

THE BEACON

A PERIODICAL DEVOTED TO OCCULTISM

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

FOSTER BAILEY, MANAGING EDITOR

SUBSCRIPTION ONE DOLLAR A YEAR

SINGLE COPIES TEN CENTS

VOL. 3. No. 4

JULY, 1924

PAGE 61

MOTION IN THE CASUAL BODY

From the manuscript of "A Treatise on Cosmic Fire"

By Alice A. Bailey

It should be remembered that in considering the causal body, we are dealing specifically with the vehicle of manifestation of a Solar Angel who is its informing life and who is in process of constructing it, of perfecting it, and of enlarging it, and thus reflecting on a tiny scale the work of the Logos on His own plane. The causal body differs from the Brahma aspect in that it is a fuller embodiment of the life of the Second Aspect; its predominant characteristics are those of the Second Aspect.

Each part of the causal body is actuated by a type of force emanating from some one or other great centre, and it might be of interest therefore, if we considered the component parts of this "Temple of the Soul", if we studied the type of animating activity and arrived at a knowledge of the forces playing upon it and through it. We will take them one by one, beginning with the outer row of petals.*

The Knowledge Petals. These are the petals which represent the lowest aspect of the Triad and are responsive to the lowest forms of egoic force. These petals are three in number and come under the influence of certain streams of activity.

a. One stream of energy emanates from the lower triad of permanent atoms, particularly the physical permanent atom, via that one of the three petals called the knowledge petal. The stream of force engendered in the lower self circulates in a triple stream (the reflection in the lower Self of the threefold Path to God) around the atomic triangle at the base of the egoic lotus. When of sufficient strength and purity, it reaches the outer row of petals. This begins to be felt during the third

*Note: In this Treatise the familiar Oriental symbol of the *egoic lotus* is extensively used in the study of the nature, powers and unfolding of the soul of man. This lotus is formed of twelve petals or fields of force at the centre of which is "the jewel in the lotus". Ed.

period of man's evolution when he is an average intelligent unit or atom. This energy, when it blends with the inherent life of the atomic lives which form the petals, produces eventually that intimate fusing of soul and body which makes man a living soul.

b. Another stream of energy emanates in time from the second tier of petals when in activity; this second tier is peculiarly instinctive with the life and quality of the Manasaputra in manifestation. The second tier of petals in any egoic lotus is the one that gives us the key to the nature of the Solar Angel, just as the outer tier is—to the inner vision of the Adept—a clue to the point in evolution of the personality. By looking at the egoic lotus, the seer can tell the nature of the:

Personal Self, through the condition of the atomic triangle, and the outer tier of petals.

Higher Self, through the color and arrangement of the central tier of petals. This tier gives the "Family" of the Solar Angel through the arrangement of atomic lives which form the petals, and the circulation of the streams and forces in those petals.

Monad, through the inner circle of petals; its stage of lower awareness is revealed in a similar way.

The *number of the ray* concerned is known through the quality of the "light" of the concealed jewel.

In all these petals, groups of lives, solar and otherwise, are concerned, and streams of energy from them focus through the petals. This is apparent to the man who has the key. It is a curious fact that the streams of force which form the petals and which are in constant flux produce apparently "key symbols" within the periphery of the egoic wheel, and thus reveal themselves through their activity.

c. A third type of energy is that which—at the close of evolution—makes itself felt through the inner circle of petals, and which is the result of an inflow of monadic force, or atmic.

d. Finally, therefore, when the petals are unfolded they are transmitters of life or energy from three sources:

1. The lower self—Lunar Pitris—Knowledge petals
2. Ego.....—Solar Angel—Love petals
3. Monad.....—Father in Heaven—Sacrifice petals

It then becomes possible for a still higher form of energy to be felt, that which is the energy of a centre in the Body of the Heavenly Man or Planetary Logos, and which uses the "Jewel in the Lotus" as its focal point.

In this summation we have dealt with the main types of energy manifesting in the egoic or causal body. Certain other influences must likewise be considered in connection with the outer tier of petals.

e. There is the energy reaching directly to the knowledge petals from the manasic permanent atom. The permanent atoms of the Spiritual Triad, as well as the bodies which are built around them, bring in certain groups of deva lives which have not as yet been much considered. They are not the lunar pitris, as that term is commonly understood, but have a direct connection with what is called "the cosmic moon" or to that dying solar system which has the same relation to our system as the

moon has to the earth chain. This "cosmic moon" transmits its energy to the manasic atomic subplane, via the planet Saturn. It is a triple energy and there is an esoteric connection between this triple energy, and Saturn's rings.

The Old Commentary expresses this truth about this interesting group of Sons of Manas as follows:

"These Sons of Mind clung to the old and dying form, and refused to leave their Mother. They chose to pass into dissolution with her, but a younger son (Saturn) sought to rescue his brothers, and to this end he built a triple bridge between the old and new. This bridge persists, and forms a path whereon escape is possible. Some escaped and came to the help of the incarnating Sons of Mind who had left the Mother for the Father. The greater gulf was bridged. The lesser gulf persisted, and must be bridged by the living Sons of Mind themselves."

(This latter clause refers to the building of the antaskarana.)

The energy transmitted from the manasic permanent atom of each incarnating jiva, its union with its reflection, the energy of the mental unit, and the triple stream of force thus created on the mental plane, has its planetary reflection in the relation of Saturn to another planetary scheme, and the three rings which are energy rings, and symbols of an inner verity.

f. Energy also pours in upon the knowledge petals from the egoic group, or from the aggregated knowledge petals of all the other lotuses in the group affiliated with any particular Solar Angel. These groups have been earlier dealt with.

g. Energy is transmitted also to the petals via the groups and emanations from those planetary schemes and streams of force which form the outer petals of that great centre which is our solar system, and which we are told is seen from the higher planes as a twelve-petalled lotus. These streams do not emanate from the seven sacred planets but from other planetary bodies within the Solar Ring-Pass-Not. Streams of force from *the Sacred Planets* play upon the central tier of petals. Herein lies a hint to the wise student, and a clue to the nature of the lower aspect of the Solar Angel.

The Love Wisdom Petals. The streams of energy playing upon and through this second tier of petals closely resemble those already dealt with, but originate in differing groups of lives (lunar and solar).

a. The lowest form of energy, reaching this circle, emanates from the lower self, via the astral permanent atom, and the second petal of the outer tier. It is transmuted astral energy; it is more powerful than its correspondence in the first tier, owing to the inherent nature of the astral body, and the fact that it is augmented by the energy of the outer tier itself. This is one of the factors which brings about the more rapid progress made towards the close of the evolutionary period. There are certain streams of force in the evolution of the Monad which might be regarded as embodying for it the line of least resistance and they are specifically, beginning at the lowest:

- a. Emanations from the vegetable kingdom.
- b. Astral energy.
- c. The energy of the second circle of petals.
- d. Buddhic force.
- e. The activity of the Second Logos, Planetary or Solar.

This is of course only true of this Solar system, being the system of regenerative love.

b. Another form of influencing energy originates in the inner circle of petals, which is the focal point of force for the Monad, considered as atma. It must be pointed out that the streams of force which form the "petals of will" have a dynamic activity and (when in action) produce very rapid unfoldment. It is the inner of the two types of force; their mutual interplay provides the necessary stimulus, and results in the opening of the bud and the revelation of the Jewel.

The other types of energy find their correspondence with those already enumerated but I seek only to mention one of them,—that one which reaches the second tier of love petals, via the buddhic permanent atom. The energy thus originating is of a peculiarly interesting kind, being the basic energy of all manifestation, and the sum total of the forces which form the sevenfold heart of the physical sun, and which are located within its sheltering luminosity. They in their turn are transmitters of the life-impulses from the heart of the central Spiritual Sun, so that we have a direct graded chain of transmitting energies.

- a. The Heart of the central Spiritual Sun.
- b. The sevenfold heart of the physical Sun.
- c. The buddhic devas.
- to
- d. The central circle of petals.
- e. The astral permanent atom.
- f. The heart centre within the head.
- g. The heart centre.

This buddhic energy is the sum total of the life force of Vishnu or the Son, Who is the Transmitter and Representative of a still greater Cosmic Deity.

All the above serves to demonstrate the oneness of the tiniest unit with the one great informing Life, and shows the integral beauty of the scheme. The life of the greatest Cosmic Lord of Love pulsates in infinitesimal degree in the heart of His tiniest reflection, and for this reason the atom, man, can likewise say "I too am God; His Life is mine."

The Sacrifice Petals. The energies or forces flowing through, and thus producing activity in the inner tier of petals, *the Sacrifice Petals*, are again similar in nature to those already enumerated, plus a definite stimulation of power in two directions.

One stimulating influence comes from the Will Aspect of the Monad, and thus (through transmission) from the First Aspect of the Planetary Logos, and the other emanates from the "Sacred Bud which veils the Jewel". This is a particularly strong vibration because, when the inner circle is unfolded, the jewel is revealed, and the three "veils" or "sacred petals" open successively when the three tiers unfold.

It is thus apparent, what numerous energizing agencies are responsible for the "motion", occultly understood, of the egoic lotus. There is the inherent life of the atomic units forming each petal, and the circulatory life of the petal itself, regarding it as an individual unit. There is likewise the life of the circle of three petals and to this we must add the unified activity of the outer three circles, or the blending of *knowledge forces* absorbed from the personal self, of *love forces* which are the natural energies of the Solar Angel, and of *sacrifice forces* pouring in from the Monad. Thus we have a marvellous aggregate of streams of energies, all representing interior and still greater (because cosmic) energies.

Finally, we have the dynamic force of the "Jewel" at the Heart, which is itself the focal point for the life of the Planetary Logos, and through the Planetary Logos of all the other Logoi.

Thus the potentialities latent in the incarnating jiva are stupendous, and he can become as God, provided he submits to the evolutionary process, and does not "refrain from being stretched upon the wheel". Thus the expansions of consciousness which will admit an individual point of spiritual life into the councils, and the Wisdom of the Deity, are no idle promise but are guaranteed by the very constitution of the vehicle employed, and the place in the scheme of the "developing Point", as the Ego is sometimes called. Naught in time and space can hinder for every form being simply an expression of energized life, tends to serve every other form. Stimulation of some kind, the tendency to increase the vibration of contacting streams of energy, the accentuation of the activity of each centralized point as it contacts other points in the general heightening of the vibration through the interplay of those forces, all this sweeps the entire system on to its consummation, and to the revelation of the "glory which shall some day be revealed". All these forces form the aggregate of what is called "fohatic life". As the system, or the Body of the Logos, is carried forward through the energy in all its parts, so is each infinitesimal part speeded on to its similar individual glorification. The many which form the All, and the units which constitute the One, cannot be differentiated as the consummation is achieved. They are merged, and lost in the general "beatific light", as it is sometimes called. We can then extend the concept somewhat further, and realize the cosmic interplay which is likewise being carried forward. We can picture the cosmic stimulation and intensification which proceeds as constellations form the units in the Whole instead of planets or human atoms. Whole Suns with their allied systems in their immensity play the part of atoms. Thus some idea may be gained of the unified purpose underlying the turning of the Great Wheel of the Cosmic Heaven, and the working through of the life purposes of those stupendous Existences Who hold a position in the Cosmic Hierarchy similar to that of the "ONE ABOUT WHOM NAUGHT MAY BE SAID."

It is not possible to give students an adequate idea of the beauty of the egoic lotus when it has reached the stage of complete unfoldment. The radiancy of its color is not here referred to but the brilliancy of the fires, and the rapid scintillation of the ceaselessly moving streams and points of energy. Each petal pulsates with quivering fire "points", and each tier of petals vibrates with life, whilst at the centre glows the

"Jewel" raying forth streams of energy from the centre to the periphery of the outermost circle.

The fires of living energy circulate around each individual petal and the method of interweaving and the circulation of the fires is (as may well be realised) sevenfold in nature according to the sevenfold nature of the Logos involved. Each circle of petals becomes, as evolution proceeds, likewise active, and revolves around the Central Jewel, so that we have, not only the activity of the petals, not only the activity of the living points or the deva lives within the petal circumference, but likewise the unified activity of each tier of the threefold lotus. At a specific stage in evolution, prior to the opening of the central veiling bud, the three tiers of petals, considered as a unit, begin to revolve, so that the entire lotus appears to be in motion. At the final stages the central circle of petals opens, revealing that which is hid, and revolves around the Jewel, only in a contrary direction to the rapidly circulating outer lotus. The reason may not here be revealed for it is hid in the nature of the electric Fire of Spirit itself.

The "Jewel" itself remains occultly static, and does not circulate. It is a point of peace; it pulsates rhythmically as does the heart of man, and from it ray forth eight streams of living fire which extend to the tips of the four love-petals and the four sacrifice petals. This eightfold energy is atma-buddhi. It is this final raying forth which produces the eventual disintegration of the body of the Ego. The knowledge petals, not being the subject of the attention of this central fire in due time cease to be active; knowledge is superseded by divine wisdom and the love petals have their forces equally absorbed. Naught is eventually left but the desire to "sacrifice" and as the vibratory impulse is akin to the nature of the "living Jewel" it is synthesized in the central living unit and only the Jewel of fire remains. When all the petals have merged their forces elsewhere, the process of revelation is completed. The lower fires die out; the central fire is absorbed, and only the radiant point of electric fire persists. Then a curious phenomenon is to be seen at the final initiation. The "Jewel of fire" blazes forth as seven jewels within the one, or as the sevenfold electric spark, and in the intensity of the blaze thus created is reabsorbed into the Monad or the One. This process is paralleled at the final consummation of solar evolution when the seven Suns blaze forth before the Great Pralaya.

All these modes of expression are but pictures which serve to convey some small idea of the beauty, and the intricacy of the divine process as it is carried on in the microcosm and in the macrocosm. They all serve to limit and circumscribe the reality, but to the man who has the divine eye in process of opening, and to him who has the faculty of the higher intuition awakened, such pictures serve as a clue or key to the higher interpretation. They reveal to the student certain ideas as to the nature of fire.

(A Treatise on Cosmic Fire by Alice A. Bailey to be published shortly in two volumes of over 600 pages each, bound in rich blue cloth. Advance orders are now being taken at \$10 for the two volumes. Lucifer Publishing Company, 140 Cedar Street, New York.)

MISTAKEN NOTES ON THE "SECRET DOCTRINE"

(From *Lucifer*, June, 1890.)

Ever since the publication of the *Secret Doctrine* students of Theosophy (outside the inner ring of Occult Sciences) have complained that the teachings contained in the work do not satisfy them. One, mentioning the lengthy and rabid abuse of it by an old, though really insignificant, if brutal, enemy, takes me to task for leaving a door open to such criticism by taking too little into account modern science and modern thought (!); another complains that my explanations are not complete; thus, he says:

"For the last ten years, I have been a close reader of Theosophical literature. I have read and re-read the *Secret Doctrine* and collated passages and nothing is more disheartening than to find some of the best explanations on Occult points, just as they begin to grow a little lucid marred by a reference to some exoteric philosophy or religion, which breaks up the train of reasoning and leaves the explanation unfinished. . . . We can understand parts, but we cannot get a succinct idea, particularly of the teachings as to Parabrahm (the Absolute) the 1st and 2nd Logos, Spirit, Matter, Fohat, etc., etc."

This is the direct and natural result of the very mistaken notion that the work I have called the "Secret Doctrine" had ever been intended by me to dovetail with modern Science, or to explain "occult points". I was and still am more concerned with *facts* than with scientific hypotheses. My chief and only object was to bring into prominence that the basic and fundamental principles of every exoteric religion and philosophy, old or new, were from first to last but the echoes of the primeval "Wisdom Religion". I sought to show that the TREE OF KNOWLEDGE like Truth itself was ONE; and that, however differing in form and color, the foliage of the twigs, the trunk and its main branches were still those of the same old Tree, in the shadow of which had developed and grown the (now) esoteric religious philosophy of the races that preceded our present mankind on earth.

This object, I believe, I have carried out as far as it could be carried, in the first two volumes of the *Secret Doctrine*. It was not the occult of the esoteric teachings that I undertook to explain to the world at large, for then the qualification of "Secret" would have become like the secret of "Polichinelle" shouted in the manner of a stage a parte; but simply to give that which could be given out, and to parallel it with the beliefs and dogma of the past and present nations, thus showing the original source of the latter and how disfigured they have become. If my work is, at this day of materialistic assumptions and universal iconoclasm, too premature for the masses of the profane—so much worse for the masses. But it was not too premature for the earnest student of theosophy—except those, perhaps, who had hoped that a treatise on such intricate correspondences as exist between the religions and philosophies of the almost forgotten Past and those of the modern day, could be as simple as a shilling "shocker" from a railway stall. Even one system of philosophy at a time, whether that of Kant or of Herbert Spencer, of Spinoza or of Hartmann, requires more than a study of several years. Does it not, therefore, stand to reason that a work which compares sev-

eral dozens of philosophies, and over a half-a-dozen of world-religions, a work which has to unveil the roots with the greatest of precautions, as it can only hint at the secret blossoms here and there, cannot be comprehended at a first reading, nor even after several, unless the reader elaborates for himself a system for it? That this can be done and is done is shown by the "Two Students of the E.S." They are now synthesizing the "Secret Doctrine", and they do it in the most lucid and comprehensive way, in this magazine. No more than anyone else have they understood that work immediately after reading it. But they went to work in dead earnest. They indexed it for themselves, classifying the contents in two portions—the exoteric and the esoteric; and having achieved this preliminary labor, they now present the former portion to the readers at large, while storing the latter for their own practical instruction and benefit. Why should not every earnest theosophist do the same?

There are several ways of acquiring knowledge: (a) by accepting blindly the dicta of the church or modern science; (b) by rejecting both and starting to find the truth for oneself. The first method is easy and leads to social respectability and the praise of men; the other is difficult and requires more than ordinary devotion to truth, a disregard for the direct personal benefits and an unwavering perseverance. Thus it was in the days of old and so it is now, except, that such devotion to truth has been more rare in our own day than it was of yore. Indeed, the modern eastern student's unwillingness to think for himself is now as great as western exactions and criticism of other people's thoughts.

He demands and expects that his "Path" shall be engineered with all the selfish craft of modern comfort, macadamized, laid out with swift railways and telegraphs, and even telescopes, through which he may, while sitting at his ease survey the works of other people; and while criticising them, look out for the easiest, in order to play at the Occultist and Amateur Student of Theosophy. The real "Path" to esoteric knowledge is very different. Its entrance is overgrown with brambles of neglect, the travesties of truth during long ages block the way, it is obscured by the proud contempt of self-sufficiency and with every verity distorted out of all focus. To push over the threshold alone, demands an incessant, often requited labor of years, and once on the other side of the entrance, the weary pilgrim has to toil on on foot, for the narrow way leads to forbidden mountain heights, unmeasured and unknown, save to those who have reached the cloud-capped summit before. This must he mount, step by step, having to conquer every inch of the ground before him by his own exertions; moving onward, guided by strange land marks the nature of which he can ascertain only by deciphering the weather-beaten, half-defaced inscriptions as he treads along, for woe to him if, instead of studying them, he sits by coolly pronouncing them "indecipherable". The "Doctrine of the Eye" is maya; that of the "Heart" alone can make of him an elect.

Is it to be wondered that so few reach the goal, that so many are called, but so few are chosen? Is not the reason for this explained in three lines on page 27 of the "Voice of the Silence"? These say that while "The first repeated in pride 'Behold I KNOW', the last, they who in humbleness have garnered, now confess, 'thus have I heard'"; and hence, become the only "chosen".

H. P. BLAVATSKY.

THE INWARD RULER

He who dwelling in the sky is other than the sky; Whom the sky knows not; Whose body the sky is; Who from within controls the sky: He is thy Soul, the Ruler within, the Immortal.

He who dwelling in the air is other than the air; Whom the air knows not; Whose body the air is; Who from within controls the air: He is thy Soul, the Ruler within, the Immortal.

He who dwelling in the sun is other than the sun; Whom the sun knows not; Whose body the sun is; Who from within controls the sun: He is thy Soul, the Ruler within, the Immortal.

He who dwelling in the moon and stars is other than the moon and stars; Whom the moon and stars know not; Whose body the moon and stars are; Who from within controls the moon and stars: He is thy Soul, the Ruler within, the Immortal.

He who dwelling in the earth is other than the earth; Whom the earth knows not; Whose body the earth is; Whom from within controls the earth: He is thy Soul, the Ruler within, the Immortal.

He who dwelling in all creatures is other than all creatures; Whom no creatures know; Whose body is all creatures; Who from within controls all creatures: He is thy Soul, the Ruler within, the Immortal.

He who dwelling in the eye is other than the eye; Whom the eye knows not; Whose body the eye is; Who from within controls the eye: He is thy Soul, the Ruler within, the Immortal.

He who dwelling in the mind is other than the mind; Whose body the mind is; Whom the mind knows not; Whose body the mind is; Who from within controls the mind: He is thy Soul, the ruler within, the Immortal.

He who dwelling in the Soul is other than the soul; Whom the soul knows not; Whose body the soul is; Who from within controls the soul: He is thy Soul, the Ruler within, the Immortal.

The Seer unseen is He, the Hearer unheard, the Thinker unthought, the Knower unknown. There is no other seer, there is no other hearer, there is no other thinker, there is no other knower. The same is thy Soul, the Ruler within, the Immortal.

All other *wisdom* than this is profitless.

From The Religious Mysticism of the Upanishads.
Brihadaranyaka Upanishad II. vii.

GOD

Some teachers there are who say that natural causes *govern all things*, and others tell of Time *as the ground of all*. They are deluded, for in truth it is the mighty power of God manifest in the world by which the wheel of Being is made to turn.

He by whom the universe is eternally overspread, He in whom all ending has an end, He who is the All-knowing Consciousness, Possessor of *exalted* attributes—at His command *creation's* work rolls on, which we can only apprehend as earth, light, waters, wind and sky.

Having first worshipped that adorable God who dwells in man's own mind, mingling with earthly existence, and possessing as His own all forms of life, we behold Him as the Beginning, the efficient cause of all combination of elements, the Indivisible, above distinctions of time.

When we have learnt to know Him as the bringer of virtue and driver away of sin, as the Lord of happiness dwelling within the soul, the Deathless One, the dwelling place of all, *we see Him as being above*, and other than, the Worldtree, Time and the *various forms of Being*—as the *source* from which this *vast* expanse of whirling *worlds proceeds*.

Him let us know as highest overlord of lords and highest Deity above all gods, Master of masters, the Supreme on High. Him let us know as God, the Lord of the world, the Adorable.

He has no body nor organs; none is found greater than He or like unto Him. His energies, supreme and manifold, are told in Sacred Writ, yea, those activities of knowledge and of power which are His nature.

He has no master, no ruler in the world, neither are there means by which He may be proved. He is the source of all causality; He is the lord of the organs of action. And of Him there is neither father nor lord.

As a spider spins its web with threads from its own body, so has the One God *brought forth* the world-substance from out His own Being and covered Himself therewith.

That we enter into Him, may He grant it us!

The One God hidden in all creatures, the All-pervading, the Inner Soul of all and Governor of their actions; the Abode of all creation, the Witness, the Perceiver, the Absolute, free from *all attributes of Earth*:

The One Controller of many things which have, *apart from Him*, no power to act—Him, the multiplier of the one seed of life—to those wise men who behold Him dwelling within themselves belongs eternal happiness; not to others.

His is the eternity of transient things, He is the sentience of all that feels. He is the One who ordains for many the objects of their desire. That Being, as cause of all, must be discovered by science and by training of the mind. *But* it is through knowing Him as GOD that a man is freed from all his fetters.

The sun shines not there, neither the moon and stars; yon lightning-flashes gleam not; much less earthly fire. As He shines all the world shines after Him; with His light all the universe is bright.

One wild swan alone in the midst of the world—unset fire sunk *in the heart of the waters—He!* By knowing Him a man passes beyond the sphere of death; there is no other way to go.

The All-doer is He, He the All-knower, the Self-born—He in whom all ending has an end, who is the All-knowing Consciousness, Possessor of *exalted* attributes. Master is He of Nature and Master is He of the Soul. He it is who, as Lord, determines their properties. Of the building of the world, of its preservation and of its dissolution He is the cause.

He, being such a One, abides the deathless Lord, He, the conscious, omnipresent guardian of our world; Who rules this world for ever—there is no other principle for the ruling of it.

He who first creates the world-soul, yea, He who sends forth His Word thereto—longing to be free I take refuge in that God who is the light of spiritual knowledge.

In Him who is the supreme bridge to immortality, in Him who is without parts, without actions, without sin, and spotless like a fire when every scrap of fuel is aglow.

Not until men shall fold themselves in the sky as in a skin will there be an end of misery so long as we know not God.

From the Religious Mysticism of the Upanishads.
Sh'vestash-vatara Upanishad VI. 1-20.

SCIENCE, RELIGION AND PHILOSOPHY

In the long last these three lines merge and become one. In the laboratory one day, looking through the microscope, I saw the single cell amoeba flow into movement, separate itself into two divisions and become two beings—all of creation shadowed there in miniature! To seeing eyes science is full of religious and philosophic symbolism.

a. History. In the golden days of Greece we find three different types of historians. Herodotus, who only concerned himself with a chronicle of objective events. Thucydides who endeavored to penetrate behind objective happenings to the motives which caused events. He might be called a philosophic historian. Tacitus, greatest of all, who added to the philosophic narrative a religious or moral note.

b. Religion. In the Universal Encyclopedia we find this significant sentence—"Comparative *Religion* is one of the two principal departments of the *Science* of religion, and the indispensable basis of the other—viz—*philosophy* of religion." Here we have, from so conservative a source as an Encyclopedia, the blending of the three main lines of thought. Truth, insofar as our finite minds are able to conceive Truth, is found always to be unitive.

c. Science. Derivation of scire—to know. One might say science is knowledge arranged in an orderly manner. Or, Science is an ordered exposition of the known laws of nature. Hence it signifies a knowledge of a truth in relation to other truths. The greatest scientists find, sooner or later, that their particular subject illuminates for them the analogous subjects of philosophy and religion. Thus we find Ouspensky, a professor of mathematics writing a book on metaphysics. August Comte, a mathematician of earlier times, evolving an elaborate system of philosophy and religion which aimed to unite all three subjects. From a symbolic system of numbers can be evolved every known truth.

Science deals with the matter side—yes, but all matter is animated by life.

Religion concerns itself with life. Yes, but life is found in all matter, and the relation between life and matter is what makes science and religion practical bases from which to work.

Philosophy is the intellectual expression of the relationship existing between Science and Religion—yes, but if science and religion were not in reality one and the same—there would be no occasion to philosophize!

Elisabeth Aphrop Macki.

SERVICE

The basis of service is brotherhood, an inner realization of spiritual unity as a fact in nature and in supernature, and a consequent effort so to direct and shape one's every act in life as to contribute somewhat to the harmony of the whole and to raise the general excellence by transmuting into superior that which is inferior within the sphere of one's influence and environment, and very much including one's own personality.

Service to be effective must be intelligent. Intelligent service requires judgment and discrimination; an appraisal of the server and his resources in relation to the object, cause, or person to be served; a recognition of timeliness of effort, of economy in the use of both time and energy as well as of material means in rendering service.

The most potent factor, however, in rendering service effective is love, for love is radio-active and magnetic, and succeeds in penetrating into and rendering harmonious the most apparently "hopeless" conditions where no other quality or combination of qualities could penetrate and act.

It is both a great joy and a privilege to be so constituted that one serves from out of a deep realization of unity in the divine; but for those whose present constitution does not afford the inner touch of reality, and who, missing the emotional satisfaction, nevertheless serve out of an intellectual conviction that it is the right thing to do, it is comforting to remember that many are the roads that lead to the mountain top, but on the mountain top all roads converge. Much before the final goal, however, the unemotional server will begin to feel the richness of the "grace of God" in him, no matter what his line of development or RAY.

"Seek perfection in action" advises a wise Teacher, and it is, indeed, most wonderfully wise advice; for mistakes *will be made* by everyone, especially in the beginning, even if the motives are quite as pure as it is possible to have them at our present stage of spiritual unfoldment. The most numerous and common mistakes we see are those of means and methods unsuited to the end desired: advice given where silence is needed, money given where personal example is needed to inspire changes in the use of money, words used to emphasize consciousness of defects in physique or character where the introduction into a sphere and among people where the desirable is the standard would work miracles in awakening the hunger for growth in the true direction.

Man has such an infinite capacity for growth and expansion that he remains stunted if he does not give himself scope for growth. The only kind of activity which furnishes openings for expansion into as many states and directions as man has inherent capacity for is of the quality which we call SERVICE. Webster's Unabridged Dictionary very interestingly relates our word *serve* to the Zend-Avesta comparing it to the the Avestan *har* to protect and *haurva* protecting. Even if man's motive be a selfish hunger for growth, an intelligent selfishness will lead him to the path of service as the most direct route to his goal. Man is distinguished by two characteristics which are perhaps really one: the pursuit of happiness and the pursuit of knowledge. Says the "Voice of the Silence": "To reach Nirvana one must reach Self-knowledge and Self-knowledge is of loving deeds the child."

"Shed the light acquired . . ." says the same authority. It is remarkable how few of us realize that to hoard knowledge is as miserly as it is to hoard any other kind of wealth and power; or that to have much knowledge in such a state of unassimilation and lack of classification that it is neither accurately transmissible nor readily available when a needy brother makes a demand, is utter waste. To again quote from the book mentioned: "If thou wouldst have that stream of hard-earned knowledge, of wisdom heaven-born remain sweet running waters, thou shouldst not leave it to become a stagnant pond." "Running water purifies itself" is an old true saying. *GIVE and TAKE, KNOW and DO* are essential to keep man's advance and development in rhythmic harmony.

The most far-reachingly effective server is one who studies to understand causes so as to be able to wield them to produce desirable effects. The remedial field where the effects call out the sympathies and cry for relief is much more dramatic, but the preventive field is infinitely more rich in yielding results. Each field requires workers and it matters not which one works in so long as one strives to render the best service **IMPERSONALLY** without coveting reward or fearing failure and persevering "as one who doth forevermore endure."

REGINA KELLER.

THE DEVA KINGDOM

1. All things visible, from the tiniest spirillas in the atoms of a speck of dust to the grandest and most immense solar systems in space, have a perpetual spiral motion, perceptible and active throughout the manvantaras, imperceptible and latent throughout the pralayas. All things visible on any plane are generally known as **MATTER**; the One Divine Life, pulsating through all things visible, making them dance in spirals, and of which they are vehicles, is by some philosophic and scientific schools called **FORCE**, and in religious parlance it is named **SPIRIT**. Those two, Force or Spirit and Matter, the Life and its vehicle, are never actually separated, except mentally and for the sake of classification, just as Divinity, in whom we exist, never is really separated from any of those lives who are parts of it and within its circle of activity.

2. All things visible in all the Kingdoms of Nature are on the Form side of existence, built, preserved, broken up and rebuilt under the supervision and guidance of the Creative Powers, the Elohim of Hebrew Scriptures, who represent the Life side. The **LOGOI** superintend, build, preserve, break up and rebuild through the different orders of the Deva Kingdom, spoken of in different religions as Dhyan Chohans, Amesha Spenta, archangels and angels, daimons, genii, djins, and in folk lore as fairies, brownies, elves or elfins, trolls, dwarfs, nature spirits, elementals. The higher devas, the Dhyan Chohans, the Amesha Spenta, the archangels and angels, act as instructors and leaders of the nature spirits; the Forty-nine **LOGOI** instruct and superintend the higher devas, the Dhyan Chohans, the Amesha Spenta, the archangels and angels; the Seven **LOGOI** instruct and superintend the Forty-nine; the One **LOGOS** of the system is its Supreme Ruler, instructor and Overseer.

3. As every planet has one Ruler, Instructor and Overseer, so there

is one Supreme Ruler, a Solar LOGOS, for every solar system. Above this Solar LOGOS stands the Ruler of that galaxy of solar systems, to which His Kosmos belongs. And as the Alpha and Omega, the Beginning and End of all the solar systems together stands the SUPREME RULER OF ALL, the Inknown and Unknowable, named by Chinese philosophers, Tao by the Parsees Zeroana Akerne, by the Jewish Kabalists Ain Soph, by the Buddhists Adi Buddha, and by the Hindus Parabrahman.

4. The Gods, archangels and angels, Dhyan Chohans, Amesha Spenta and devas of the different religious systems are the leaders and instructors in the building, preserving, breaking up and rebuilding of forms in all the kingdoms of nature. Those who work out into the minutest details the plans of the LOGOS in the different kingdoms of nature are given different names to signify on what plane they work, in what kingdom, and in what part of it they have their activity. Those connected with the air have been called Sylphs; those working with fire, Salamanders; those who live in water and act in connection with that element, Undines; those connected with the soil and with metals, Gnomes.

5. In the Eddas the nature artists and laborers are divided into two groups: the Light Elves, working above ground in the daylight, and the Dark Elves, working underground in the mineral kingdom. In the Graeco-Roman classical literature we read of Dryads and Hamadryads of the trees, Oreads of the hills and mountains, Nymphs of the groves and woods, Naiads of the rivers and lakes and Nereids of the sea. In the Parsee scripture the divine creators are called Amesha Spenta or Amshaspands. They are: Vohu Manah (Good thought), Asha (Right), Spenta Armaiti (Piety, Harmony), Haurvatat (Salvation, Welfare), Ameretat (Wisdom, Immortality), Xsathra (Sovereignty, Dominion), and Sraosha (Obedience).

6. The Hebrew Kabalists mention ten Sephiroth (centres in the body of Adam Kadmon, the Achetypal Man) and ten groups of angels: KETHER, Crown, with Hajoth Haccodoth, "the intelligence of the Tetragram".

CHOCHMAH, Wisdom, with Auphanim, "wheels".

BINAH, Intelligence, with Arelim, "the strong ones".

CHESED, Love, Mercy, with Hashmalim, "the lucid ones".

GEBURAH, Strength with Seraphim, "the fiery spirits of zeal".

TIPHERETH, Beauty, with Malachim, "the kings".

NETZACH, Victory with Elohim, "the gods".

HOD, Splendor with Beni Elohim, "the sons of the gods".

YESOD, Foundation, with Cherubim, "the angels who fructify the earth".

MALCHUTH, the Kingdom with Ishim, "the virile".

7. In Christian sacred literature the Deva Kingdom is divided into two groups: The Archangels:

Michael Gabriel Raphael Uriel

And the Angels: Cherubim, Seraphim, Thrones, Dominions, Virtues, Powers and Principalities. The Angels are called "The strong heroes that execute the commands of God."

Jacob Bongren.

(From the Philosophy of Occultism)

HINTS FOR STUDENTS

In this number of THE BEACON appears two extracts from a charming little book entitled "The Religious Mysticism of the Upanishads" by R. Gordon Milburn published this year by the Theosophical Publishing House Ltd. of London. We have been delighted that the instant recognition of the value of this work is bringing it so happily to the attention of students throughout the world. We quote from the Canadian Theosophist of June, 1924:

"It is only one hundred pages in extent, but it is all pure gold, and the student will feel as he reads that at last he has been introduced to something intelligible and that commends itself to the mind as being what was to be expected from those ancient and impressive scriptures. One feels in reading this little book that all truth is set forth in it, and by this Path a man may attain the Eternal. As a manual of the heart doctrine it is a little book which one could keep by the bedside or take on a journey to recall the great truth of life, brief and yet endless."

The Beacon Committee will be glad to supply those of its readers who are not in a position to secure the book handily from the publishers. Price One Dollar.

The meaning of Veda is not commonly rightly understood. But this is a vast subject which underlies all others, touching as it does the seat of all authority and knowledge into which I have not the space to enter here. There are four main classes of Brahmanical Scripture, namely, Veda or Shruti, Smriti, Purana, and Agama. There are also four ages or Yuga, the latter being a fraction of a Kalpa or Day of Brahma of 4,320,000,000 years. This period is the life of an universe on the expiration of which all re-enters Brahma and thereafter issued from it. A Mahayuga is composed of the four ages called Satya, Treta, Dvapara, Kali, the first being the gold age of righteousness since when all has gradually declined physically, morally, and spiritually. For each of the ages a suitable Shastra is given, for Satya or Krita the Vedas, for Treta the Smritishastra, for Dvapara the Puranas, and for Kaliyuga the Agama or Tantra Shastra.

From Shakti and Shakta
by John Woodroffe

THE VEDAS

1. The Vedas are the first object of study. They are called Sruti.
2. The second is the essence of the Veda called Smriti, being the result of the meditation of the Rishis.
3. Puranas show in a narrative style the application of the above two in the conduct of life.
4. Ithihasas are the outlines of the elaborate matter contained in the above three.

Does the orange sub-ray of the Solar Logos appear to man as white when functioning on the mental plane if the color of the mental plane is orange?

Ans. The orange sub-ray of the Orange Ray could not appear white to anyone who is able to distinguish the different color radiations. White always stands for non-differentiated action. The orange sub-ray of the Orange Ray shows more intensely the orange vibration than any other of the sub-rays.

Is not absolute blackness and any derivative of blackness an illusion? Do mixtures of black such as gray and brown give this appearance owing to a peculiar lacking of positive vibrations?

Ans. There is no "absolute blackness" unless it be in Cosmic Pralaya. What we call black is only the absence of vibration. All activity is radiation, is light, which appears to vision on any plane as color—the undivided white where there is yet no division of activity at all, but divided up between the Seven Hierarchies and showing Their colors, if the work is divided. There is no black as we see it on any plane but the physical (on the etheric plane we see the mixtures gray and brown but not higher up. On the other planes there are patches without color, i. e., without visible vibration—which might be called "black" but are not like the physical black pigment at all).

Does the picturing of a color in one's mind or imagination set up the vibration of that color? If so, in what plane are the vibrations set up?

Ans. The picturing of a color in one's *mind* or imagination does not set up the vibration of that color, but connects us with the color vibration which we picture. Our concentration on a color starts on the mental plane as soon as we *think* of the color making the connection.

J. B.

Note: In the May BEACON page 36 the last above question was answered differently. The present answer is more from the viewpoint of the creation of the vibration while the former answer was more from the viewpoint of the effect upon the one who visualizes but in either case as previously stated, the vibration of a color brings into effectiveness the energy of that particular stream of force of which the color is the veil.

(Ed.)

All that you have learned, you must know now for though knowledge may lie partially forgotten in memory there is no real forgetting and that which has been built into the structure must remain forever. Therefore, you cannot be less in knowledge or capacity for knowledge in this incarnation—in this minute—than in the last. It is now your task not only to go on learning, but to bring forth that knowledge which, already garnered, is lying dormant within you.

V. I. C.

Relation of the Ego to the Personality, and of Both to the Monad.

The Monad is pure spirit, a breath of the Absolute. It is the first aspect. The Monad originates on the second plane where it has the three-fold form of Will, Wisdom, Activity. The Monad is that immortal part of man which reincarnates in the lower kingdoms and gradually progresses through them to man and then to the final goal, Nirvana.

As the Monad is the first aspect, so the Ego is the second. The Ego is the higher self or individuality and expresses itself on the fifth or mental plane.

The Personality is the third aspect. It is the lower self or physical plane man. It is the expression of an individual in any particular life or incarnation. This aspect is three-fold. It includes the mental body, the emotional body, and the physical body. In the personality we find the dawn of self-consciousness which represents a stage of evolution higher than that in animal life. But this self-consciousness does not see beyond the self, it is self-centered, selfish. The majority of human beings is in this stage of evolution.

The higher self, or Ego, having a larger vision and understanding than the personality, comprehends that the center of life is in the group rather than in the unit. It is distinguished by compassion and unselfishness. The life of the Ego is a life of service rather than a life of self. The Ego tries to force the Personality to a recognition of this fact so that he may merge himself with the particular egoic group with which he is linked.

The Monad is the incarnating principle which is eternal. It is shot down from the monadic plane to the lowest grade of the physical plane matter. From this plane it creeps slowly upward into lowest form of vegetable life, then into animal life, thence into human life. From there it evolves back to the plane from which it came. The Monad is the divine spark encased in sheaths. It is the eternal divine in every life from the lowest to the highest. The Personality is the Monad still encased in many sheaths. The Ego is the Monad from which some sheaths have fallen away. But there are still many planes to pass through from the Ego back to the Absolute from which the Monad proceeded.

N. M. S.

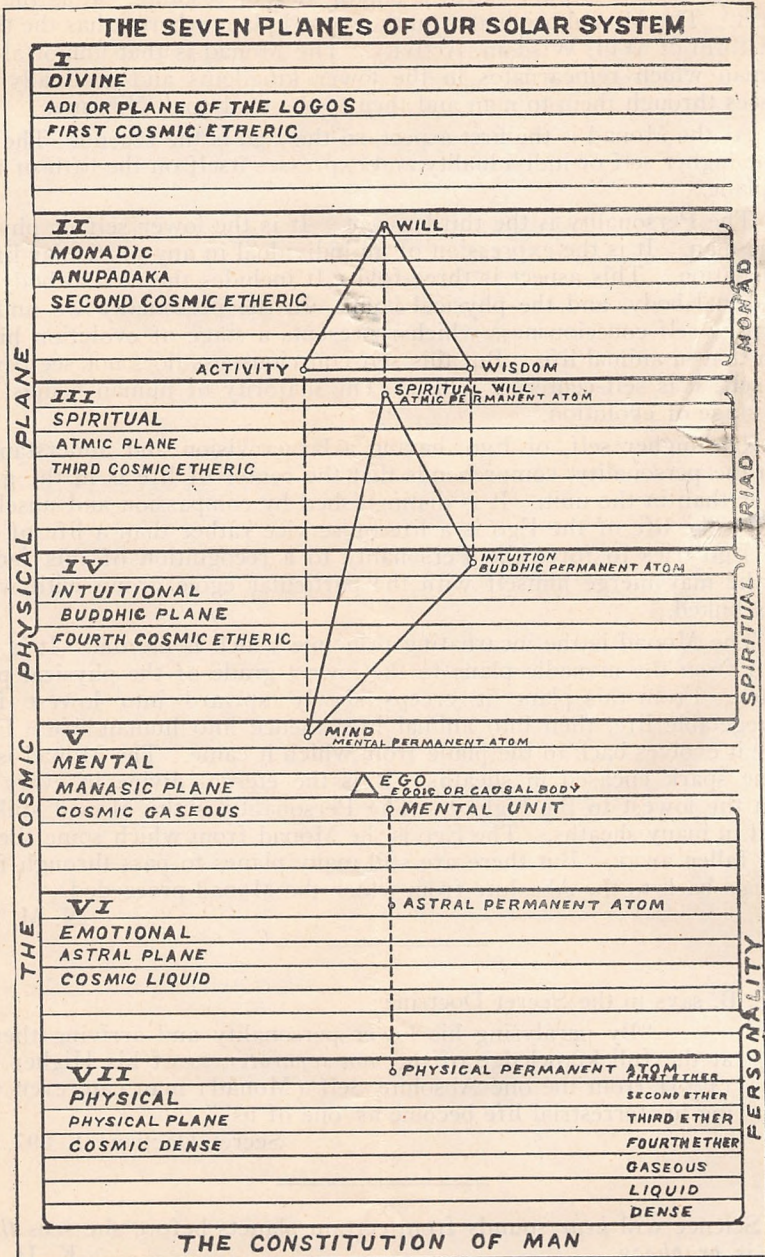
H. P. B. says in the Secret Doctrine:

“By paralysing his lower personality and arriving thereby at the full knowledge of the *non-separateness* of his Higher Self (Ego) from the one Absolute Self (Monad) man can, even during his terrestrial life become as ‘one of us’.”

Secret Doctrine I. 297.

Science will *hear* sounds from certain planets before she sees *them*.
This is *prophecy*. K. H.

From the Mahatma Letters to A. P. Sinnett



THE MONAD, THE EGO AND THE PERSONALITY.

See chart The Seven Planes of Our Solar System.

H. P. B. says in the Secret Doctrine, Vol. I, page 79-80, that

“Life we look upon as the one Form of Existence, manifesting in what is called Matter, or what, incorrectly separating them, we name Spirit, Soul and Matter in man. Matter is the vehicle for the manifestation of Soul on this plane of existence, and Soul is the vehicle on a higher plane for the manifestation of Spirit, and these three are a Trinity synthesised by Life which pervades them all.”

Mrs. Besant says in the “Pedigree of Man” that

“Man is that being in whom highest Spirit and lowest matter are linked together by Intelligence.”

In these two definitions we have summed up in words that which this chart seeks to convey visually.

The evolving human unit may be regarded as a compound of three triads.

1. The triad of the Monad in its three aspects.
2. The triad of the Ego as it reflects the Spiritual Triad.
3. The Triad of the Personality as it becomes a shadow of the Ego.

These three Triads are linked together by the Sutratma or Thread, and form the reflection in the Microcosm (Man) of that manifestation which the Kabbalist calls the Nine Sephiroth in the Macrocosm (the Solar Logos). It might be here borne in mind that nine has been called the number of initiation, and that these initiations are but expansions of consciousness which release the energy of the different aspects of the Monad so that it is *consciously* used.

The Monad, the Ego and the Personality are to the Microcosm (man) what the three Persons of the Trinity, or the three Aspects are to the Macrocosm (the Solar Logos). The following table of synonyms should be studied, and memorised:

<i>Aspect</i>	<i>Person</i>	<i>Name</i>	<i>Energy</i>	<i>Quality</i>	<i>Self</i>
1st	.....Father.....	Monad	.....Spirit	.....Will	.....Divine Self
2nd	.....Son.....	Ego	.....Soul	.....Love	.....Higher Self
3rd	.....Mother.....	Person-	.....Body	.....Active	.....Lower Self
		ality		Intelligence	

These constitute

The Self or Spirit....The Not-self or Material Form and the relation between the two or Intelligence.

The Soul or consciousness aspect uses the body or lower self as its medium of expression, and when the co-operation between these two is completed through the process of evolution then the aspect of Spirit begins to make its presence felt through the medium of the Soul. *The Soul holds the same relation to the Monad that the Body does to the Soul.* The Body is temporal and ephemeral. The Soul is eternal, or relatively permanent. It lasts for a great cycle. The Monad alone is truly immortal and persists when time and space are not.

The Soul or Ego is in the position of a mediator; it is that middle principle which links together Spirit and Matter. This fact is the basis

The conditions are stated here to be as follows:

1. The aspirant has to leave his world and enter that of the Master. To do this he will require,
 - a. Clear vision, through the use of the discriminative faculty.
 - b. Self-sacrifice, or the ability to turn his back upon all that beckons and that appeals to him in the lower threefold man.
 - c. Decision, or the power to take definite and adequate action. It is here that many aspirants fail. They realise that the door stands open into the Master's world, and they understand the requirements, but they fail to take specific and persistent action.
2. The aspirant must have "reached the point in the path of occultism from which return is impossible". What do these words mean? They mean practically that the aspirant has already (through his own self-induced efforts and alone) made such progress in the
 - a. Severing of the bonds which hold him to the lower three worlds that the pull or the attraction of the Higher Self is stronger than that of the lower nature.
 - b. Bringing in the control of the Inner God with such force that the lunar lords (who compose the lower bodies or sheaths) are dominated, and there is no longer fear of their assuming entire control again. Fluctuation may persist but it will be only temporary.

This marks a very definite stage upon the Path, and until it is reached freedom of intercourse between the aspirant and the Master is not possible. This stage is in many respects a peculiarly hard one to achieve. During this period of struggle, through continuous persevering effort the aspirant acquires

- a. The *momentum* which will eventually force him out of his world into that of the Masters,
 - b. The *endurance* which will enable him to hold steady in the face of the trials incident to the Path of Discipleship,
 - c. The *experience* which will make him of use in the work,
 - d. The *qualifications* which justify the Master in admitting him into His ashram.
3. The aspirant must be eager for knowledge. This entails a willingness to pay the price required for its gaining, and that price is heavy. The knowledge to be gained must be practical, not theoretical, as is the case with nine out of every ten would-be occultists. Head knowledge, a good memory, and the acquirement of textbook statements are not sufficient. Practical experience and a practical working knowledge of the laws, formulas, and means are essential, and before a man can be admitted into the Hall of Wisdom and there learn the cosmic and universal processes, he MUST have acquired a practical knowledge of the analogous processes as they demonstrate in his own microcosmic system. This takes time, endurance, and the capacity to trace effect to cause, as well as the systematic application of all knowledge gained to the life of every day, and to the service of the group.
4. The aspirant must desire the beneficent powers which knowledge confers. The word "beneficent" holds the key to the phrase. The powers