

THE BEACON

A PERIODICAL DEVOTED TO OCCULTISM

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CHELASHIP

One of the most significant of the statements made by the Master will be found on page 7 of the Mahatma Letters to A. P. Sinnett. He calls attention to the fact that "*the first and chief consideration in determining us to accept or reject your offer lies in the inner motive which propels you to seek our instructions, and, in a certain sense, our guidance.*"

Chelaship is a definite state of living and a specific attitude of mind; it involves certain clearly defined obligations, certain possibilities of contact and a precise relation to the Hierarchy. It is dependent only in a secondary sense upon the desire or aspiration of the would-be chela and many considerations have to be taken into account by a Master before He will even put a man upon probation.

For the purpose of clarifying this question for the aspirant it might be stated that there are three main considerations and each is duly weighed by the Master prior to interesting Himself in a man.

I. As stated here, the Master primarily considers *the inner motive*, and this for two reasons. The motive will reveal to him the capacity of the aspirant to deal with truth first hand; it will reveal also the impulses and the type of energy which produce his outer activities. A chela has to face truth at all times—truth about himself, truth about other people, truth about the processes of nature, truth about the work of the Hierarchy, and the truth or mode of expression through which the reality is revealing itself. Theoretically this is acknowledged; in practice, the capacity to see, to hear, to speak and to think truth are very rare and when present produce much difficulty in the life of the disciple. One *true* person will (in the present state of world affairs) produce trouble in any group upon the physical plane with which he may be associated. One person, able and willing to speak the truth will bring upon himself much difficulty, for his words and ideas will be found different to those of the great majority. One person who sees truly will throw into the shade and demonstrate the true nature of the words, acts and ways of the multitude.

A Master therefore has to test out the aspirant along this line to find out whether he has yet reached the stage in evolution where he can speak the truth as regards himself and his own impulses; and whether therefore he is really beginning to know himself. This he can only ascertain by subjecting the aspirant to certain tests which will demonstrate whether the motive prompting his application for discipleship is a sincere desire to qualify for *group service at any cost to himself and with no thought of reward*, or whether it is based upon

- a. *Pride*, or a desire to demonstrate that he is in the forefront of evolution.
- b. *A competitive spirit*, which cannot bear to see someone else recognised as a disciple whilst he is not.
- c. *Evasion of responsibility*. Many people seek chelaship because they believe it entails public service and therefore liberation from the common round of home obligations and of business. Many prefer the life of lecturer or of teacher to that of homemaker or of manual worker, but the disciple has no preferences. Many prefer the platform and work with enquiring personalities to the business world and the working out of karma, but the disciple seeks only the demonstration of the law in his life.
- d. *A love of popularity*. Disciples are recognised oft times by the influence they wield and the numbers of lives they stimulate and help. Only when all *love of being loved* and all *desire for power* is being eliminated from the chela's life will he be given the real work to do.
- e. *Ambition*, or a desire to be in the public eye and love of notoriety.
- f. *A longing for soul powers* and a desire to develop psychic faculty of some kind, a longing for astral vision and a deep seated desire to know the hidden secrets of other hearts. This is very usual and one of the commonest grounds of rejection. It is much more subtle than might be imagined.
- g. *A longing for initiation*. The door of initiation opens most easily (and the preliminary path of discipleship is accorded) to those who are so busy seeking to be of service that they have forgotten themselves. Those souls who are always thinking of discipleship and of being an initiate are far from their goal, and there are many whom the world knows as its great philanthropists and benefactors who would be much astonished if they were told that they were disciples; yet so they are.
- h. *Desire for contact with a Master*. This is largely based on curiosity, and never fails to cause a man's rejection. Again I would emphasise the fact that self-forgetfulness is the great passport into the Master's Presence, and self-sacrifice the key which opens the door onto the Path.

I have enumerated these mistaken motives in order to clarify the issue for those earnest souls who seek to adjust themselves to the reality. The true inner motive recognises three things prior to application for discipleship:

1. The ladder of evolution and therefore the fact that there are knowers, able and ready to assist.
2. The specific place in evolution at which the aspirant stands, involving recognition of his insufficiency for the work to be done and thus eliminating pride and ambition.
3. A willingness to undergo any humiliation, to suffer any pain, and to pay any price in order to qualify for service.

It might be added that where these are all present there will be a realisation of the world's need, and absorption in the work of relief which will negate all selfish motive.

II. The second consideration is *suitability for the work* to be done in any particular cycle. There are many good and worthy souls with fine spiritual qualifications who are in many ways ready for the stage of discipleship but who lack certain necessary qualities which the particular need of the period calls for. Perhaps a truly beautiful and spiritual character lacks tolerance of his brother's point of view; perhaps in the great struggle of a specific cycle he lacks the necessary courage; perhaps he has not adequate grey matter in his brain to balance his devotional nature, and the Master looking at him may say: "In the next cycle I will take and train A—but at this time I prefer to take and train B—who has not so many qualifications but has in full measure the quality the cycle calls for."

III. The final consideration is a close study of a man's karma, in order to ascertain if it is of such a nature as to permit of his being admitted to the Master's group. Let me illustrate, asking you to remember that this is but one way of expressing the truth. A man's karma in this life puts him in touch upon the physical plane with a certain group of egos, working through certain personalities. This group has a most undesirable vibration and it will not be deemed wise to bring a man into a Master's aura until the group vibration has been sensed and stabilised (which may take many lives) or the man has worked off those particular group obligations and stands therefore freed from them.

ALICE A. BAILEY.

HINTS TO YOUNG STUDENTS OF OCCULTISM

By W. Wroblewski

The following hints came to me in a dream in answer to a question which had long troubled me: how far the exercise of the Intellect is compatible with the cultivation of the higher senses . . .

I saw myself entering the hall of a temple built into the side of a steep and high mountain—the highest mountain in the world. The hall was full of young people in the garb of mountaineers and pilgrims, who were gathered together from all parts of the globe. The password "Yoga" had been given to each one at the door to signify that he was preparing for the "Occult Path". When all were assembled, a resplendent being appeared at the altar and, after a moment's silence—such as filled the air

with most exquisite perfume and harmony—began to discourse on the mysteries of the “Path”, its glories, dangers, and trials. Although the doctrine was quite new to us, we were able to understand it perfectly. This was probably due to the influence of magic symbols and thought-forms that accompanied the words of the Guru.

Stripped of his wonderful personality and the illuminating mental aura which surrounded him, his message—as I now read it—appears strangely crude and cold. Still, I feel glad to have succeeded in bringing through even such bare essentials of his teaching, for they seem to contain the seeds of profound wisdom.

INSTRUCTION I

Get into the habit of reminding yourselves from time to time that the words Logic and Logos are both derived from the same root. Study this root-idea in all its various aspects.

Do not be tempted, according to the fashion of pseudo-occultists, to despise Logic. Remember that it is a miniature reflection of the Cosmic Logos.

Lend no ear to those who regard Logic as an undesirable limitation of human consciousness. Recollect the fact that limitation is ever a condition of manifestation. God Himself would have remained in the state of Pralaya but for the Logoc restrictions imposed upon His Eternal Ideation at each Manvantaric Cycle.

Get rid of an erroneous, though popular, idea that Logic is a set of concrete formulæ and the Logos a Supreme Creator, or God. Know that *both are Manifesting Words*, or Laws of Creative Thinking. The Logos comes into existence at the dawn of Cosmic Creation, and is withdrawn at Cosmic Dissolution. Logic appears at the beginning of human civilization and disappears at the end of it.

Think also of the Logos and of Logic both as a *mode of equilibrium* between Spirit and Matter, between the “I” and the “Not I”. Just as the aim of the Cosmic Logos is to weigh in the balance the transcendent aspect of Life, or Dharma, and its immanent aspect, or Karma, so is the purpose of logical reasoning to balance the intuitive vision of Truth with its various concrete expressions.

The reason why so many people feel oppressed by Logic is that they apply it only to their materialized thoughts and actions, vainly endeavouring to evolve the Present from the Past. Keep in mind that most of your past actions were the result of *ignorance*, and therefore it is vain to try to be consistent with them. It is far more important that you should deal logically with the Future, that is, with that portion of the Spirit which has not yet been expressed, or realized, in Matter.

Do not imagine that the power of Logic is limited to verbal expression. It is equally possible to think logically in colors, sounds, numbers, diagrams, and even in terms of living forms and forces.

Accustom yourselves to view Logic from these three standpoints: First, as a power that helps you to organize your inner experiences and to express them in a clear and orderly manner. Second, as the universal

means of coming to an understanding with your fellow-men. Third, as a Covenant between God and yourselves, which enables you to probe into the mysteries of the Divine Creation.

INSTRUCTION II

Get into the habit of classifying all human experiences into three categories: sub-logical, logical and super-logical. This will guard you against many dangerous pitfalls on the Occult Path.

Trust no man, no matter what abnormal knowledge or power he may possess, who is unable to distinguish between the super-logical and the sub-logical states of consciousness. Remember that discrimination between the Real and the Unreal has ever been the basic principle of Yoga.

Keep in mind that the mere fact of possessing the power of clairvoyance, clairaudience, psychometry, hypnotism or telepathy is no proof that you are upon the Occult Path. True Occult Power depends on the exact understanding of these abnormal faculties and the wise use of them. And this can only be achieved through the exercise of Logical Sense, or Vi-jnana.

Do not forget, even for a moment, that Occultism is beyond Logic, not beneath it. Look not, therefore, for either esoteric instruction or occult power in the sub-logical regions. Nothing but superstition, self-deception, and self-indulgence will be found there.

Do not permit yourselves to slide back into the sub-conscious states of mentality from which your Human, or reasoning consciousness has emerged. Cultivate instead Super-consciousness, which depends on the gradual expansion of your Logical Sense until it is united with the Cosmic Logos.

Avoid all ambiguous terminology as poison, for it will drag you down to the sub-logical realms. Keep a clear distinction between occult expressions and obscure figures of speech. The first are simple, clear and magical. The second are involved and bewildering, fit only for the purposes of sophistry and deception.

Ponder over the fact that Occultism refers to the everhidden sphere of Divine Principles, which can only be perceived intuitively, but never expressed by any concrete symbol or phrase. Do not then search for the Occult Light in textbooks. All concrete thoughts and doctrines are partial and relative, and, as such, require to be dealt with in a logical manner.

Meditate as often as you can on this triple formula: "*Truth is One. There is no Truth in extremes. Truth is in the balancing of extremes.*" This is your Magic Talisman. Treasure it, for not only has it the power to give wings to your reasoning minds, but even to lift your consciousness up to the plane of Divine Buddhi.

Reprinted from "Theosophy in the British Isles" for August, 1924)

THE ETERNAL FIRE

The Fire Eternal comes from that which may not be defined. It shows itself as warmth and radiant heat. Forth from that radiant heat appear the two, of which the last appears the first in time.

Eternal Fire but shows itself through time in order that the fire of innermost Reality may blaze forth as a Sun of triple force.

The Suns are three; the first we see; the second Sun we feel; the third sun must be heard; when the solar orb is clearly visioned, when soothing warmth steals through the heart, and when the one within can hear the music of the solar sphere the triple Sun is known as one.

When Flame Electric shines in vivid blue-white light across the soul's horizon; when the glowing beams of yellow hue are felt pouring into the heart's dark cave and when the rosy fire that marks the setting sun strikes clear upon the frame corporeal then may the one within presume to speak upon the nature of that fire.

Blue, red and yellow thus are synchronized and known as one; fire, light and heat blend into one their qualities diverse and in the blending thus is seen that which is indescribable, that which is unproclaimable and which is known as the "word gone forth".

That word is fire,—the fire of cosmos and the fire terrestrial. That word is flame,—the flame of life and yet withal the fire that kills. That word is heat,—the heat that brings the point of life forth to be seen, and yet the heat that drives the point out from the ring that circlet it. That word is force electric,—the force that pulseth in the tiniest mite and yet the force which turns the solar wheel. That word is light,—the light which shineth on our ways, and yet the light which shineth ever far ahead. That word is God,—the great Container of the souls of all, and yet the One Who is and yet is not.

The flame electric and the light divine exist but for each other; the twain are one. The fiery warmth and blazing heat but speeds these twain upon their way. Red is the path they travel; golden the light they cast on other paths, and blue the radiance emerging from the centre.

Such is the rule for Gods and men, such is the nature of the fires divine and solar. Ever the order thus persists as the aeons cycle on; the ruddy path of fiery heat, the golden path of waxing light, and then the flame divine with beams of clear and vivid blue.

The rose and gold are dimmed, their light fades out. The dual path is lost, its gold and rose are no more seen, only the path of blue is left passing beyond the solar range and merging with the myriad paths which cross the vault of Heaven. These paths of blue electric fire pass to a central blaze, the nature and the source of which may not be known or seen.

(From the MS. of "COSMIC FIRE" by Alice A. Bailey.)

One hint, as to the meaning of these might be given.

The path of rose is the path of suffering and of experience which leads eventually to the golden path of knowledge. Both these eventually are lost in the divine path. The rosy path is trodden by all forms in the three worlds; the golden path is trodden by the souls of all; the path of blue is the path of pure spirit, but can only be trodden after the other two have been safely traversed.

A. A. B.

SEPARATION IN UNITY

"If through the Hall of Wisdom thou would'st reach the vale of Bliss, disciple, close fast thy senses against the dire heresy of separateness that weans thee from the rest."

The ability to see separation in Unity and Unity in separation is a difficult one to acquire, and there is probably no subject that is treated from more angles by teachers of the Ancient Wisdom. To accept the theory of Unity by faith, and to accept it through intellectual comprehension are quite two different things. It is true that it is not necessary to comprehend all of the facts of nature and of the spirit intellectually, and there are many earnest souls to whom such an understanding of the ways of God is quite needless and even disconcerting, but it is to be remembered that there are numerous types of souls all endeavoring to reach definite conclusions regarding the enigma of Life, and it is the avowed purpose of the students in the Arcane School to be in a position to help those who are in need, whether that need be natural or spiritual, emotional or intellectual, and it is therefore necessary that we be prepared to approach any subject from its many different angles.

It is very easy to say we believe in *one God*; it is quite another to be able to explain that belief, and quite another to so live as to demonstrate the fulness of that belief. From the beginning to the ending of all religious and philosophical literature extant there is an apparent contradiction regarding the Unity of all Beings. There is a constant reference in the Gita, for instance, to the distinction between Spirit and Matter. In the Bible there is a still more constant reference to the difference between God, as Creator, and His creations. God is made to create something separate from Himself out of nothing, and to set that something apart from Himself and to destroy or endow it with eternal life at His own caprice; yet almost in the same breath complete union with Himself is postulated. "Know thou that Spirit and Matter are both without Beginning; and know thou that modifications and qualities are all matter-born." "Spirit seated in Matter useth the qualities born of Matter. He who seeth that Matter verily performeth all actions, and that the Self is actionless, he seeth." Gita, 13th Discourse. Certainly here is a direct reference and dissertation on the *duality* of God. In St. John, 5th chapter and 30th verse we find these words: "I can of *mine ownself* do nothing * * * * if I bear witness of *myself* my witness is not true." Then in the 10th chapter: "I and my Father are *one*." These quotations are but samples of many more along the same line in both scriptures; what means the apparent contradiction? If Spirit and matter are *one*, both being beginningless, why does Shri Krishna constantly refer to the delusion of the unity between spirit and matter? If matter is one thing and spirit quite another then there is such a thing as separation *in God*. If Christ as a representative of God was without power to do anything alone, why did he say he was one with the Father? If He was one with the Father why couldn't He do anything *Himself*? Wherein lies Unity and wherein Separation? "They who by the eyes of wisdom perceive this differ-

ence between the field and the knower of the Field, and the liberation of beings from matter, they go to the Supreme." Let us meditate with the eyes of Wisdom.

Spirit and Matter are one, and yet they are separate. The palm of the hand is not the back of the hand, yet both are the hand. They are two aspects of the one hand. Spirit and matter are two aspects of the one. Both are eternal; both are without beginning; both are GOD. Both are vibration, which is life. Both are eternal life; both are immutable, as regards their nature. Both have governing laws which are immutable for a certain prescribed period; yet they are both one in essence, the distinction lying in the aspect. That which is called Spirit vibrates at such a terrific rate of speed that it has the appearance of standing still. From it arises the Creation or Causation of manifested Life. Matter vibrates at very many different rates of speed, these rates being described in the Gita as "Qualities". "He who knoweth Spirit and Matter *with its qualities*" * * *. Spirit is unqualified in that it is changeless; having always the same vibratory rate, without modification at any time. This is one aspect of God. Another aspect is Matter which vibrates at innumerable rates of speed, and because of such variety is capable of being formed. Spirit cannot be formed because it always vibrates the same, and there being no differentiation within it in any way, it therefore always remains the same, and is called the Eternal, the Changeless, etc. Matter does not remain in this unchangeable state and because of its qualities of motion can be arranged and manipulated into various states which are named Planes, and within these planes can be constructed forms or combinations of rates of vibration.

There is, then, a distinction between Spirit and Matter, without separation. They are one and the same, yet they are different. We are given to understand at every turn by the reputed knowers, that the Changeless observes and enjoys the contact with that which changes, Matter. That is the purpose of Life: to observe and enjoy the contacts of matter. It is the purpose of life to contemplate life. It is God's purpose to observe himself, or Itself, if you prefer not to personify. Now, if it is true that there *is* separation in God, arising for the purpose of enjoyment, why are we enjoined to destroy the sense of separation? As said at first, the ability to distinguish between separation in unity and unity in separation is difficult, but if studied carefully it can be done. It is true that there is a separation between spirit and matter, and that separation is very vital; it is so vital that failure to recognise it is the actual cause of all the difficulties through which we pass. "It is desire, it is wrath, begotten by the quality of motion; all consuming, all polluting, know thou this our foe on earth." Our difficulties lie in our *attachment to*, in our *identification with the changing*. We are truly a part of God, because there never was anything but God. God was in the beginning and will forever be. This is a basic hypothesis, and without it all reasoning is fruitless. Being a part of God, we partake of the two aspects referred to, but the fallacy of the situation lies in one aspect identifying itself with the other; in attaching itself to the other and failing to recognise the distinction lying between the two. The spiritual aspect of God is un-

changeable; the matter aspect of God is changeable; the two are diametrically opposite, the identification of the two brings about *unconsciousness*. Consciousness is the ability to observe and distinguish between two or more things; if ability to so distinguish does not exist, there is no consciousness, and the degrees or states of consciousness existing in various individuals, are such because of the ability to observe and know the relationship existing between the two aspects. Attachment of the spiritual aspect to the material aspect brings about union, and the degree of unity between the two determines the state of consciousness. So much for separation.

In man is to be found the highest possible expression of God; that is, the possibility of the highest possible expression. Man is *pure spirit*, unchanging, immutable, but no more eternal than Matter. Matter is changeable and because of its variations in vibration is subject to construction into forms. Spirit, therefore, as one aspect of God, remaining unchangeable, observes, controls, manipulates, tabulates, experiences and remembers the occurrences in Matter built into forms. The heresy spoken of in the lines quoted, lies in becoming attached to the forms, and in becoming so attached as to lose the sense of relationship that exists between it and all other centers who are in the same process of making observations. The material forms are separate; separation is the very nature of matter. Attraction and repulsion are qualities of matter, but Spirit, the other aspect of God must not identify itself with the separate material forms, for in so doing it *loses consciousness* to the exact extent that it identifies itself with its opposite aspect. This losing of consciousness; the inability to correctly determine the *relationship which exists* between the Field and the Knower of the Field brings about a sense of separation. Objects of the Field *are* separate, but the Observer of the objects is one. The observer, the spiritual aspect does not separate, because it is not the nature of that aspect to do so. We, therefore, as members of humanity are both separate and in union; we are both spirit and matter.

J. H. Goff.

The Mahatma Letters to A. P. Sinnett as presented by Mr. Barker, are the complete transcription of all the private letters received by Mr. Sinnett from the Mahatmas M. and K. H. through the agency of H. P. Blavatsky as preserved in the hands of his widow. They were published in England this year by T. Fisher Unwin, Ltd., and can be secured in England from the London T. P. H. and in Canada from Mr. George McMurtrie, 65 Hogarth Ave., Toronto. Procurable also through the Lucifer Publishing Company, 140 Cedar St., New York. Price in the U. S., \$7.50.

A CREED

I hold that when a person dies
His soul returns again to earth;
Arrayed in some new flesh disguise
Another mother gives him birth,
With sturdier limbs and brighter brain
The old soul takes the road again.

Such is my own belief and trust;
This hand, this hand that holds the pen,
Has many a hundred times been dust
And turned, as dust, to dust again;
These eyes of mine have blinked and shone
In Thebes, in Troy, in Babylon.

All that I rightly think or do,
Or make, or spoil, or bless, or blast,
Is curse or blessing justly due
For sloth or effort in the past.
My life's a statement of the sum
Of vice indulged or overcome.

I know that in my lives to be
My sorry heart will ache and burn
And worship unavailingly,
The woman whom I used to spurn,
And shake to see another have
The love I spurned, the love she gave.

And I shall know, in angry words,
In gibes, and mocks, and many a tear,
A carrion flock of homing-birds,
The gibes and scorns I uttered here.
The brave word that I failed to speak
Will brand me dastard on the cheek.

And as I wander on the roads
I shall be helped, and healed, and blessed;
Dear words shall cheer and be as goads
To urge to heights before unguessed.
My road shall be the road I made;
All that I gave shall be repaid.

So shall I fight, so shall I tread,
In this long war beneath the stars;
So shall a glory wreath my head,
So shall I faint and show the scars,
Until this case, this clogging mould,
Be smithied all to kingly gold.

John Masfield.

THE MASTER

There came to me a vision.* It was as if I were in a large room. Before me was a young man standing in front of an easel. I seemed to know I was in a studio or atelier, that the man was an art student, and that he was busily at work on a picture he was painting, though I could not see the picture or anything else in the room. A light seemed to surround him, while all else apparently vanished in mist as when one looks intently at one thing everything adjacent is hazy and indistinct. Thus I got the impression there were other students, drawing, sketching, painting from a model, as in some art school, though I saw none of this.

Then the Master came into view. He stopped behind the young man, and for a few moments watched him, without the other being aware of his presence, so deeply engrossed was he on his picture. Then kindly, or sharply, or sarcastically, as the case might be, he criticised his work, suggesting a little truer drawing here, ruthlessly running a brush through there, enthusiastically commending the delicate yet firm touch of some specially fine treatment elsewhere; and thus, in a few masterful words, carrying with them the conviction of positive knowledge, did he point out all the mistakes, the faulty technique, wrong placing of lights and shadows, poor perspective, and always in such a way that the pupil was led to see clearly his errors, and to understand how to remedy and correct every fault.

As I watched all this I seemed to know, somehow or other, all the Master was saying, although I heard no words; and I recalled, in the stories I had read of the Quartier Latin in Paris, how the great Masters came thus and helped the students out of love, not for money, and how the students used to venerate and almost worship these great ones of the world of Art, who had climbed to such heights of fame and glory.

And as I meditated upon these things I heard a voice seemingly back of me speaking, the voice of Him who had conducted me hither; for I knew I were here for some purpose, brought by One who seemed to be my Teacher. The Voice said:

"Thus it is that We, the Brothers of the Great Lodge, work with you our pupils. We, like the great Masters of Art, work not for pay but with a loving desire to help you, our younger brothers, those of you who are ready to be helped, those of you, who, by consecrating your lives to the Higher Law, have determined with all the power of your souls to climb the steep path that leads to self-making.

"And just so do we come to you, and try to point out the mistakes you are making, to aid you in your need, to correct your perspective of life, to teach you the true value of world colors, to point out the real

**Note*—This vision came in response to a mental query while meditating upon our Divine Teachers and wondering if it were necessary for Them to be with us constantly, and if not how They worked to help us when facing our daily problems.

subject matter of life's pictures, and to avoid the nonessentials and the unimportant. We criticise and suggest and advise, eager and glad to help along the earnest pupil, the one who is putting his soul into The Work, the one who admits of no failure, of no obstruction in the path that can stop him, and who, we see from the beginning, is bound to succeed. And great is our rejoicing when a new and advanced point on the Path is successfully reached. But our Love and Compassion is overshadowing all, the weak as well as the strong, the small and the great, for We know that eventually all must reach the Goal. So what We do is to show each pupil how the mistakes made may be utilised to gain wisdom and strength to climb the next mountain looming ahead. It is We who keep his face ever pointed to the heights, that he may not be distracted by the sights below or by the side issues, and with our hand ever on his shoulder we gently urge him on, ever and ever upward, sustaining him with our presence when the way is dark and dangerous, and leaving him with our Love and our suggestions when but ordinary difficulties best the Path.

"For we see the great possibilities latent in every disciple, that some of you are destined for a mighty work, that a few will reach even greater heights in this life than many of us ever attained on earth. We even know the part and place in the Great Cause that is awaiting you, and it is our work to prepare and fit you that you may be ready when The Call goes forth.

"But as all Art is one, and as every true artist loves his brother in Art, so do We, the Brothers of Wisdom and Compassion, whose work is that of pure Love, aim to point out to you that the great, underlying significance of all attainment, of all Art, of all success in the Art of Mastery of Self, is the forgetting of self, the losing of self in love for your brothers, in that great Love which sees and seeks for no other goal in life than to serve humanity. For that Love is the force back of and manifesting in and through every desire, emotion, urge, every talent, every aspiration, of every soul on earth, in heaven or hell, towards the good, the true and the beautiful; which is only God's way of expressing Himself through His creations. And not until that Love has become to you in *actual realisation* the very life essence of *your* Soul is it possible for you to reach the great Goal.

"And so do we patiently, unceasingly and untiringly work with you, dear brother, until one by one you awaken to the wonderful truth that Love is God, and that when purest Love abides in your hearts God dwells in you, and that then all Wisdom, all Truth, all Strength, and all Power is at your command to reach the highest mount of attainment.

"So We are always with you, my son, always when you need Us. Every effort, every thought, every aspiration, is carefully and lovingly watched and nurtured, and whenever you make it possible do We counsel, advise and instruct you; when you trip and stumble do We support and strengthen you; when you fall it is always We who help you to your feet—after all earthly help has seemed not to avail. For, dear son, the Love that binds us together will bring Me to you, when you need Me, in the twinkling of an eye, though at the moment we are worlds apart."

J. S. B.

HINTS FOR STUDENTS

Do you recommend breathing exercises for spiritual development?

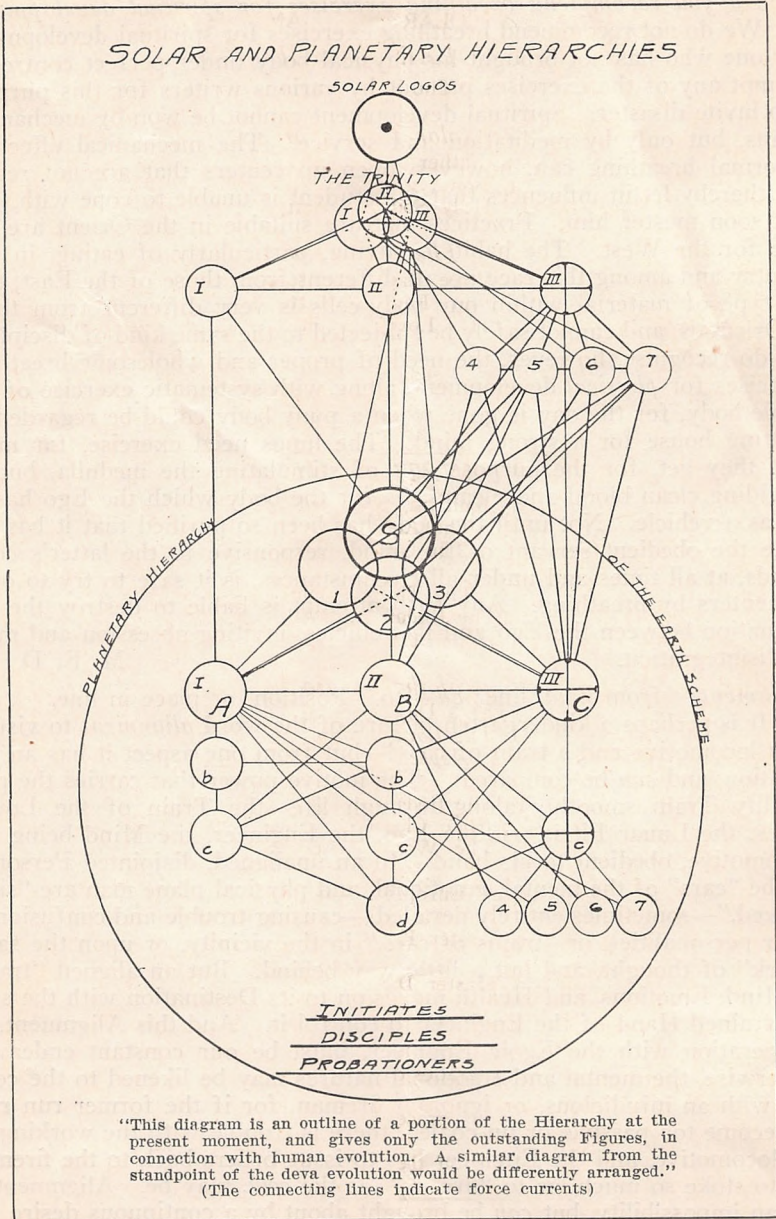
We do not recommend breathing exercises for spiritual development. For one who has not brought his physical body under perfect control to attempt any of the exercises put out by various writers for this purpose is to invite disaster. Spiritual development cannot be won by mechanical means, but only by meditation and service. The mechanical effect of abnormal breathing can, however, open up centers that are not ready, and thereby let in influences that the student is unable to cope with, and that soon master him. Practices that are suitable in the Orient are not safe for the West. The habits of living, particularly of eating, in this country and among this race are so different from those of the East, that the type of material within our body-cells is very different from those of Orientals, and cannot safely be subjected to the same kind of discipline. We do recognise, however, the need of proper and wholesome breathing exercises for *physical* development, along with systematic exercise of the whole body, for the day is gone when a puny body could be regarded as a fitting house for a strong mind. The lungs need exercise, far more than they get, for the purpose, *not* of stimulating the medulla, but of providing clean blood and clean cells for the body which the Ego has to use as a vehicle. Not until the body has been so purified that it has become the obedient servant of the mind, responsive to the latter's commands, at all times and under all circumstances, is it safe to try to open up centers by breathing. Any such attempt is liable to destroy the co-ordination between the Ego and its vehicles, inviting obsession and mental disintegration.

M. E. D.

Alignment:—from *lima*, line; *ad*,—to. Position, or place in line.

It is perhaps a kindergarten picture of the word *alignment* to visualize a locomotive and a train of cars!—but from one aspect it has an application, and *can* be compared. The motive power that carries the personality Train smoothly along through life—the Train of the Lower selves, the Lunar Pitris,—is the Ego, the Engineer, the Mind being the Locomotive, obedient to his hand. In an unaligned, disjointed Personality the “cars” of the mental, emotional, and physical plane man are “side-tracked,”—sometimes entirely derailed,—causing trouble and confusion to other personalities, or “trains of cars,” in the vicinity, or upon the same “track” of thought, and but a little way behind. But an aligned “train” of Mind, Emotions, and Health moves on to its Destination with the sure and trained Hand of the Engineer to control it. And this Alignment, or Cooperation with the Egoic Engineer, must be our constant endeavor. Otherwise, the mental and emotional natures may be likened to the coal-car, with an injudicious, or ignorant fireman, for if the former run riot, or become too passive, or un-coaled, there is trouble with the working of the locomotive, and the Engineer has to issue orders back to the fireman not to stoke so much, or to “fire up,” as the case may be. Alignment is not an impossibility, but *can* be brought about by a continuous desire for it, and a strenuous effort to obtain it.

A. O.



KEY TO DIAGRAM OF SOLAR AND PLANETARY HIERARCHIES

THE SOLAR HIERARCHY

The Solar Logos.

The Solar Trinity or Logoi

- I The Father.....Will.
- II The Son.....Love-wisdom.
- III The Holy Spirit....Active Intelligence.

The Seven Rays

Three Rays of Aspect.
Four Rays of Attribute.

- I. Will or Power....II. Love-wisdom....III. Active Intelligence
- 4. Harmony or Beauty.
- 5. Concrete Knowledge.
- 6. Devotion or Idealism.
- 7. Ceremonial magic.

THE PLANETARY HIERARCHY

S. Sanat Kumara, the Lord of the World.
(The Ancient of Days.
The One Initiator).

The Three Kumaras.
(The Buddhas of Activity.)
1 2 3

The reflections of the 3 major and 4 minor Rays.

The 3 Departmental Heads.

- I. *The Will Aspect*.....
- II. *The Love-wisdom Aspect.*
- III. *Intelligence Aspect.*

A. The Manu.

B. The Bodhisattva.
(The Christ.
The World Teacher.)

C. The Mahachohan.
(Lord of Civilisation)

b. Master Jupiter.

b. A European Master.

c. The Venetian Master.

c. Master M—.

d. Master D.K.

- 4. The Master Serapis.
- 5. Master Hilarion.
- 6. Master Jesus.
- 7. Master R—.

Four grades of initiates.

Various grades of disciples.

People on the Probationary Path.

Average humanity of all degrees.

In process of growth it becomes necessary often to free the nature of a certain prejudice, irritation or dislike, before the next step can be taken; one appears to be lodged, unable to advance, until specific action is taken. The following sentence is more to the point in our work: All hardness which we feel toward others amounts to hardness against the Self and prevents us from answering to spiritual vibration; hardness cuts us off from our own Genius. . . . At all times there is in ourselves the cause of the action that befalls from outside. Any irritation which word or writing of mine may cause in you is your weakness, whether I am right or wrong. Your impulse to correct me first, instead of yourself, is naive. . . . There is taint about all effort to make oneself right with another person. I have no doubt but that all impulse to explain to another is an effort of the mind to convince the Self; all propaganda therefore, which we force upon others, is an effort to convince the Self, a purpose never accomplished, since a half-truth will not be accepted by the Source of Truth itself. We get utterly straight before peace comes. . . . We weave forward impetuously struggling to convince ourselves that a tangle some ways back can be cleared out at the end of the day, but real work continues, as I have found it, only after we have unraveled and begun all over straight. . . . When we know a thing we are at rest, and there is no impulse to explain unless sincerely asked. So much for the torrential volumes of talk around the world the myriad partisan activities in street and club and forum—preparatory training of the mind, at best, to receive at last real wisdom from within. All passionate work for what we call great Causes, all labor that we give ourselves to carry out our ideas, the dreary years of technique in the arts—all, but an overcoming of inertia, a preparation through purposes that in themselves avail nothing, a making ready of the outer instrument to respond to the delicate vibration of its own Genius.

(Extract from the eighty-seventh of the Will Levington Comfort Letters.)

“Nature is not only a becoming, it is a striving. The universal energy never ceases to act and its ceaseless activity constantly creates. The quantity of matter, mass and motion in the universe is unchangeable, everything else changes—position, direction, velocity, path, combination, form. To say with Schopenhauer that matter is causality involves an ellipsis. It is not matter, but *collision* that constitutes the only *cause*. This eternal pelting of atoms, this driving of the elements, this pressure at every point, this struggle of all created things, this universal nîsus of nature pushing into existence all material forms and storing itself up in them as properties, as life, as feeling, as thought, this is the hylozoism of the philosophers, the self-activity of Hegel, the will of Schopenhauer, the atom-soul of Haeckel; it is the soul of the universe, the spirit of Nature, the “First Cause” of both religion and science—it is God.”

From “Lester F. Ward—A Personal Sketch” by Emily Palmer Cape.

TWELVE LESSONS ON THE YOGA SUTRAS OF PATANJALI

Prepared by Alice A. Bailey

- LESSON I. Introductory statements.
 LESSON II. The Objectives of Raja Yoga.
 LESSON III. The Science of Raja Yoga. (Two Lessons)
 III.1. Definitions and practice.
 III.2. The Eight Means of Yoga.
 LESSONS IV. V. VI. VII. The Results of Yoga Practice.
 LESSON VIII. The Nature of Meditation. (Two Lessons)
 VIII.1. Meditation with seed. Its stages.
 VIII.2. Meditation without seed. Its stages.
 LESSON IX. The Psychic Nature. (Two Lessons)
 IX.1. Its activities and powers.
 IX.2. Their control.
 LESSON X. The Awakening of the Interior Nature.
 (Two Lessons)
 X.1. Consciousness and its vehicles.
 X.2. The Method of awakening.
 LESSON XI. The Master.
 LESSON XII. The Seven Centres. (Two Lessons)
 XII.1. Man's subjective energy-body.
 XII.2. The nature of the Centres.

The books used in compiling these lessons are as follows:

Yoga Sutras of Patanjali, by Charles Johnston. This edition is the most highly recommended to students. It is invaluable and its price is within the reach of all. (\$1.25)

Raja Yoga, by Swami Vivekananda.

Translation of the Sutras by Manilal N. Divedi.

Yoga Philosophy, by Tookaram Tatya.

The Yoga System of Patanjali, by James Haughton Woods.

The page references throughout these lessons are to the Johnston edition unless otherwise indicated.

LESSON ONE

INTRODUCTORY STATEMENTS.

POINT I. *Historical position.*

1. The date of birth of Patanjali is unknown. There is much controversy on the matter. Any time from 820. B.C. to 300. B.C. is assigned by the best authorities.

2. Patanjali was a compiler of teaching which had been given orally for centuries. Shankaracharya is generally acknowledged to be the first expounder of this knowledge. Patanjali was the first to reduce the teaching to writing for the use of students. Hence he is regarded as the founder of the Raja-Yoga School.
3. The Yoga Sutras are the basic teaching of the trans-Himalayan School to which many of the Masters of the Wisdom belong. They are spoken of in the Secret Doctrine as adepts of the Patanjali School.

"As every adept in Cis-Himalayan or Trans-Himalayan India, of the *Patanjali*, the Aryasanga or the Mahayana schools, has to become a Raja-Yogi, he must therefore"

For this reason the students in the Arcane School have to make a study of these Sutras, which contain the basic rules for all spiritual unfoldment.

POINT II. *Resume of the Nature of Raja-Yoga.*

1. Yoga means union, at-one-ment, junction, connection, or samadhi. Samadhi has been defined as the "Merging of the Mind into the Soul."
2. Yoga is the term applied by Hindu Philosophers to almost any system of training and thought whereby the human soul may free itself from maya (illusion of matter and form) and attain freedom, thus becoming united with the Spirit or highest aspect, the Monad (unlimited by time and space as we know it in terms of the three worlds.)
3. These Yoga Sutras sum up the essence of one of the six systems of thought, extant in India. It is based on the following fundamental concepts.
 - a. That Spirit and Matter are the two aspects of the one Whole.
 - b. That matter is triple and is distinguished by three qualities, which correspond to the three aspects of divine manifestation, the three Persons of the Trinity. These qualities are:
 - Tamas . . . inertia . . . 3rd aspect . . . quality of matter.
 - Rajas . . . mobility . . . 2nd aspect . . . quality of consciousness.
 - Sattva . . . rythm . . . 1st aspect . . . quality of spirit.
 - c. That through a process of identifications or of expansions of consciousness, man can identify himself with any or all of these aspects.
 - d. Identification with the tamasic aspect demonstrates as *ignorance*; identification with the consciousness or rajasic aspect demonstrates as *pain*; whilst identification with the sattva aspect demonstrates as *peace* or equilibrium.
 - e. The student learns through progressive identifications. He has to achieve the faculty of compressing his entire sentient consciousness in a chosen spot, or upon a certain piece of desired information.

POINT III. *There are four kinds of Yoga.*

- a. Yoga is usually regarded as being of four kinds, though there are really only two kinds, as the other two can be grouped under the two major. The two major types of yoga are Raja Yoga and Hatha Yoga.
- b. The four kinds of Yoga are:

Hatha Yoga. This is the regulation of the breath and of the body; it necessitates concentration upon the form, and works on the principle that mind follows energy (prana). It deals primarily with the physiological part of man with a view to establish his health and to train his will. Shankaracharya says, 'the system of Hatha Yoga was intended for those whose worldly desires were not pacified.' It is very difficult and consists largely of numerous physical exercises. When followed by the ignorant without the daily supervision of a teacher who is a Knower, it results frequently in insanity and in death.

Laya Yoga. This Yoga works with the centres in man, and therefore concerns primarily the etheric body. It deals with the energising of certain parts of the spinal column through intense concentration and contemplation of the Not-Self in order to produce certain phenomena. It is the science of the internal sounds. It is dangerous also when ignorantly followed as it lets loose force within the human body which can only be safely used when a high stage of spiritual unfoldment and of unselfish service has been obtained. It results in psychical unfoldment.

Mantra Yoga. Concerns the utilization of certain formulas, and the repetition of sounds and mantras in order to manipulate force thereby. This involves knowledge of the meaning of words, symbols and of sounds. It results in magical work.

Raja Yoga. This is the regulation of the mind in order to produce union with the soul, on the principle that energy follows thought or mind.

The follower of Raja yoga seeks to transcend the lower nature by intensifying consciousness through concentration and meditation. The entire nature becomes spiritualized.

The follower of Hatha yoga seeks to transcend the physical by reducing "the lives" to impotency. According to the Ageless Wisdom every cell in the body is a tiny life. To reduce them to impotency is to hinder the evolutionary process.

Raja Yoga is the "kingly science" spoken of in the Bhagavad Gita. It is the science of the Soul, and the method whereby the Inner Ruler or Soul assumes the control and the guidance of the man.

POINT IV. *The Nature of the Yoga Sutras.**Book 1.*

- a. It deals with the emergence of the spiritual man from the meshes of the psychic nature.
- b. It concerns itself with Samadhi and Yoga.
- c. The twofold nature of Yoga is dealt with.
- d. Its topic is CONCENTRATION.

Synopsis of Book I.

- I. 1- 4.....The goal of concentration.
- I. 5-11.....Forms of the mind stuff.
- I.12-16.....Methods of restricting the mind fluctuations.
- I.17-23.....Kinds and degrees of concentration.
- I.24-28.....Analysis of the Highest SELF.
- I.29-34.....Obstacles to concentration.
- I.35-47.....Attainment of stability and concentration.
- I.48-51.....Insight achieved.

Book II.

- a. It deals with the laws of spiritual unfoldment.
- b. It concerns itself with the positive and negative qualities required for such unfoldment.
- c. The Eight Stages of Yoga are dealt with.
- d. Its topic is the MEANS OF ATTAINMENT.

Synopsis of Book II.

- II.1-11. Devices for weakening hindrances.
- II.12-14. Karma and the hindrances.
- II.15-27. Pain, its nature and escape.
- II.27-55. The eight aids to Yoga.

Book III. The book of the Spiritual Powers.

- a. It deals with the nature of the psychical powers.
- b. It concerns itself with the stages and powers gained through meditation, and with a description of the results.
- c. Its topic is the SUPERNORMAL POWERS.

Synopsis of Book III.

- III. 1-3. The three aids to meditation. . .Meditation with seed.
- III. 4-10. Transition to seedless meditation.
- III.11-15. The mutations of substances.
- III.16-52. The effect on different mutations through the achievement of control or restraint.
- III.53-55. Culmination of concentration.

Book IV. The book of Illumination.

- a. The ideas earlier dealt with extended to the Macrocosm.
- b. It deals with the soul of the world, the anima mundi, of which man's soul is but a part.
- c. It treats of emancipation even whilst alive on the physical plane.
- d. Its topic is ISOLATION.

Synopsis of Book IV.

- IV.1-13. Substances and subconsciousness.
- IV.14-23. Plea for Reality or a polemic against Idealism.
- IV.24-34. Completer Self-realization of the SELF.