

may be desired, provided that they are to be used only in the uplift of humanity and in the working out of the great plans of evolution upon our planet. The aspirant is apt to forget that these powers put into his control certain forces of a cosmic, systemic and planetary nature—beginning with the latter. To utilise them correctly, these powers must be understood, justly correlated, and then employed. This entails something which is often overlooked. Every power has some relation to certain centres in the etheric body of man, located in the etheric counterpart of the spinal column. Through these centres, the forces must be passed, and from them will emanate (under the direction of the Ego or Inner Ruler) the beneficent energy which the server of the race is seeking to employ. To this statement willing assent is probably given by the student, but perhaps he fails to realise just what the process entails.

Let us briefly tabulate the requirements which the aspirant must have fulfilled before he can safely wield these powers:

1. Acquirement of a knowledge of the forces and centres, and of the results achieved when the two are brought into relationship. Power is produced of a specific kind and for a specific purpose. The disciple must understand both.
2. Control of the lower man by the inner God so that the forces brought into play may be wisely, scientifically and beneficently used.
3. The transmutation of all the forces and energies of the centres below the diaphragm. When this is not done, the aspirant literally "plays with fire", and is a menace to himself and to others. The reason so many students and workers go to pieces along sex lines, or become neurotics, cranks and freaks, or emotionally unbalanced is due to their failure to effect this transmutation *prior* to the utilisation of the forces. This transmutation is brought about through
 - a. A rigid discipline of the life.
 - b. A purification of the physical body through right diet and habits of life.
 - c. The control of the emotional nature.
 - d. An act of the will.

All this must be worked at by the aspirant before he can enter into the Master's world and so acquire certain specialised knowledge which He can impart to him. How many earnest occult and theosophical students and how many would-be chelas know even the rudiments of the above in practical experience!

5. The aspirant must impose no conditions. How often one hears it said by earnest seekers that they are willing to do anything if only they might become pledged disciples, and yet when they are taken at their words and the testing and purificatory process is begun, they say "Not so, Oh, Lord." They are not ready to have the foundations of their world rock beneath their feet, nor are they ready to see the ruin of all they hold most dear rise around them; they hold back certain aspects of their life from the fire; they have certain reservations. They are willing to give all except certain specialised and cherished treasures.

They are not willing to make themselves of no reputation, as did the Christ, to be disliked, unpopular or hated; they are willing to suffer a little but not a great deal. Perhaps they have planned out for themselves a particular method of service, and seek to serve humanity in the way that seems best to them, and for which they seem best qualified. The aspirant can impose no such conditions, but must stand ready to do what has to be done. This is seldom along the line in which he thought he best could serve. The attitude of the aspirant must simply be willingness to be used as best he can, and his great aim must be to render himself a fit instrument for service, laying down no qualifying conditions.

All parts of the aspirant's nature are therefore dealt with in this passage and if our students would study the conditions of acceptance with greater care they would not so frequently express discouragement and surprise because the Masters do not permit them to have conscious contact. They would see that in themselves is to be found the reason and the hindrance.

Looking at the matter from another angle, the realization of these requirements would put a stop to a lot of idle talk among students. They make public claim that they are initiates and disciples of a specific standing. When the general public understands better what is involved in discipleship it will rightly interpret these claims. The term disciple is a generic one, and all are disciples, from the humblest aspirant upon the probationary path up to those advanced beings, the Buddhas of Activity, who are the chelas or pupils of the Lord of the World. The higher the grade of discipleship the less likely is a claim to be made. Initiates may be known to those of their own degree, and to their disciples and probationers; to the general public they will not be so known, nor will they make such a claim. By their work alone will they be judged, nor will they either corroborate nor deny any claim made for them by a curious world. The true initiate is too busy about his work to be interested in claims. To his Master alone he stands or falls.

They key to the above thoughts lies in the realisation that to enter the Masters' world, a man has to function in that world himself. That means that the world of the Ego is his world. It is for this reason that all true occult teachers lay the emphasis upon the making of egoic contact and for the necessity of conscious contact with the Higher Self, regarding the Higher Self as the first Master. H. P. B. says in a footnote in the "Voice of the Silence": "The 'Great Master' is the term used by chelas to indicate the Higher Self."

When the Ego or Higher Self is known and contacted a great step forward is made, but much time must elapse before *the habit* of dwelling in the egoic consciousness is developed. This habit is fostered and nurtured by regular meditation, and when it is established then a man's Master may be contacted and known but not till then.

In closing it might be of profit if an attempt were made to answer some of the questions referred to above.

I. *Why do the Masters keep Themselves so secluded?*

Because if They proclaimed Themselves as such to the general public and were easily contacted They would have no time to do Their work.

The claims of a passionately curious public would prove too much for Them. When occupied with Earth service and in the three worlds, time limitations affect the adepts, though not to the same extent as the average man is affected.

Because the desire for phenomena is so great in average man that he would demand a constant display of it and when his desire failed of accomplishment his hatred, envy, and anger would prove inimical to the Master's work.

Because if it were easy to contact Them, no aspirant would make the needed effort which would liberate him from the three worlds.

Because the power the Masters carry is so strong that it would shatter the average man, who might contact Them, and have a dangerous effect upon the physical body, the centres and the etheric vehicle.

Because the work They do is largely on the mental plane, and with the mental bodies of men, and must therefore be done through power generated in meditation. This necessitates quiet and a withdrawal as far as may be from the ordinary affairs of men. Some adepts however live in crowded towns and Their work differs from that of Those Who withdraw to the silent places of the earth.

Because contact with a Master involves responsibility, and the average man is not yet ready to shoulder that responsibility. In this he is not to blame; his responsibilities lie elsewhere at this time.

Because the bodies in which the Masters function are purer and more refined than those of the majority of men and are not therefore unnecessarily subjected to the pressure of the thoughtforms of the curious and the inquisitive, nor to the evil emanations of the crowded places. It is a conservation of energy not to do so. When an adept moves among men he has to expend much energy in protecting his bodies and in shutting out undesirable vibrations, so that his work on the mental plane for the sons of men may proceed unhindered.

II. *Why do years of effort apparently pass unrewarded and the aspirant fail to make a contact?*

For several reasons, any or all of which may be true in specific cases.

Because the aspirant's bodies are not pure enough to receive a Master's force and to carry it without detriment to himself.

Because the aspirant has karmic relationships yet to work off before he can be admitted into the close relation of chela to a Master. A pledged disciple is in the Master's consciousness; he cannot therefore be admitted into that consciousness as long as certain links remain unbroken because of the violent and undesirable vibrations they induce.

Because his karma as yet forbids it. He has to work through certain conditions before he can be free for the work. A Master is only interested in a prospective chela just in so far as he can be useful to his race and can help intelligently in the work.

Because he is too old. If a man only begins to work for chelaship for the first time towards the end of a long life it is improbable that he will make a contact in his old age. He is more likely to be occupied in the work of preparation so that in a succeeding life or lives he may come into incarnation and be accepted early as a chela.

Because the motive is a selfish one. Contact is desired from curiosity, or a longing to be known as a chela. Unmixed motives are very rare and so—comparatively speaking—are disciples. They are not however as rare as some think, nor confined to certain specialised bodies, as others seem to infer. They are found scattered everywhere, working silently in many different parts of the field and in many diverse spheres, unproclaimed and unannounced.

III. *Why are disciples not permitted to tell more about Them.*

Because the average disciple is himself but in training and only beginning to master the rudiments of occultism; he is liable therefore to misquote, misinterpret, and misrepresent. Reference here is not to initiates. The rite of initiation itself produces a condition which makes it impossible for the true initiate to reveal that which should be hidden. The disciple is therefore told to safeguard himself by silence except among his peers or where a special circumstance may indicate the safety of certain remarks.

Because the thought forms of devotion and of curiosity or of hatred which selfish men would send to the Master might prove a great hindrance to His work. These thoughtforms would settle around Him like a cloud or a fog, and He would have to expend energy to destroy them prior to continuing His work. Devotion to the Master is best demonstrated in obedience to the highest instincts of the soul, and in unselfish service. It is not demonstrated in sitting in adoration of the Master as certain zealous aspirants do.

IV. *What is the nature of the world in which They dwell?*

It is the world of the Higher Ego, and of the Christ principle; it is the world where the consciousness is group consciousness, and where only group concerns are considered; it is the world where the things of our little life are seen in their true perspective, and their true value, and where all things are viewed in their just proportions. The cultivation of a proper sense of values is one of the best ways there, and the development of a capacity to see things as they are. These two faculties are after all the consummation of the ability to discriminate and to live dispassionately. In the practical effort to develop these qualities and in their demonstration through the life of everyday the true aspirant will find his way to Them.

Alice A. Bailey.

The Mahatma Letters to A. P. Sinnett are the complete transcription of all the letters preserved in the hands of his widow which were received by him from the Mahatmas (Masters) known to the world as the Master Koot Hoomi Lal Singh, usually spoken of as the Master K. H., and from the Master Morya, or the Master M. There are 139 of these letters and an appendix. The book can be secured in England through the Theosophical Publishing House, London, in Canada through Mr. George McMurtrie, 65 Hogarth Ave., Toronto, and in the United States through the Lucifer Publishing Co., 140 Cedar St., New York. Price in the U. S., \$7.50.

BE STILL AND KNOW I AM GOD

"Yes, I AM that innermost part of you that sits within, and calmly waits and watches, knowing neither time nor space; for I AM the Eternal and fill all space.

"I watch and wait for you to be done with your petty human follies and weaknesses, with your vain longings, ambitions and regrets, knowing that will all come in time; and then you will turn to Me, weary, discouraged, empty and humble, and ask Me to take the lead, not realising that I have been leading you all the time.

"Yes, I sit here within, quietly waiting for this; yet while waiting it was really I Who directed all your ways, Who inspired all your thoughts and acts, impersonally utilising and manipulating each so as eventually to bring you and My other mortal expressions to a final conscious recognition of Me.

"Yes, I have been within always, deep within your heart. I have been with you through all,—through your joys and heartaches, your successes and mistakes, through your evil-doing, your shame, your crimes against your brother and against God, as you thought.

"Yes, It was I Who caused you to do all things, and if you can see it, *it is I Who do all things that you do*, and all things that your brother does; for that in you and in him which IS, is I, My Self.

"I AM that which animates your body, which causes your mind to think, your heart to beat; I AM that which attracts to you pain or pleasure, be it of the flesh, the intellect, or the emotions.

"I AM the Innermost, the Spirit, the animating Cause of your being, of all life, of all living things, both visible and invisible; and there is nothing dead, for I, the Impersonal ONE, AM all that there is. I AM Infinite and wholly unconfined; the Universe is My Body, all Intelligence there is emanates from My Mind, all the Love there is flows from My Heart, all the Power there is, is but My Will in action.

"The threefold Force, manifesting as all Wisdom, all Love, all Power, or if you will, as Light, Heat and Energy; that which holds together all forms and is back of and in all expressions and phases of life, be those phases creative, cohesive or destructive, is but the manifestation of My Self in the act or state of Being.

"Nothing can Be without manifesting and expressing some phase of Me, Who AM not only the Builder of all forms, but the Dweller in each. In the heart of each I dwell; in the heart of the human, in the heart of the animal, in the heart of the flower, in the heart of the stone. In the heart of each I live and move and have My Being, and from out of the heart of each I send forth that phase of Me I desire to express, and which manifests in the outer world as a stone, a flower, an animal, a man.

"When you can once realise this and can know that the I AM consciousness within you is one with the consciousness of all animate and inanimate matter, and that Its will is one with your will, which is My Will, and that all your desires are My desires, then will you begin to know and feel Me within, and will acknowledge the Power and Glory of My Idea, which is eternally expressing Itself Impersonally through you.

"But it is first wholly necessary that you learn HOW *to think*, how to know Your thoughts, those directed by Me, from the thoughts of others; how to trace thoughts back to their source and to banish undesirable ones at will from your consciousness; and finally how to control and utilize your desires so that they will always serve *You*, instead of your being a slave to them.

"And in time will the Great Awakening come—that all Words are but Symbols of One Idea—and all Ideas of whatsoever nature are but phases of One Idea of My Self in Expression, and that all Desire to express in Words that Idea, without the consciousness of My Will being the One and Only source of Inspiration, is futile. And likewise, all desire to express in living acts that Idea, without losing all consciousness of your human personality—of your personal part in the acts, and centering your self wholly in Me, is vain and fruitless, and will end only in failure, disappointment and humiliation.

"The endless flow of the Seasons,—the Spring, with its busy sowing; the Summer, with its warm, restful ripening; the Autumn, with its bounteous harvesting; the Winter, with its cool, peaceful plenty, year after year, life after life, century after century, age after age—are only the outbreathing and inbreathing of My Idea as I inspire It forth through the Earth and through You, My Attribute, and through all My other Attributes, during the process of unfolding in outer manifest state the perfection of My Nature.

"Just as an artist sees in his mind the perfect picture he wants to paint, but his hand cannot quite portray with the crude mediums of brush and color the true quality and effect he sees, so do You see Me within Your Self and know We are One, but always are prevented by the imperfection of the earthly material of your human personality, with its animal body, its mortal mind and selfish intellect, from perfectly expressing Me.

"Yet I created your body, mind and intellect, in order to express My Self through you. The body I made in the imagine of My Perfection; the mind I gave to inform you of Me and My works; the intellect I gave to interpret My Idea as I inspired it to the mind. But you have been so distracted by the human phases of this body, mind and intellect, and their outer uses, that you have forgotten Me, the One and Only Reality within, Whose Divine nature I AM ever seeking to express to and through you.

"That which herein appeals to you as Truth is consequently but a confirmation of that which My Idea has heretofore been struggling to express from within.

"But I here tell you plainly that My Impersonal Love has naught to do with personal lives and personal loves. All such are but the outer mediums I use through which to pour from out the heart of Humanity into the world My Real Love, where it is ever expressing its all-embracing, vitalising, creative and up-lifting Power.

"My Love considers not individuals or personalities; they are but pawns on the chess-board of life which I move as I deem best to accomplish My purpose; the full and complete expression in Humanity of My Divine Idea.

"All individual human personalities with their bodies are but the cells of My Body of Humanity. Just as the I AM of you is now building your body so that through it You can perfectly express My Idea of you, or your Real Self, so am I gradually building Humanity so that through It I can perfectly express My Idea of My Self.

"As you give up your self wholly to Me that I can pour through you My Holy, Impersonal Love, having no other thought than the perfect expression of that Love, which is My Real Life, then will I through you be enabled to quicken and awaken those about you gradually to a recognition of Me, The Christ within them, so that they too will likewise give up their selves wholly to Me. Until finally the organ, or that particular part of My Body of Humanity you and they form, attains perfect health and harmony, and adds its quota to the bringing about and maintaining of perfect health in My entire Body.

"If you can but know Me, dwelling in your heart, accompanying you to your office, to your shop, to your labor, whatever it be, and will permit Me to direct your business and all your ways; verily I say unto you, when you can do this, you will at once become conscious of a new Power within you, a Power that will flow forth from you as a gentle, kindly sympathy, a true brotherliness, a loving helpfulness to all with whom you come in contact, inspiring them to higher principles of business and of life, creating in them a longing to shed a similar influence within their own circle; a Power that will attract to you business, money, friends and abundance of all things you need; a Power that will connect you with the highest realms of thought, enabling you both to vision clearly and to manifest consciously all My Impersonal Powers and Attributes every moment of your life.

"You I will cause to be an uplifting and leavening influence in the community wherever I send you, drawing all men to Me to receive My blessing through you, who now are able so to subserve your personality to My Holy Impersonality that they forget you and see only Me, and feel the quickening of My Presence within their own hearts; so that they go forth with a new light in their eyes and the sense of a new purpose in their lives.

"In your homes particularly will I dwell. Through those nearest you will I teach you many wonderful things, which now you can understand, when before you passionately rebelled against their truth. Through husband, wife, child, brother, sister, parent; especially through the tyrant, the scold, the selfish, will I now be able to develop in you these great qualities,—patience, gentleness, forbearance, tongue-control, loving-kindness, true unselfishness, and an understanding heart; for I will cause you to see that I, deep down in their hearts, am compelling their personalities to give just what your personality calls forth through the weakness in it that still exist.

"Then will you see that all conditions in which I put you are the places I have chosen where you can best serve Me; that in all places, and in all conditions there is much, very much to do, the more objectionable they are to the personality the more need there be of My Living Presence."

Extracts from *The Impersonal Life*, published by the Sun Publishing Co., Akron, Ohio. (See Page 95)

THE THEOSOPHICAL SOCIETY IN ENGLAND

April, 1887

At the annual general meeting of the London Lodge of the Theosophical Society, held at the Society's room, 15, York-street, Covent Garden, on the 27th of January, Mr. A. P. Sinnett, on his re-election as President of the Lodge, delivered the following address:—

The Theosophical Society has passed through many stormy trials in the past year or two, and we need not shrink from acknowledging that they have crippled and retarded our efforts to do a little good in the world. We of this Society constitute, as far as I am aware, the first body of students concerned with the investigation of Nature's more deeply hidden mysteries, who have sought to disseminate, rather than to preserve for private use, the treasures of knowledge that occult study brings to light. For our pains we have encountered—though in the milder form that befits our gentler age—some currents of narrow-minded persecution, resembling in spirit, though not in violence, those directed with much more intolerable force against earlier pioneers of enlightenment. The Society, however, has been little affected by this kind of opposition. Its growth, I am quite read to admit, has been checked, but its solidity remains practically unimpaired. The reasons which account for this may usefully be passed in review, as we prepare this evening to enter on a new year of our corporate existence.

Of course, to begin with, no sensible person can have expected the undertaking in which this Society is engaged to prove a holiday task. *That undertaking is nothing less than the establishment of a nucleus of spiritual development, around which the Wisdom-Religion of the future may crystallise.* The curiosity and excitement which welcomed the first appearance of our ideas soon exhaled their insubstantial force. Misrepresentation and frivolous mockery supplanted them after a brief delay, but though impeding our usefulness, these weapons could only prove effective against the first faintly awakened sympathies of people who were but just beginning to take interest in our inquiries. To recede from an attitude of mind in which the general principles of Esoteric Philosophy are once fairly grasped is intellectually impossible. No man whose mind has been inundated with the spiritual revelation involved in an appreciation of that philosophy can forego his hold upon the Esoteric theory of the soul's evolution,—upon the sublime reply which it provides for the tangled enigmas of life.

This is the explanation of a condition of things at which, I believe, our assailants are surprised. These have only occupied themselves with minor incidents on the surface of the Theosophic movement, and have entertained no suspicion concerning the depth of the current. They cannot make out why Theosophists should remain true to their principles, when these are clearly calculated to provoke popular contempt, and are no longer associated with the thrilling entertainment to be derived from thaumaturgic phenomena. The truth is that a Theosophic comprehension of our own nature conducts us past that turning point in evolution which may be regarded as the attainment by man of his

spiritual majority,—as the soul's coming of age. Previous to that period a man in his relations with the supreme powers of Nature is still in his spiritual nonage, no matter how highly cultivated his intelligence, and how richly stored his mind may be. His aspirations may be creditable, his conduct admirable, and his periodic repose in the higher spheres of existence correspondingly enjoyable. Or his tastes may be entirely ignoble and his life degraded, and suffering may be provoked by the misdirected forces of ignorance. Still, moral responsibility in either case is relatively light for a human being who has not yet learned that *he himself and no external authority is the appointed arbiter of his own spiritual destiny*. It is only when the absolute truth of that view is borne in on his understanding with irresistible force by the self-sufficient assurances of that supreme science, which still for a while, till the world is better instructed, we must call occult, that a Theosophic student attains a position in Nature from which he can appreciate the stupendous possibilities attaching to the further progress of his own evolution. And with his rights over himself thus once realised, no man who has passed that turning point in his existence would be willing, even if he were able, to get back behind it again.

It is true that the enlightened Theosophist acquires augmented control over his own destinies for evil as well as for good. He may distinctly do himself more spiritual harm, if he so wills it, as a Theosophist, than as a relatively irresponsible unit of the great junior division of humanity. But, to take a humble analogy from worldly life, there are probably few young heirs to fortune who, on attaining the age of twenty-one, would desire to be once more in their minority for fear lest they should misuse their newly-acquired power. So with the attainment of spiritual majority, it is hardly conceivable that a human being once invested with it would wish to put it away from him. For every such person, to begin with, will be inclined to trust his own discretion thenceforward in preference to the forces previously controlling him, (which will look like blind chance in comparison); and, secondly, it becomes unmistakably clear in the light of occult philosophy, that a soul must sooner or later accept its spiritual coming of age—or die. For a plainly intelligible reason, moreover, it is better to accept it sooner than later. Say that a man, taking a glimpse of the possibility of knowing himself as a self-governing being, thinks the risk too great, and turns back to the attitude of mind from which he had almost emerged; say that he endeavours once more to luxuriate in the "comfortable" belief that he will somehow be made perfect and eternally blissful, without himself taking any trouble in the matter, and without meanwhile surrendering the very transitory enjoyments of a highly imperfect state. The policy adopted by that man would merely, in the long run, augment the risks of his transition, when at last—at some immensely distant period—he might perhaps come spiritually of age, even in spite of himself, and realise then that he had no time left in which to reconquer his lost opportunities.

In spiritual progress, even more certainly than in practical business, it is a bad plan to get into the way of leaving undone today whatever looks as if it could be put off till to-morrow. The persistence of tend-

encies thus set up is apt to be disastrously powerful. And though, whenever a human being first emerges from the junior into the senior division of his race, the shock of the new experience is liable to prove startling, it is perfectly useless to shrink from it on that account. It will be more startling the longer it is put off. If our course of evolution took us first through a fishy state, we should probably gasp on being introduced to the finer medium of the atmosphere, but it might be better to gasp than to drown, and the denser fluid would be death in the long run for the being who has developed lungs adapted to the breath of the higher life.

Of course it is not in the accomplishment of any one overt act, like joining this Society, for instance, that the great turning point in evolution of which I speak is definitely passed. For some persons, perhaps, the joining of this Society has been really the critical moment. I am glad to believe that it has been so, indeed, for many. But though it may be so recognised by many of us in looking back, a spiritual coming of age is not like the analogous achievement of physical life, an affair of an inevitable instant. In physical life the clock strikes twelve, and a legal metamorphosis is accomplished. The corresponding spiritual metamorphosis may be slowly wrought in the course of several years and in looking back afterwards the selection of any particular act or period as that which may be regarded as the turning point would be almost an arbitrary choice. There may, on the other hand, be many people who join the Theosophical Society, and dabble for a time on the brink of the change to which it might introduce them if they so willed it, but who yet drift off again into other channels of life, and avoid today what they find it possible to put off till to-morrow. For them, most assuredly, there has been no magic associated with the overt act in question, such as it was, and though at all events they can be none the worse for such dabbling, it must be granted that they can hardly be very much the better.

And while the act of associating oneself with this movement may or may not be elevated into a step of real interior importance, as each person determines for himself, we may freely recognize the principle that the great spiritual change of which I am speaking may be accomplished quite independently of the Theosophical Society. Every road, in spite of the proverb, may not lead to Rome, but at all events, a great many do. *It is my settled conviction that the Theosophical Society is the most convenient road that people of this age and quarter of the world can choose, if they want to travel the way of the higher life; but I have no doubt whatever that others, of which the world at large knows, if possible, less than it knows about the Theosophical Society, lead also in the same direction, even from the midst of modern London.*

The question whether any given path of thought or spiritual progress is truly a path leading to spiritual evolution, and not a cul de sac of mere misguided searching, might roughly be tested, I am inclined to think, by considering whether it recognises certain leading ideas of esoteric philosophy, no matter under what verbal disguise. The first such principle I take to be that "Man is man and master of his fate," in the fullest acceptance of those words. This principle, be it observed in passing, prejudices nothing concerning the nature of the Great First Cause of

all things, concerning the supreme informing potency of Absolute Spirit, or, if that grouping of words be preferred, the attributes of God. Except at the level of the most childlike thinking, the supreme power of the universe operates on the visible manifestations of Nature, or of itself, through secondary causes, perhaps through causes coming at the end of series considerably longer than any that can be thought of as made up of two terms. So that, among those which we may be content for the moment to call secondary causes, we may rank the individual will of any given man as a duly chartered and legalised force in the cosmos. And, as I say, the recognition of each such force as containing within itself the potentiality of becoming an evolutionary agency is clearly essential to any correct view of life and spiritual science. For that is merely the ultimate meaning of moral responsibility; and any one who denies moral responsibility as a principle of Nature, however unintelligible he may think its operation to be, can hardly as yet be said to exercise reasoning faculties.

Secondly, it appears to me that no view of Nature can lead a man into sufficiently close relations with truth to take him up to the great turning-point of spiritual progress, unless it shows him that the manner in which moral responsibility works in humanity must include the frequent revolution of the soul, so to speak, through all the seasons of existence, of which the season of ploughing and sowing and hard toil of preparation—the season of physical life—is but one. There is no meaning in physical evolution, which is a patent fact of Nature before us, unless it is accompanied by that corresponding evolution of the soul, without which Nature would be without a final purpose, but the reality of which can only be felt as a truth, when we perceive it carried out through successive returns to slowly improving forms of the but too slowly improving soul. No sense can be made of the great hieroglyphic before us; no glimmering of justice can be discerned as operating in the moral government of the world; no soul at all, indeed—by the time the argument is pushed to its extremity—can be recognised as inhering in the living human organism, without the help of the all-illuminating doctrine of re-incarnation. Without understanding this—subject, of course, to the limitations which point to an ultimate escape from the necessity for re-incarnation, and subject also to the reasonable rejection of much nonsense that has been encrusted round the doctrine by exoteric Eastern religions, which have included without properly interpreting it,—it is hardly possible to imagine a student of the great problems of existence on any path that can lead to their effective solution.

But we may grant to such a student in the fullest measure a comprehension of the leading principles here referred to, and leave him still face to face with a congeries of spiritual and psychic mysteries no less fascinating than important. These mysteries may assuredly serve through unfathomable vistas of time to occupy the attention and tax the most resolute investigations of the Theosophical Society, whether we regard that body from the point of view of its outermost fringe, or from that of its innermost nucleus. And the practical endlessness of its task affords us the best guarantee that can be desired of its continuous vitality; while

its efforts to do good in the world by a gentle but persistent promulgation of the central and essential ideas of esoteric philosophy will always, we may be sure, be intimately blended with its own internal development. A widely ramifying occult law will be recognised as operating to render the progress of its most determined members dependent in no small degree on a simultaneous prosecution of their effort to widen the outer horizon of that area, within which the elementary principles of esoteric teaching may, through their agency, be in process of taking root. Nor do I think this view of the situation incompatible with the primary declaration of the Theosophical Society,—that *it is not the temple of any hard and fast creed, no new religion, or hundred-and-first sect, piled on the mass of those which antedated its formation. It may be, on the contrary, a free association of inquirers after truth, of students engaged with perfect mutual toleration for each other's views in exploring the mysteries of Nature*,—but none the less, it is to be hoped that we shall not forever confine ourselves to seeking without finding; and there are some fundamental conclusions which the great body of Theosophists may frankly accept as an inevitable outcome of any earnest endeavour to formulate a spiritual science.

The fact that most of us have arrived at these leading conclusions of which I speak, appears to me the true explanation of that condition of things which I set out to interpret—the cohesion of this society, and its perseverance in carrying on its appointed task in spite of the various attacks—some due to honest blundering, some to perverse stupidity, some to private jealous and malevolence—from which it has suffered so long. As a society, too much of our time has been inevitably spent upon combating such antagonism. But those who have, however reluctantly, worked hardest at this ungrateful task will be the most ready, I think, to admit that their interest in the esoteric movement, by which such activity has been promoted, has all the while carried them on across considerable spaces—if I may use that figure—of interior development; and *perhaps the only attitude of mind, which can incline any one once launched on theosophical work to find it unproductive, is that which may induce any such person to shrink from bearing in disagreeable crises a reasonable share of the common burden*. Inspired by this consideration, I hope the coming year may see us all resolved to show a more and more cheerful front to the great enemy we have to face—miscomprehension of our purpose, of our philosophy, and of the much calumniated pioneer of this undertaking, to whose devoted instrumentality its original inception is due—and to whom therefore, under sanction of our karma, whatever spiritual advantage we have derived from it is, directly or indirectly, due also.

There should be complete overcoming of allurement or pride in the invitations of different realms of life, lest attachment to things evil arise once more.

Yoga Sutras of Patanjali.

Interpretation of Charles Johnston.

HINTS FOR STUDENTS

Any book which is inspiring thousands to think seriously of the power of their own soul thus increasing that potent desire to consciously contact the "Higher Self" or ego, is worthy of our earnest attention. The little book "The Impersonal Life" is touching the lives of many *who are ready* and causing them to consider the ways and means of making manifest in daily life the joy and peace and loving power which are the qualities of the "I AM", which speaks through its pages. To the personality which usually controls us and monopolises our attention this book says—your sins and follies, your selfishnesses and your delusion are only because "I" have so willed for a little while in order that you may return with conscious power to the Father.

This book has real power, and is doing a real work of service. It should not be read at a gulp, but rather as is stated in the introduction.

"In order the better to comprehend the deep and vital truths contained in the within Message, you are urged to approach each reading of it with quiet and open mind. Still the intellect and invite your Soul to do the teaching. Read but a sentence at a time, and do not pass to the next until Something within you responds to the truth therein, and points out clearly the meaning for you.

"More than all, try to realise that the 'I' speaking throughout the Message is the Spirit within, your own Soul, the Impersonal Self, the Real You; the same Self that in other moments of quiet points out to you your mistakes, your follies, your weaknesses, and is ever chiding and aiding you to live up to Its ideals, which It continually holds before your mental gaze."

Five editions totalling 27,000 copies have run their course and a sixth edition of 12,000 is about to appear. The price is one dollar, bound in leatherette, or fifty cents in paper cover, and the book may be ordered direct from the Sun Publishing Company, Akron, Ohio, or if more convenient, through The Beacon Committee. (See page 87)

No man dies insane or unconscious—as some physiologists assert. Even a madman, or one in a fit of delirium tremens will have his instant of perfect lucidity at the moment of death, though unable to say so to those present. The man may often appear dead. Yet from the last pulsation, from and between the last throbbing of his heart and the moment when the last spark of animal heat leaves the body—the brain thinks and the Ego lives over in those few brief seconds his whole life over again. Speak in whispers, ye, who assist at a death bed and find yourselves in the solemn presence of Death. Especially have you to keep quiet just after Death has laid her clammy hand upon the body. Speak in whispers, I say, lest you disturb the quiet ripple of thought, and hinder the busy work of the Past casting on its reflections upon the veil of the future.

From the Mahatma Letters to A. P. Sinnett

What is The Hierarchical Plan Into Which We all Must Fit?

One of the definitions of "Hierarchy" in the Century Dictionary is: "An order of holy beings regarded as employed in divine government." The scope of such an hierarchy as our studies hold up to our view is so vast as to stagger the imagination. It embraces not only the visible, but the whole invisible, creation...all existence from the smallest we can imagine up the greatest we can conceive as existing. The "Thrones, Principalities and Powers", the Kingdoms of this world and of that which is to come, the Cherubim and Seraphim, the Glowing Fiery Wheels of the Vision of Ezekiel, Angels and Archangels and all the Heavenly Host, are but a part of this living Hierarchy. For in its lower ranges we ourselves figure, as the Gods placed over the Kingdoms of our Body, each being in charge of the material atoms temporarily functioning in our personal bodies. Above us are the Planetary and Solar Systems, *our* Macrocosm; below us, the Kingdom within our Body, consisting of mineral, vegetable and animal matter making up our body-cells, to which the Ego stands as a Macrocosm (according to the Secret Doctrine). The totality of the Hierarchy represents a synthesis of forces, whose objects are to develop self-consciousness in all beings, to develop consciousness in the three lower kingdoms, to transmit the will of the Planetary Logos (and through Him, of the Solar Logos), and to set an example to humanity. "As above, so below" is eternally true. At the head of our Planetary Hierarchy is Sanat Kumara, the Lord of the World, assisted by, or working through, 3 other Kumaras (Buddhas of Activity). Under these work the three Departmental Heads: The Manu, the Boddhisattva, and the Mahachohan. Below these are Masters, Initiates, Disciples, and younger souls on the Probationary Path.

All the carefully and systematically arranged Hierarchy above us would be meaningless for us if it did not suggest to us that the same arrangement and responsibility go right on through us down to other less developed beings to whom we stand as Kings. The law of Service unites the entire Hierarchy. Each one has a place in the scheme, a part to perform. By looking at Those above us we learn our relation to those below us in evolution. Our service is not only to other men whose vision is less clear than our own, but also to those lower kingdoms embodied in our flesh. Each of us is a Planetary System. Nay, even each cell in our body is itself a Planetary System. There is no end downward nor upward.. The purifying of our bodies, of which we hear so much said, means nothing less than the education of our component cells so that when we are through with any given cell we have added to its experience something that helps it in its long journey upward. These body cells are to be loved into more intense life, so that the Rays coming down from the Solar Logos may reach them and give them their evolution. The Hierarchy's laws are such that service extended to one is service to all, and that service given means service received, for the Law of Action and Reaction is supreme. Every time we radiate Love toward a brother, Love comes back to us in greater degree, and quickens every individual cell in our bodies. The effect of that quickening is felt above as well as below, the whole Hierarchy thereby being brought a tiny bit nearer the ends for which it came into manifestation.

M. E. D.

SERVICE

The basis of all service lies in the recognition that human brotherhood is a fact in nature, based on the essential spiritual unity of all mankind, first; and second, that all manifestations of life are expressions of the One Life. When one has fully assimilated the idea that he is one with his fellows on the spiritual side of life, that all lives are interlinked, that benefit or injury done to one is done to all, and that its greatest reaction is upon himself, he has a broad basis on which to found his ideal of service. If to this he can add a true spirit of devotion, enabling him to perceive that service done to the least of the living creatures of earth is in a true sense a service to God, he has a further ideal to live for.

The objective of all service may be considered twofold. First, to render to every life every assistance in its evolution that lies in his power. Second, to reverse the usual current of human life in his own case by learning the law of sacrifice, and *giving*, instead of *grasping* and *taking*. It is in the losing of one's self in service, in thought and activity for others, in the forgetting of personal aims and ambitions that one eventually transcends the lower self. One thus, in the end, becomes a channel for the Divine love which flows through him to all he contacts. He becomes an instrument ready to hand for the use of the Master and the White Lodge.

In the rendering of service, discrimination is continually necessary, as well as the use of strong common sense. One needs to cultivate a certain tact, thinking for and with his associates, and thus in a sense putting himself into their state of mind, so as to give them that which will fit in with their own needs and can be assimilated by them. Whatever his line of service, it should be his ideal to fulfill it perfectly, faithfully and with great good will to all whom he contacts, "as unto the Lord and not unto men". Every contact is an opportunity to further kindly relations with his fellows, and if he meets life's situations properly, something of the good will and affection in his heart will flow out upon his whole environment. There is need, of course, of wise discrimination and good judgment as to how he gives of himself to others. That which is given must be adapted, as far as may be, to the needs of the recipient and his capacity to receive it. It is useless to throw pearls before swine. Comprehension of human nature, therefore, must be cultivated. The wise servant is moderate in all his activities, trying to reach something of that balanced, poised condition which leaves him always some reserve force to use when necessary. He is not over zealous, nor lazy, but endeavours to lead a balanced, well-poised, serene life, living happily and contented whatever his circumstances may be, living above rather than within his environment.

B. H. Enloe.

"It is the spiritual evolution of the *inner* (subjective) immortal man that forms the fundamental tenet of the occult sciences."

Secret Doctrine I. 694.

INDIVIDUALIZATION AND INITIATION

Individualization is the result of the use of objective consciousness. It is the separative process in evolution, what may be termed the *masculine* force, going forth to conquer new worlds, the tangent of the circle, force centrifugal, as against the *feminine* static force at the heart of the circle. The achievement of the individual, i.e., the work of producing the individual, seems to be the aim of the Cosmos, the end to which all creation moves. To accomplish individualization, the Life-Power must meet and undergo all the experience that belongs to the possibilities of any given Manvantara. At the beginning of Manifestation, a certain Field of Manifestation is mapped out, so to speak. The Life-Power will be true to His own game, and will abide by the Laws of His game, winning it by those very Laws. He will take no short cuts to make things easy for Himself; for His Supreme Omnipotence, the most extreme expression of Might that we can imagine, is shown, in its utmost Majesty, by His denial of His own right to do things in other ways than those He laid down for Himself in the limits of the Field, and by His ability to reach His transcendent end in spite of difficulty. Thus He "made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, He humbled Himself and became obedient unto death, even the death of the cross." This alludes clearly to the expression of the Life-Power in the universe, coming down into matter, ensouling minerals, vegetables, animals, man, and in man, pushing differentiation to the utmost, experiencing the setting off of himself from every other self. This means loneliness and suffering, "the Cross". The last limits of matter are to be experienced, the cup of separateness is to be drunk to its dregs, until nothing of the Field remains unexplored. He shrinks at nothing; everything must be known; every evil experienced as well as every good. This is the meaning of individualization. It is God losing in outward manifestation His own sense of Unity; pushing Himself to the rim of the circle, where He is expressed as the objective consciousness of Man. Man, the individualized god, forgets who he is. Yet not utterly. The pull from the center is forever in evidence, and holds him within the Field, pulling the tangent as it attempts to fly away, till it is forced to bend around in its course, pursuing an orderly path around its great feminine principle, that centers it eternally.

Initiation would seem to be the getting back to the center from which we started. It is literally a "going in". More strictly speaking, initiation is the realization of man that he is both the moving force on the rim of the Field and the centering force within the Field. All experience gathered up in man's long journey outward from his central star is brought with him, and of this returned traveler it is said that he "shall go no more out". The out and the in have become One. This great end is achieved through a series of Seven Great Initiations, and numberless minor ones. Every great suffering that is lived out, studied, understood, and its lesson learned, bringing the ego to a conscious harmony, is a form of initiation.

Elma Dame.