual existence necessarily implies pain, sorrow and misery; that so long as a man feels that he is possessed of an *isolated self*, or so long as he regards himself and his fellow men as *detached personalities*, having antagonistic or even independent interests, so long must he suffer and be subject to trouble, grief and disappointment.

The first Noble Truth gives utterance to one aspect of an inexorable law of universal application, a law from whose operations no man can, or has, or ever will escape, until he has learnt and in the fullest sense realized the four Noble Truths.

The first Truth may also be thus expressed: individual existence necessitates and involves change of state, whether manifested as birth, growth, decay or death, and all changes of state are accompanied by pain in one form or another on some plane of being; while those who seem in their own eyes to have escaped from pain, or those who imagine that others escape from it, are alike deluded, for all men are overtaken by it soon or late.

The second Noble Truth deals with cause of pain and partially explains its meaning. According to this Truth, it is the desire or thirst for the continuance of individual life, with its various sensations and experiences, that constitutes the true basis of all suffering, whatever the outward form it may assume, and to whatever plane of consciousness it may belong. This thirst for life called in the Sanscrit language *Tanha*, gives rise in the mind of man to a delusive belief in the *permanence* and *reality* of that separate personality, which according to Buddhism, is no more than an ephemeral mode of individual existence; it further leads him to suppose that the numerous mental states which in their aggregate make up the personality, are in themselves *real*; and hence grows that rooted belief in the absolute reality of the manifold objects of sense, and that longing for their possession, that insatiable longing for the enhancement and for the multiplication of the experience associated with these objects.

The second Truth like the first, presents an aspect of the universal law already referred to.

This law, the Sanscrit name for which is Karma, is the governing and controlling power, ordering all individual existence, and by virtue of which Tanha operates.

The third Noble Truth announces the fact that, as the individual man grows strong in spiritual knowledge and charity, so Tanha is gradually dissolved, and there is for him a consequent cessation of sorrow and of pain. The individuality becoming proportionately freed from the bondage of Karma, Tanha is indeed a quite necessary adjunct of man's incipient growth, for it represents the creative power which forces the individuality through the earlier stages of its development, yet, while performing this most useful function, being in fact indispensable to the lower nature of man, Tanha, at the same time, forges those Karmic fetters from which the spiritual self struggles desperately to get free.

As the man's spiritual nature is evolved, the unconscious creative energy in form of Tanha, is gradually replaced by the newly developed powers of the higher self, the will becomes more and more completely associated with the spirit, while the man himself, endowed with true Faith, true Hope, and true Love, becomes a conscious co-worker with the Universal or Macrocosmic Will, the "Great Builder."

The fourth Noble Truth assures us that there is a way by which all men may, if they only choose, rapidly accomplish this displacement of Tanha by true Love; this way is called the Noble Eightfold Path leading to enlightenment.

Thus:—1. Right fundamental Belief, i.e. the right basis mentally and spiritually upon which to establish true knowledge. 2. Right Intention, i.e. goodwill towards all that lives, singleness of purpose, correctness and purity of motive. 3. Right Speech, i.e. the use of becoming language, kindly temperate, fair and profitable; patient yet vigorous; thoughtful, courageous, honest and discriminating. 4. Right Behaviour, i.e. active philanthropy. 5. Right means of Livelihood, i.e. honest and useful employment of one's time, paying adequate attention to one's own material needs and helping others to do the same, yet without care for the morrow. 6. Right Endeavour, i. e. putting one's heart in one's work. 7. Right Loneliness, i.e. self-contained and harmonious within. 8. Right Meditation. This is the Sanskrit Yoga and signifies union with the divine by practising the contemplation of the reality of being. It is the result of a sustained effort to concentrate the mind upon the universal, eternal and immutable law of life; the first stage of such concentration takes the form of an impartial review or survey of all one's thoughts, actions, desires, sensations and experiences from a thoroughly impersonal standpoint. This Eightfold Path has four stages representing different degrees of advancement towards Buddhahood or the state of perfect enlightenment. The true Buddha or Tathagata is one who has attained final emancipation from individual existence, whose purified spirit is freed from the last vestige of Tanha, one upon whom Karma has no more hold, for he has reached Para Nirvana, the *Eternal*, the Absolute Being.

St. George Lane-Fox.

(From Lucifer, Vol. 1, No. 1, Sept., 1887.)

HINTS FOR STUDENTS

MICROCOSMIC SYNONYMS

| | | |
|--------------------------|----------------------------|---------------------------------------|
| Microcosmic Logos..... | Solar Angel or Lord | Lunar Lords |
| Unity | Diversity | Differentiation |
| Monad | Ego | Personality |
| Spiritual Self | Higher Self | Lower Self |
| Spirit | Soul | Body |
| The Abstract | The Individuality | Personality |
| The Self | The relation between | The Not Self |
| The All | The Inner Ruler | The outer form |
| The Silent Watcher | The Warrior | The Enemy |
| God | The Inner God | The kingdom |
| The Spark | The Flame | The Wicks |
| The One | The Reflection | The Shadow |
| Unity | Triplicity | The Quarternary atma-buddhi-manas. |
| Pneuma | Psyche | Matter |
| Life | Consciousness | Form |
| Father | Son | Mother |
| Shiva | Vishnu | Brahma |

What is service, its basis, objective, and rendering?

There is only One Self, whose eternal expression is Will, Wisdom and Activity. As each of us is a center of expression for that Self, we are negating our existence, refusing the only terms on which existence can be had, so to speak, if we try to shirk service. Activity is a sine qua non for life. He who will not act is already dead or drying. Now, activity in the personal, separated self may be done for the personality alone or for the good of the whole. In either case it is service, even though unwillingly given. Each cog has a part to play in a wheel of whose existence it is unconscious. The cat bears her kittens and gives them loving care without knowing that she is contributing to the Self-expression of the Logos. The rabbit gives up its life to the vivisectionist most unwillingly, but is serving to increase the sum of human knowledge and the experience of the Logos. The human mother whose right to a knowledge of birth-control is denied by law goes on bearing unwanted children, and is thus forced to give service in propagating the race. Service rendered to the personal self is also necessary, for in the earlier stages of human evolution the personal self not only knows no Higher Self but also is required by the latter to protect and defend itself from harm, to take care of its own interest (ignorant that these are also the Ego's interest), for nobody else will do this for him. If he is to keep his vehicles at all, he must care for them, i.e., serve them. In this, he thinks he is serving himself, an entity. In reality he is already serving the good of the Whole, which is only the sum of Its units. If I am the balance-wheel of a watch and my neighbor is the mainspring, I am doing something more than merely selfish when I keep that wheel in order,

that it may be the best of its kind. In apparently serving myself, I serve the Whole. Nature has seen to that. The basis of service is therefore in Cosmic Law. Nothing can live that refuses to serve. Service is the condition on which we are permitted to live.

When we gain a little higher state of consciousness we discover an apparent conflict between service of ourself and of our neighbor, and the latter seems somewhat harder. Then Life knocks us around and hits us over the head until we awake far enough to see that the personal self is bound to be miserable if it serves only the *person's* interests or seeks only the *person's* pleasure. We begin to see that in working to help others we help ourselves, and that *there is no other way*. At this point there perhaps comes in a desire to show our neighbor how to run his mainspring, and we neglect our own balance-wheel for his supposed good. Then we learn that it is in reality neither for his personal good nor for our own personal good that service is enjoined, but for the good of the One Self Alone which is in us all. To continue the figure of the watch, our object in service must be to play the part set us, for the benefit of the whole watch, and to serve the watch as a whole by faithfully doing the precise task set us.

If the Self were *not* One Only Self (the Only Begotten Son) there would be neither good sense nor good morality in sacrificing our comfort for others. If A serves B and B serves A, the sum of happiness is not greater than if A serves A and B serves B. Furthermore, what would be the ethics of a Law that should compel a man to give to his neighbor with no assurance that anyone would give to himself? In the world of phenomena that *seems* to be the case—that one gives all and receives nothing, and another receives all and gives nothing; and it is precisely this apparent injustice and unreasonableness that makes infant men cry out that there is no God. If this unbalance were the reality, they would be right, for the rhythm of the Universe would be broken, and the Cosmos would be standing on one leg instead of two. It is indeed the Voice of the God within us, Himself, that causes that outcry, that educates us little souls to tear off the veils and see the Reality where perfect Balance of giving and receiving reigns. I seem to give to my neighbor, but in reality I give to the One Who is my neighbor's Self and my True Self. Like the trees of the orchard, we "give that we may live, for to withhold is to perish." There is only One Self to which we can give service, and that One gives back to Itself in perfect rhythm. We learn after a while that service is Self-fulfilment; we serve because the Activity of the Three in One must continually manifest Itself for Its Own Joy. And the more we serve, the more clearly do we realize that "We are all One Body." Service is indeed self-preservation. "To be idle is to step out of life's procession, that marches in majesty and proud submission toward the Infinite." When a man is most miserable, if he will do one tiny act of service with love in his heart, he may instantly change his mood to one of radiance, for the Life-Power is a Universal Presence and the reaction comes with automatic precision and perfect faithfulness. Service reveals us to ourselves, and enables us to know Who We Are.

M. E. D.

What is The Relation of The EGO to The Personality, and of Both to the MONAD? Which Are You in Physical Incarnation, and What do The Terms Mean?

The Monad is the Spark of the Absolute. It is the Essence of the Universal Life reappearing after Pralaya. It is conscious on its own plane, but not on our plane (Ego and Personality). It is the Eternal Pilgrim, the Inspiring Principle. In the Tarot, it is the FOOL, the First Manifestation, represented as a youth, forever young, forever starting out on a journey, joyous, confident, all-powerful, unafraid, supplied with infinite potentiality of expression, and seeking experience. He is in the Archetypal World, preceding Creation, Formation, and Material Expression. He is the Eternal Will, and requires Mind for His Expression. The term Monad is used variously in the Secret Doctrine, to mean equally the vastest Solar System or the tiniest atom. The human Monad projects, or rather is projected, as a ray, a breath, of the Absolute. It cycles down into Matter, and is met at a certain plane by the evolving Elohim—Gods—also descending into Matter. There is then a blending, a "marriage" of Spirit and Matter, producing the Perfect Man. Thus does the Ego come into being. This Ego is for each Personality its God, its Higher Self, its Father in Heaven. It stands forever at our right hand, "closer than breathing, nearer than hands or feet". Perfect it is, on its own high plane, but it must experience limitation in a multitude of personalities, manifesting its Power to overcome each and every limitation. Every such limitation is of its own choosing, for being a God, its Joy is to manifest its Power, and if it did not meet obstruction, this Power would not be called into play. The personality is the temporary part played by the Ego, and the veil thrown around the Ego is so dense that in the form of the personality all recollection of its high source is concealed, and the latter looks upon itself as an entity in its own right, and groans under its burden and limitations, and suffers with a false sense of separateness. Only such an experience is worthy of the high calling of the Ego, whose part is to train its successive personalities (who may be looked upon in a certain sense as its children) to know Who they are, What is wrapt up in them. When the personality fails, it is the Ego who has failed, for the responsibility is all his. He knows who he is, and the personality does not.

In other terminology, the Ego is the Christ Power in every man. It is the power addressed in the Christian hymn, "O Jesu, Thou art knocking out side the half-closed door, In lowly patience waiting to cross the threshold o'er." Each one of us is the Ego, not the personality, but up to a certain stage of evolution we mistake ourselves for the personality. When it begins to dawn on us that we are not separate, personal entities, but all One Self, One Body (all Egos knowing themselves to be One), the perception is at first very fragmentary, very brief, spasmodic, and dim, and most of the time we still are under the illusion of separateness. The part set us is to experience separateness to its last possibilities, and thus to prove that NOTHING can "separate us from the Love of God which is in Christ Jesus Our Lord"...in other words, in the Ego, our CHRIST.

M. E. D.

OUTLINE LESSONS ON THE SECRET DOCTRINE

by Alice A. Bailey

LESSON IX

The Field of Knowledge.
(Continued)

A definition of Knowledge:—

"There was in every ancient country having claims to civilization, an Esoteric Doctrine, a system which was designated WISDOM, and those who were devoted to its prosecution were first denominated sages or wise men. . . . Pythagoras termed this system. . . . the *gnosis or knowledge of things as they are*. Under the noble designation of WISDOM the ancient teachers, the sages of India, the magians of Persia and Babylon, the seers and prophets of Israel, and hierophants of Egypt and Arabia, and the philosophers of Greece and the west, included all knowledge which they considered as essentially divine; classifying part as esoteric and the remainder as exterior." S.D. III. 55.

AFFIRMATIONS:

1. *Knowledge and God are one.* S. D. I. 453.
Man becomes as a God through acquired knowledge. S. D. I. 297.
2. *Knowledge and wisdom are two separated aspects.* S. D. I. 189.

There are three words used by people:—

- a. Knowledge See S. D. I. 300.
Knowledge is the end of sense.
- b. Wisdom S. D. II. 556.
Male Wisdom and female knowledge or consciousness create all.
- c. Understanding S. D. III. 431.
The lamp of inner understanding.
3. *The tree is the symbol for sacred and secret knowledge.*
S. D. I. 153., II. 622.

Read carefully S. D. II. 226, 227.

This tree:—

- a. Is hidden between 3 mountains,—the upper Triad.
- b. Ascends above,—the adepts' knowledge aspires upwards.
- c. Descends below—lower self receives it.
- d. Is revealed to an enlightened mind.
- e. Is hidden to ignorance.
- f. Grows from the roots of the tree of life.
- g. The tree of knowledge becomes the tree of life. S. D. II. 621.
- h. The tree and the Cross are one.
- i. Each atom contains germs from which may be raised the tree of Knowledge. S. D. II. 622
4. *Space, in its abstract sense, is called the 'realm of divine knowledge.'* S. D. II. 527
 - a. Because in space dwell the intelligent powers.
 - b. Because man is but an atom in the body of a greater Whole to whose purposes and plans he aspires as knowledge.

5. *The manasic Spirit is the Spirit of eternity and of all knowledge.* S. D. II. 296.30.

The three serpents who are but one serpent:—

- a. The serpent of knowledge, or manas.
- b. The serpent of Wisdom.
- c. The serpent of matter.

6. *All the pairs of opposites have fire between them, i.e. esoteric knowledge, the wisdom of the divine Self.* S. D. II. 601.

The function of this fire of knowledge is:—

- a. To balance the pairs of opposites and produce equilibrium.
- b. To link together the dualities, the Self, the Not-Self, and the linking Intelligence.
- c. To burn up the prison house of Spirit.

7. *The right and the left hand Paths of Knowledge became apparent in the 4th Root-race.* S. D. I. 214.

This was owing to:—

- a. The selfish feeling prevailing among even the sons of God.
- b. A physiological—spiritual adjustment.
- c. Therefore a crisis between the solar and the lunar Lords.

Note:—

(The follower of the right hand path works with the solar Pitris. The follower of the left hand Path works with the lunar Pitris.)

8. *Knowledge is a relative subject, and varies according to the grade achieved.*

a. Ranges of further knowledge open up before a Planetary Logos. S. D. II. 740.

b. The 4 truths can be arrived at by unaided man.

S. D. III. 420.

c. Even a Nirmanakaya may make a mistake.

S. D. 420. 488.

9. *The chief success of occult knowledge depends upon flashes of clairvoyance, which clairvoyance depends upon the pineal and pituitary glands.* S. D. III. 505. 506.

10. *Finally, Knowledge is a dangerous weapon:—*

This is due to:—PERSONAL SELFISHNESS.

It is only safe when:—

a. One gives oneself up to it, body, soul and spirit.

S. D. III. 62. 63.

b. One has an unshakeable belief in one's own divinity.

S. D. III. 62. 63.

c. One recognizes one's own immortal Principle.

d. One knows oneself.

S. D. III. 436. 435.

e. All the virtues are practised.

S. D. III. 262.

f. One has experience.

S. D. III. 481.

g. Realizes knowledge is the fruit of Spirit alone.

S. D. III. 453.

h. Is acquired through the region of the higher mind.

S. D. III. 453.

THE MAHATMA LETTERS

To A. P. Sinnett

From THE MAHATMAS, M. and K. H.

Transcribed and compiled by A. T. Barker.

Published by T. Fisher Unwin, Ltd., London, W. C. 2.

These letters, written in the early eighties from the Trans-Himalayan fastnesses of Tibet, testify to the existence of a body of knowledge not accessible to ordinary humanity and to the Occult Brotherhood known as The Mahatmas or The Masters of the Wisdom, which guards that knowledge.

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Deals more particularly with the Spiritualistic movement, phenomena, etc.

SECTION VII. LETTERS 101-142—*Miscellaneous Letters.*

APPENDIX. LETTERS 143-155.

In this section have been included letters of great interest to the pupils of The Masters, "M." and "K. H.," viz.:—H. P. Blavatsky, Subba Row and Damodar K. Mavalankar.

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