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THE BUILDERS OF NATURE

WHAT SACRED SCRIPTURE, CLASSICAL LITERATURE, MYTHOLOGY
AND FOLK LORE TELL ABOUT THEM.

By Jacob Bonggren

FOREWORD.

The Theosophical Society, organized in New York November 17th, 1875, has three objects:

First, To form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste and color.

Second, To encourage the study of comparative religion, philosophy and science.

Third, To investigate the unexplained laws of nature and the powers latent in man.

In accordance with its motto, "There is no religion higher than Truth", the Fellows of the Theosophical Society are left free to remain in their own church or to leave it, to join any faith they prefer or to keep out of all. In other words: There is no theosophic orthodoxy, no theosophic dogmas, except the belief in the universal brotherhood of humanity and the common treasures of religion, philosophy and science, of which all are at liberty to partake according to their individual needs and capacities.

There are people who appear to believe, that all questions can be settled by quoting what some other individuals have said or written. Only one question can be settled by mere quotations: *what the one thus quoted has said or written*. The one who thus quotes shirks the duty of himself proving his point by making someone else provide the proof. There are many who prefer to shield themselves behind the authority of another, repeating parrot-like what they hear, because they do not themselves know. In this way all orthodoxy starts, whether it be religious or philosophical or scientific.

In the Theosophical Society each theosophical writer is his own authority, and all the theosophical journals have from the beginning told their readers that of those who contribute to the said journals the writer is alone responsible for what he writes. This is a sound rule. Mme. H. P. Blavatsky, the founder of the Theosophical Society, repeatedly warned her pupils and the fellows of her society against making Theosophy dogmatic and against looking upon her own or any other theosophist's writing as Holy Writ. In that way, she said, stagnation comes in, and the usefulness of the Theosophical Society ends.

That rule holds good yet, and it will hold good for time to come, as long as theosophists remain progressive. Among them, those who know better than others what they are writing about and who show it in what they write, will be listened to more eagerly, and deserve to be; but there will be opportunity for all to give out the results of their studies and their researches.

Mme. Blavatsky encouraged her young followers not only to use their psychic faculties for research work along their own lines, but also to scan ancient, medieval and modern literature, gathering what information those contain about faiths and facts more or less forgotten. Telling us that the nature spirits of myth and folk lore were realities, and saying that they belonged to an evolution parallel to our own, she whetted our curiosity and made us read volumes upon volumes of stories dear to our childhood, as well as old mythological writings, in which mysterious superhuman and subhuman beings played a prominent part.

The writer of this had the great privilege of being one of her early pupils and took her advice eagerly. What I have found since September 1883, when I made my first annotations from the letters of the Masters, quoted in "The Occult World" by A. P. Sinnett, and from "Isis Unveiled" by my teacher, is here given in an abbreviated form. It is the result of my individual researches, and it is published without any other claim than this, that it represents what I have myself found. It is only a nucleus, to which others are invited to add what they find. This way knowledge is built up.

I.

OMNIPRESENT LIFE

The fact, proclaimed by the ancient Sages and repeated by their modern followers, that there is life everywhere throughout the universe, may be doubted by the short-sighted and the ignorant, because each individual cannot observe except within a narrow radius around him, and is not even able to discover all the life that exists within such an area; nevertheless this fact becomes gradually corroborated by keener research and by closer observation, as well as by logical reasoning.

There is much that exists which a person cannot perceive at once, in the place where he is, in the time of which the present moment is a close part, without aid of the microscope for the smaller things near by, of the telescope for the larger objects far away in space, and of the memory for past time happenings. In the place where he is he cannot see things and places far away, nor can he at the present moment observe what happened some time yesterday or what will happen some time to-

morrow; he cannot take part afterwards in what has happened before, except by going over in his memory what he knows about it, either by his own observation or by what he has heard or read of it, nor beforehand of what will happen hereafter, except by the foresight that logical reasoning, analogy and the law of correspondence can furnish.

Space and time are limitations for every finite being. But within all space and all time is *the One Life*, which is not limited by either, and which uses visible and invisible beings as its vehicles. Thus say the ancient Sages; their modern followers repeat it. Observations and logic corroborate it.

Invisible causes are known by their visible effects. None can see the entity that vivifies a living body and uses it as its vehicle; but all who have eyes to see and who are within focus can observe the activity of the unseen being in and through that vehicle. When the dweller in the body has departed from its vehicle, that fact is indicated by perceptible signs: the sudden and permanent termination of its regular activity, and the gradual dissolution and division of its vehicle by other entities. With life everywhere, and new vehicles and parts of vehicles continually being built, there is no room for death as the opposite of omnipresent, all-pervading life. What is meant by the expression "death" in the abstract is the contrast to life which can be actual only on the mental plane as a thought form and as a figure of speech; in the concrete, "death" is merely a transformation, a breaking up of forms for rebuilding of vehicles.

Invisible entities are known by their visible work. We cannot see the builders of the pyramids nowadays, but the pyramids themselves are sufficient evidence of the existence of their builders. This rule holds good in the case of everything, the formation of which we have not personally observed. All those whose activity in space or time, or both, is distant from us, for that reason are invisible to us. But equally impossible for us to visualize are entities which, although active in our own time and space, by their size or by the constitution of their vehicles are outside of our vision. Their visible work is our means of discovering them and of knowing their existence.

II.

OMNIPRESENT ACTIVITY

Omnipresent life is a fact. Omnipresent life presupposes omnipresent activity: omnipresent workers as well as omnipresent work. Life is activity; it includes workers as well as work, and it is the continuity of both. Without life no activity, no work; without work no life; without workers, no work; without work no workers. Where something is being built, there are always builders to perform it.

Nature is the great workshop, where innumerable workers do immense and continuous work. Only the coarser part of that work can be perceived by our ordinary vision; the microscope makes it possible to see more of it, to look upon some finer parts of the work. Yet there is still much that we cannot see which nevertheless exists. The more we see of the exquisite workmanship, the more grows our astonishment, the keener becomes our delight, the greater waxes our admiration. What we observe is the merest outline of that stupendous work which continues,

only changed in character, throughout all the geological periods, all the different ages and transformations of our planet, the only member of all the starry host, on which we can make such close observations.

We see the great workshop in all its kaleidoscopic magnificence; we perceive the wonderful miniature work that is gradually done in slower or quicker time in all the nooks and corners of that workshop; we get used to it all, and the innumerable wonders by being permanently before our eyes gradually appear less wonderful, yes, almost commonplace. By never seeing the hidden artificers, the invisible creators of all those exquisite masterpieces which are so much superior to all that human brain can outline and that human hand can mold, we are sometimes apt to fall into the comical error of believing with the materialistic monists that those things are simply making themselves, that they are their own creators and artificers and that nothing exists but that of which things are made, and certainly not the molders, artificers and builders of things.

If someone dared to show us a coat and say that it had made itself, we would laugh and call that individual crazy. If some one pointed to even the most simple implement and said that such a thing needed no maker, that in fact it never had one, we would pity him and refuse to listen to such arrant nonsense. If someone said that the finest works of art and that the most intricate instruments were self-made because *he* could not make anything so fine, we would believe what he said about himself, but not all his silly twaddle about self-made works of art, self-created marvelous chronometers, delicate astronomical instruments and the like. The more intricate a thing is, the more clever and skillful must its maker be. If there is unity in nature, there can be diversity within, but no breaking away from that unity; if we perceive a law common to all things, there can be different applications of, but no exception to that law.

III.

OMNIPRESENT BUILDERS

Grand and wonderfully complicated is the architecture of the world. Part of it, only an infinitesimal part, we can perceive by senses unaided; instruments, invented and perfected by man, aid us in discovering still more. Telescopes widen our vision in one direction; they permit us to penetrate distant space, so that we can see many other moons besides our own, many sister planets of our earth, many comets too faint to visualize otherwise, and millions upon millions of suns similar to our own, but generally much larger; suns alone or in clusters, scattered throughout the starry firmament. Microscopes widen our vision in another direction; through them small particles near by are magnified; we discover new worlds everywhere; the molecular community of atoms, the tiny constellations within the minerals, the wonderful living tissue in the plants and in the bodies of animals and of men. We observe the same beauty and harmony in the microcosm as in the macrocosm; in the marvelously complicated architecture throughout all the kingdoms of nature we admire the Grand Architect of the Universe, the best evidence of Whose existence is His work, which we see everywhere.

Every religion presupposes a divine being as the Supreme Builder of the World. There are religious systems that have divided up attributes and activities of the One God among numbers of gods and goddesses; yet there is unity in that seeming multiplicity; for most religions tell of one Supreme God, the Father and King, the synthesis of them all. In the religions where the Unity of God is insisted upon as a contrast to the apparently polytheistic systems, hosts of devas are spoken of, through whom the One God acts; archangels and angels are mentioned as the Messengers of God, as the doers of His bidding. And from all parts of the world come those delightful fairy tales, the delicacies of youthful readers, the marvels of the mature mind, which tell of "the invisibles" that are sometimes seen, of the nature spirits that, as Goethe expresses it, "incessantly work to weave the living garment of God".

In all the countries of the world there existed belief in builders of nature, because people saw that nature was built and could not yet imagine that all they saw, except what animals and human beings had done, was self-created. In all ages, except our own, where doubt of self-evident things is supposed to show superiority of mind and to be the duty of all those who want to be proclaimed keen and subtle thinkers, people believed in the existence of those wonder workers, whose marvelous work they saw. Therefore they believed in nature spirits.

"Dear child has many names", is an old saying, the truth of which will appear in the succeeding chapters, where we will trace an outline of the history of the builders of nature through the ages and the countries as we find it in Sacred Scripture, in myth and legend, in ancient folk lore and in recent narratives of seers and psychics.

IV.

UNITY AND MULTIPLICITY

From time immemorial a wonderful parallelism has been observed throughout all nature; on every page of the book of life the unerring and never-changing paragraphs of the law of correspondence are indelibly written. This parallelism has made human thoughts and their audible and visible results, human speech and human writing, possible, furnishing applicable symbols that could be used and understood by speaker, hearer and reader alike. This law of correspondence has made systems of religion, philosophy, science and art possible, furnishing the connecting links for subject and object, without which no system of any kind could exist.

In nature, as in arithmetic, all counting starts with number 1, and all other numbers are additions and repetitions of that first and original number. The first addition $1 + 1$, with 2 as its results, has its correspondence in the joining of the active and passive principle, with addition and repetition as the result; in the vegetable, animal and human kingdoms $1 + 1$ has its parallel in the male and female individuals cooperating in the production of new specimens of their own kind.

When we speak of the builders of nature, we must also start with number 1. Each individual unit, taken by itself, is such a number; but, connected with other numbers, its value changes, it is diminished or added to, depending on where it stands in the column to which it belongs, and how big its column is.

Any single number, not connected with other numbers, is of less significance and power, no matter what its intrinsic value may be, than more numbers, standing together in a column. The greater the number in the column, the greater the value of that column, and the more powerful the number that stands first and leads its column.

The infinitesimal calculus, considered to be the highest product of the mind of man, indicates the continuity and suggests the endlessness of the chain of divisions and subdivisions within the universe. While nothing can really be endless which is finite in space and in time, the very divisions and subdivisions in the visible world point to the hidden truth of the invisible world, to the existence of *Infinite Unity*.

Human mind, being used to grapple with problems of the visible and divisible world only, reels when it reaches the border line of the unknown and faintly grasps the idea of *Infinity* as the necessary and unavoidable opposite to finite things, and of *Undivided Unity*, as the opposite to divided multiplicity. In mathematics that idea is expressed by two symbols: X, the unknown, and 0, the undivided.

There can be no multiplicity without Unity as its root; there can be nothing finite, without the Infinite, its opposite and its limitation; there can be no divided space without the Endless, its contrast; there can be no time without Eternity. Unity is behind multiplicity, the Infinite behind the finite, the Endless behind the divided, Eternity behind time. The opposites complement each other, wherever Kosmos comes out of Chaos.

(To Be Continued)

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THE MISTAKES OF CHELASHIP

On page fourteen of the Mahatma Letters to A. P. Sinnett, the Master in speaking of Colonel Olcott uses the following words:

"One . . . who may make innumerable mistakes out of excessive zeal but is never unwilling to repair his fault even at the cost of the greatest self-humiliation."

It is of use to the occult student to investigate the cause of the mistakes he so frequently makes. Let us therefore look at a few of them.

1. *Mistakes which are the outcome of ignorance. Ignorance is basically of two kinds:*
 - a. That form of ignorance which is the result of a low stage in evolution and therefore would not apply to a disciple.
 - b. That which is caused by unfamiliarity with the laws governing matter, the formulas whereby work should be done and the rules controlling a group of chelas. These rules are fundamentally the same but vary slightly according to a man's ray and the specific group of chelas working under a particular Master. They vary also according to the degree of chelaship.

There are of course many intermediate stages. The first type of ignorance will be put right by time itself; the second by the application and industry of the disciple. The laws of karma will adjust the one; the laws of egoic unfoldment will adjust the other.

2. *Mistakes which are the result of occult blindness and deafness.*

It should be remembered that disciples fall into two groups:

- a. Those who learn by the ear, called in occult terminology the "chelas of audition".
- b. Those who learn through the eye, called "chelas of vision".

This distinction is a generix one and its accuracy can be easily ascertained by the student who watches the methods of his fellows. In "Light on the Path" in the opening aphorisms this distinction is recognised, but the thought that this grouping has a real significance has oft escaped attention. It is of interest to note that those who apprehend through the ear are more closely allied to the deva evolution and are frequently on the third, fourth and fifth rays, whilst those who learn through the eye are usually upon the second, the sixth and the first. All at this time meet in work upon the seventh ray. (We are speaking of chelas only, and not of the general run of humanity in this specific cycle.)

It is of interest likewise to note that in the case of "eye apprehension", it is the pineal gland which functions earlier and actively prior to the active life of the pituitary body. In the "ear apprehension" it is the pituitary body which awakens first.

The mistakes of those who learn through the eye take the form usually of the misdirection of energy (the eye is the director of energy), of too quick sight and too rapid interpretation of that which is seen. They

are the victims of illusion and of glamour in a greater sense than is the case with chelas of audition. There is also an interesting analogy to be found by comparing the vision of long and short sighted people, myopic and astigmatic people, and the various occult blindnesses of chelas.

There are chelas with long vision who see the distant object towards which the Master's plans are directed but they fail to note the foreground or to pay attention to the needed preliminary steps; there are others who are so engrossed with the next step ahead that they lose sight of the vision. Other correspondences can be worked out later by the student, and I only indicate suggestive lines of thought.

Those whose mistakes are due to false hearing are frequently misled by voices and sounds which are but deceiving, and the result of the work of devas. They are quick to hear the sounds of nature and to appreciate the rythm of sounds but they are not always able to recognise the source of that they hear, nor do the sounds reach them along the line of direct approach. Their progress is frequently slower than that of the other group, but from their ranks are recruited the greatest of the workers in magic. There is a close connection between the ears and the throat centre (the centre of creative sound) just as there is an equally close relation between the eyes and the centre between the eyebrows.

3. *Mistakes which are based on over-estimation of one's powers.*

A disciple very frequently goes astray here. He is the recipient of group stimulation, and is energised more or less through contact with the Master. Naturally he becomes aware of a certain amount of power and of force. He feels able to surmount all difficulties and to do all that is required. He over estimates his capacity and undertakes work for which he is not ready.

Let me here pass on certain advice to all chelas and aspirants: Be ready ever to undertake any work which the Master calls upon you to do but *do not make activities for yourself*. Cultivate the ear that listens for the voice of direction and the eye that notes the closing of all doors, save the one through which opportunity calls. The duty of the chela is to *stand ready*, but not to thrust himself forward, and the one who reliably stands, awake and attentive, in the place where Karma has put him, is the one to whom the Master can look for quick response to the need of the hour.

There is also the over estimation of oneself which is not so much the result of spiritual zeal as it is the result of personality pride, and a lack of testing.

A man becomes aware of weaknesses in himself through the making of mistakes, and by failure, and when rightly appreciated it is a most valuable and salutary experience. A valuable disciple who has great capacity for service is frequently permitted to undertake work which is too much for him because the unspoken demand for a great and prominent work is noted in him and the only way to cure him is to give him the work and watch him smash upon the rock of his own insufficiency. When he reaches the stage where he no longer searches for prominence then that prominence will be thrust upon him.

4. *Mistakes based upon a misinterpretation of the keynote of a specific cycle.*

Each greater or lesser cycle of time has its note or sound; it has its special work to do and its own problem to solve. Chelas frequently attempt to do the work of a cycle which is not one to which they are occultly attuned. Their work may already be accomplished and may lie behind them and that is frequently the case among the older chelas, who have done their work yet know not how to leave to the new generation the work which they alone should do. Perhaps the case is different and the work for a chela lies in a future decade and for them now the work is one of preparation. Yet they rush forward into work which their brother should handle, and find failure. They have simply misinterpreted time in one direction or another.

Generalising for a moment, it might be of profit to point out that the work of a chela falls into the following stages:

1. The period wherein he awakens to the work he is to do. He discovers the plan into which he has to fit.
2. The period wherein he prepares for work and fits himself to carry it out.
3. Ten years, usually, in which he lays the foundations of his work, picks his co-workers and gets the plan working.
4. Twenty years during which he carries forward the work and achieves more or less success.
5. A period wherein he takes the position (through his experience and knowledge) of adviser and friend to the younger band of chelas, placing at their disposal the wisdom gained through effort, failure, success and time. He has experience and the fruits of his experience belongs to the new age of workers.

5. *Temperamental mistakes.*

These are many and are incident to a man's stage in evolution, the control he has achieved over the lunar lords, the idiosyncracies of his sheaths, and the characteristics growing out of his ray affiliations. These are many and varied and in the astrology of the future and its wise dissemination will come much assistance to the chela.

6. *Mistakes based upon:*

- a. Failure to recognise opportunity.
- b. Inability to work with those linked karmically with one.
- c. Incapacity to cooperate with those for whom we do not feel an attraction.

Many are the sources of error and many the opportunities for mistakes to be made. They matter not, provided the chela is quick to see the source of the error, energetic to repair the consequent evil, and careful to avoid similar mistakes in the future. As he blends the past in retrospect, the present in correction, and the future in wise work he will rapidly swing himself into the field of efficient service.

ALICE A. BAILEY.

THE SPIRIT OF MAN

WISDOM

Above all things revealed in the universe, behind all nature's visible phenomena, stands the concealed, the invisible universe. Into this concealed universe man can penetrate through his own invisible Principle, the Spirit, which stands above and behind his visible Physical aspect. Above and behind the revealed and the concealed universe stands the Eternal Cause which, in its manifestations, is all that is revealed and concealed; is the Cosmos in all its aspects; is, at the same time, the cause and effect of all being, the multiplicity in the unity, the Divine Principle of perfect, incomprehensible Wisdom.

Above and behind man's visible and invisible aspect stands the Divine Principle permeating his entire being and revealing to him, through his Spirit, the wisdom of its manifestations while concealing from him, even in Spirit, the height of the Eternal Cause.

Man, in aspiring to wisdom, must realize three things: First, his oneness with creation—the revealed Divine Principle through the knowledge of his Soul. Second, his oneness with the laws of creation—the concealed Divine Principle—through penetration into it with his Spirit. Third, his oneness with the Eternal Cause—the unknowable wisdom—by returning, in Spirit, into this Cause out of which, incomprehensibly, he emanated.

To reach the first of these stages, man must become pure in body and Soul. To enter into the second of these stages, man must become Divine in his Spirit; he must find that he is Divine. To consummate the third stage is impossible for man, even for the master or adept, until the seventh day dawns—the last period of the present outpouring of Divine activity—and all manifestations, all Principles, are gathered again into the Eternal Cause.

Man in his present aspect as an incarnating Ego is governed by the Divine Law of Karma through which he is tried in Life after Life according to his merits and judged and sentenced with immutable sternness and mercy, is forced to undo the wrongs he has committed, and is given the fruits of every thought, word and act, that was good. Through the perfect justice of this law, he is given the necessary freedom that permits him to join in his own government by conscious effort at reparation, conscious striving toward higher development.

Mind in man is, during his Earth-life, the central focus of power in which his Physical, Astral and Spiritual Principles find their means of expression. The more he unifies these threefold Principles that form his present nature, the more perfect an instrument of expression does his mind become.

The Soul stands behind the Physical-body and is its power of causation just as the Spirit dwells above the Soul and is its causative power.

To understand the Physical-body and to keep it in health and harmony, the secrets of the Soul must be penetrated and gradually drawn into the consciousness of mind. To keep the Soul in absolute purity and Astral strength, the secrets of the Spirit must become manifest to the mind. To penetrate into the wisdom of the Divine Principle which dwells above the Spirit, this Spirit must become what it is, one with Divine Wisdom.

To enter upon the path that finally leads to wisdom, needs but an act of the mind; a conscious effort of will.

Will is the synthesized expression of the activity of the mind; behind it stand Spirit and Soul, and in it resides the power to make a unified whole of the multiplicities of thought and action. The first conscious effort of will to find the opening of the path must be strengthened and supported by every consequent act of will. The mind must center its activity on the purification of body and Soul; the will to grow through purity, truth and honor into his Divine Heritage of Spirit must modify and control every thought and act of man.

The will to develop higher must ever dominate the mind and purge it of false desires and of every sinful thought. The will must first harmonize the Soul and body of man and govern all his relations with his human brothers and all his feelings respecting nature's phenomena, by seeking to penetrate into the understanding that all things that are, *are* Divine.

When the body has been purified and, under the dictates of the will, has been assigned its proper position as Physical dwelling place of man; when through ever increasing effort the vibrational body has been attuned to harmony and the Life-spark that is its causation, the nucleus of the Soul, has begun to stir; when the truth that this Soul and its vibrational body or dwelling are more real, more lasting, more perfect than is the outer Physical shell, has penetrated the consciousness, then all effort must be turned toward coordination of these two lower Principles which, as the present personality and its Physical or phenomenal appearance, are but the instrument of the higher self, the true Ego.

The process may be more clearly defined as follows: Constant effort toward good develops the Soul and brings to man's mind the knowledge that he, the personality, far overpowers his merely Physical aspect. When this consciousness has dawned, his mind has been definitely lifted above his Physical self and materialism has forever lost its vicelike grip. This broadening of his vision enables him to attain to a much truer concept of all things on Earth, for while recognising their evanescent qualities he has also attained to a perception of the Soul-force that is the actual and higher aspect, the living Principle behind the Physical.

This stage of perception does not necessarily bring with it Astral perception, but it leads to the understanding that face values are illusions and that behind these illusions actuality stands. When man learns that his Personality is but a reflection of his Soul and that this Soul is the actual personality, and when he feels that despite all efforts this personality remains an imperfect being, then will he turn the activity of his mind to the quest after that something which will make of this imperfect self a better rounded whole.

The higher he develops the will of his Soul, the wider the horizon of his mind becomes; the greater harmony and purity he attains to in Soul and body and the more he advances in knowledge, the better will he see his own shortcomings. The clearer he recognises his own imperfections the more will he modify his judgment of others and his actions toward them by humility and mercy.

Through his will, which is growing ever stronger, he must force himself to ever greater selflessness in purpose and act. As Spirit sends down its rays as pure inspiration and intuition, he must strive to understand the higher guidance thus given and submerge his Astral will in the perfect will of his Ego. He must lose the self he has conquered and the self that conquered—the Soul—in the perfect self of the Ego. This Ego, long before it has been recognised by the mind, is with its illuminating rays the force that opens the mind to the actuality of Astral perception. It is the guiding light that gives the power to discern between the false and the true. It is the pilot that alone can steer the ship of the Soul in perfect safety on the Astral sea of impressions. Its powers must be drawn into the personality and the personality must ascend into its being if wisdom is to be attained.

When man has ascended to that pinnacle where absolute recognition that he is Divine awaits him, he has attained a state of wisdom and understanding which penetrates into many of the laws that govern and give rise to the phenomenal world. Even before he has become thus one with himself, some revelations of Divinely Natural Laws have come to him. By penetrating deeper into the hidden forces that stand behind all evident, visible things, by recognising the living Soul of nature in its perfect harmonious multiplicity, he learns to understand more fully the actual laws that propel these forces and that are the foundation of Nature. The so-called natural laws that science had discovered and is still seeking to comprehend more fully, are not necessarily found, as some beginners of occult study suppose, to be products of material misconception, they need not be overthrown and a new set of values placed in their stead through deeper understanding. They are found to be not so much faulty as incomplete. Science has advanced far and some of nature's secrets have been wrung from her through constant laborious research and the student whose perceptions are widening to embrace Superphysical forces will find that the laws he uncovers are complementary, in many ways, to those into which science has probed. Many Physical conceptions which, in his eagerness to advance, the occult student disparages, are absolutely true and have their value from the Physical standpoint. What makes a purely Physical valuation of forces wrong is that such a valuation is one-sided and leaves out of account still finer and more powerful forces that are interwoven with those that science has recognised. It is these finer forces, and the laws that in governing them also govern the grosser forces, that gradually reach the finer perception that a man who is seeking for wisdom slowly develops within himself. It is the hidden world that stands behind the revealed world that, in slowly unrolling its secrets, enters the consciousness as the actual power from which emanates the visible world.

To Physical man time and space are limited by his Physical senses. Higher recognition opens the mind to a wider comprehension of time and space. The limitations are real from the Physical standpoint, to the Astral perception they are unreal. This, however, does not mean that they should therefore be nonexistent to Physical man, he is merely incapable of transcending them. Wider perception may soar above Physical limitations, but Physically, even the most perfectly developed man, must recognise their existence, for his body is bound by them.

It would be inconsistent to say to a man who as yet moves upon the Physical-plane alone: past, present and future are one and you exist in these three states even at this moment. He would rightfully mock at such a suggestion, stating that he is neither the infant that he was yesterday, nor the old man that he will be tomorrow. Physically regarded, he will be perfectly right even though, from a higher viewpoint, he is absolutely wrong. Right and wrong, in such questions, are as relative as are time and space. You may be able to transcend space through the power of your Soul and may, while you are here, be aware that you are also somewhere else; your state of being has placed you above certain limitations and space has become to you a unity. That does not give your brother the same realisation, for his state of being is still bound by limitations and he knows that while he is here he *is* here, and nowhere else. A lower state of being cannot recognise a higher and the man who attains to a higher state of being must recognise that what is true for him has not yet become true for all.

Nothing is harder to grasp than is the fact that all values are relative; there is nothing fixed and static in the universe excepting the oneness of all things and that oneness which encircles multiplicity is the Divine Principle, and even that, in having an Eternal Cause, is relative in that it is neither recognisable as being nor as nonbeing, as existence or as nonexistence.

The evolution into the Spirit is certain, but ages will yet roll by before the ascent is complete. Some few men have always transcended humanity's evolution in the aggregate and have helped to point out the way, and again and again such lights will appear. To evolve into the radiance cast by such perfected human beings should be the aspiration of the many and any man who strives to perfect himself is laying the foundation for still further development in future Life.

Just as the parent should strive to evolve into purity, not only for his own sake, but also as an example for his child, thus every man should strive to perfect himself, not only for his own sake, but as a staff of purity for his weaker brothers to lean upon. The few must become examples for the many, because the many must evolve into the perfection of the few, if the unity of the human family is to evolve again into its Divine Source.

From "The Spirit of Man" by Clara Rains and Leon Rains,
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HINTS FOR STUDENTS

On page 130 of this issue are reproduced certain extracts from a recent publication by Clara Rains and Leon Rains. This book, "The Spirit of Man", contains the philosophy of life of their unnamed friend about whom they have talked with the editor of THE BEACON. Of him they say in the introduction to the book:

"Many an evening was subsequently spent in his company and as he gradually acquainted us with his ideas, the question arose in our minds where had he learned that of which he seemed so fully convinced! He told us that he had absorbed much through contact with others, more learned than he, who had studied Divine laws deeply.

He also stated that it was his belief that if one studied a subject very intensely one felt instinctively what was the truth. He certainly was convinced of the truth of his philosophy.

What we felt most deeply was the unity and continuity of thought embodied in his philosophy; and we raised the question, why not give to others what had been given to us? He told us that nothing would give him greater joy than to have the profound peace which his convictions brought him and which he felt had, to a great extent, taken possession of our minds, conveyed to others."

The world is hungry for a new standard of living which will more adequately and justly correlate the individual with his fellowmen. We are today recognising the necessity of a new concept of the basic reasons which lie back of the drama of human struggle on this planet. Science, philosophy and religion as they affect the bulk of mankind today, each in its field answers part of the question but that part only inadequately. With no definite concept of the reason for being, and no rational and inspiring goal, the human family drifts, and as a child strives only for that which brings the passing gratification, for the toys of life. Inevitably each grasps for that toy which will prevent *his own life* from remaining empty.

We want to be happy. We want to accomplish, to be successful. We want to have the world think well of us. Being governed by these desires (of themselves good) we do those things which we find will bring those results *to ourselves*, while just ahead is the dawning consciousness of the greater joy and the more profound peace which is born of that wisdom which shall inspire us to work for group happiness, group achievement and group progress.

Just in proportion as men will stop living for themselves, striving for themselves, seeking knowledge, power and liberation even for themselves, but instead seek all these things for the good of the whole, just in that measure will the pain and sorrow and misery of the world be transmuted into that world peace and joy and well-being which the very Divinity within ourselves demands, shall sometime be manifested.

What is a synonym? Give some of the synonyms for the following words:

Ego: Higher Self, Solar Lord, Inner Ruler, Master, Christ Within, Soul, Consciousness, The Thinker.

Planetary Logos: Personal God of a Planet, Star Lord, Archangel, a Heavenly Man, a "Spirit before the Throne."

Ancient of Days: Sanat Kumara, Lord of the World, One Initiator.

Plane: state, strata, degree, place in consciousness; sphere of thought.

Master: teacher, instructor, director, guide, Adept, Guru.

Reincarnation: rebirth, re-embodiment, Cyclic manifestation.

Body: form, sheath, shape, contour, frame.

Energy: force, power, motion, perhaps attraction.

Ageless Wisdom: Secret Doctrine, Gupta Vidya, Esoteric Science, Arcane Teachings.

Microcosm: Man, or World or Universe on a small scale. "Man in God's Image."

Macrocosm: Cosmos, The Great Universe, Universal Nature.

A synonym is a word having the same, or almost the same meaning as some other. Oftener one of a number of words that have one or more meanings in common.

The opposite of antonym.

The study of synonyms is most interesting, for while such words are supposed to have the same meaning, and practically *have*, there are subtle shades of meaning, and faint differences that make an examination of them a delight. If we trace these slight differences in words seemingly the same, and get into the habit of noticing the exact meaning of each, we will acquire a purity of thought, speech and style in writing that will stand us in good stead with our occult work as well as in general. The English language, being composite, is extremely rich in synonyms. Take, for instance, the seventh word in our above list. *BODY*, from the Anglo-Saxon; Form from the Latin; sheath and shape, Anglo-Saxon; contour, Latin; frame, Anglo-Saxon. We might have added also '*structure*' as one of our synonyms for the word *Body*, for it means a combination of related parts, as a building, or a machine, (of life!) from the Latin, *structura*. Many of the synonyms are from the Greek, as are at least three in the above list.

A. O.

What is the occult significance of incense? Does its use help the aspirant in any way?

The most commonly recognised value of incense is that it symbolises aspiration. It unites the powers of Air and Fire, the two active of the four Elements, with that of Earth, a passive Element. It is the Fire of the Soul expressed in diffusion of Earth's sweetness. The "curtains of matter" have been "torn asunder" and the fragrance of Earth's organic life is let loose through the agency of Air and Fire. But more than this, the odor of burning incense has the property of being able to liberate certain subconscious powers, through the influence of the subtle association of ideas. The olfactory nerves, spread out over the mucous membrane of the nasal cavities, are in close proximity to the pituitary body,

situated in its bony fortress just behind the upper limits of the nose. Through its effect upon certain centers incense stirs up the astral body and arouses the emotional nature. The receptivity of the mind increases, while its objective, critical faculty is held relatively in abeyance. The effects of different odors are different, some acting upon higher and some upon lower planes. One should by no means use any incense at random that happens to be available or to please the nostrils, for some of the odors act in a very undesirable way, stimulating lower centers that have not come under the full control of the Ego. It is possible for misuse of incense to turn into a drug habit. Incense suitable for use during meditation should always be chosen by an expert who knows its effects. "Church incense", and that from pine or sandal-wood are relatively harmless. Much can be got on the subject of incense from certain ancient books. In old formulas, there was an incense for every planet, and the proper one was chosen with great care to fit the planet or zodiacal sign whose influence was sought.

M. E. D.

INDIVIDUALISATION

Individualisation is the expression of the One Life through individual channels. This life in the lower kingdoms expresses through group forms and group types of consciousness, the lower the kingdom the larger the number of individual expressions of the same general type forming the group. Until in the human kingdom this Life reaches in Man, the highest type of conscious individualisation, having developed in him the possibility of complete individualisation and separation from all group types.

It would seem as if the One Life aims and struggles to reach this point in the evolution of form, intellect and character, and by so doing evidently developing all three to their highest possibilities of beauty, fineness, strength, poise, and understanding; in fact building them into perfect instruments of expression, through which the Intelligence inhabiting the form, utilizing the intellect, and informing the character may express to perfection Its separate and distinct individuality.

But that is the extreme point of the Spiral. Then the return journey begins, and the Soul whose intelligence has reached this height of individualisation must again return to the opposite pole; through lower types of Spiritual group Consciousness comprising very large groups, on through lesser groups but of higher type of Consciousness, until it reaches the group where emanate the Seven Rays of Consciousness, through the Three, then the One Consciousness, the Source of All, into which it merges, desiring no longer distinction or separation, but only to lose self in the Great Self, and to become One with the All.

It is thus that Life circles, from one to the many, and back again to the one; from the invisible Spirit into visible forms, and back again to the invisible; from God consciousness out into self consciousness, and back again to the Source of consciousness. But all the time a Spiral, each return bringing the result of experience, and added Glory and Beauty and Joy and Satisfaction to the Thinker and Cause of these eternal cycles, ever outbreathing and inbreathing Its Self into Being and Non-Being.

J. B.

FORM

Form is recognised as an essential factor in all objective existence, and the casual observer seldom questions its substantiality or permanency. On analysis, however, form is found to be most elusive. Ever changing, we know not what it was yesterday nor what it will become tomorrow. The One Great Source sounds forth the Word, and Fohat, Divine Energy, comes into action and produces vibration. The nature of this vibration is light, which characterises matter, and all that exists as form. Life manifests itself. Like a sculpture at work, Divine Consciousness moulds and destroys forms upon forms until It finally builds out of all forms the perfect image of Itself. Then maturity is reached, the spell is broken, the potter's clay of microcosmic dust has served its purpose, and Divine Consciousness awakes to the knowledge that the clay and all the forms moulded therein were after all but creations of His own divine imagination, and the He, himself, is the only reality.

Always in life can be found the triplicity necessary for manifestation: the Will, the Activity, and the Wisdom: the Builder, the process of building, and the form built: the Self, the relation between, and the not-self. The Self, by means of vibration creates form through which it can experience and grow. Man, to know himself, must realise this triplicity in connection with his nature. He must learn to recognise within himself the *Supreme Spirit* working through his outer self, the *personality*, in the form of physical, astral, and mental vehicles, through which he contacts the *environment* under the guidance of the *devotee* which he, himself, has created out of thought.

This essential part of man's nature, the devotee, or created thought form, should be moulded with great care for it is verily a sleeping giant which will some day arise either to carry man to the heights of attainment, or tear him asunder with destructive force. It rules the thoughts and breeds health or disease in the body. It directs the activity of the emotional nature and to a predominating extent rules our actions in daily life. It is the mould into which we fit our lives and our very features become impressed with its likeness. Success or failure in life largely depends on the structure of this hidden devotee. What we think on, that will we become.

The Divine plan of man reflects the image of the Supreme Being, and all forms that have ever existed are potential factors in man, the microcosm. In the hands of man is given the key to all planes of existence, and to him the privilege of entering all realms. This master key is in the form of his own constitution of many sheaths of matter representing the many planes of vibration: Jiva in all its manifestation, from the highest causal form to the lowest physical. This complete manifestation is what distinguishes man from all other forms.

C. C. Hill.

TWELVE LESSONS ON THE YOGA SUTRAS OF PATANJALI

Prepared by Alice A. Bailey

LESSON TWO

THE OBJECTIVES OF RAJA-YOGA

POINT I. *The Four Accomplishments.*

The following are the rules outlined in the Yoga Sutras, and the careful following of the methods of development therein detailed will result in:

1. *Right Knowledge of the Real and of the Unreal.*

This is brought about through the development of Discrimination.

"The personal Self seeks to feast on life through a failure to perceive the distinction between the personal self and the spiritual Man. All personal experience really exists for the sake of another, namely, the spiritual Man." Book III.35.

"Hence comes discernment between things which are of like nature, not distinguished by difference of kind, character or position. The wisdom which is born of discernment is starlike; it discerns all things, and all conditions of things; it discerns without succession, simultaneously." Book III.53.54.

"For him who discerns between the Mind and the Spiritual Man there comes perfect fruition of the longing after the real being of the Self." Book IV.25.

2. *Perfect indifference to enjoyment here and hereafter.*

This is brought about through the development of Dispassion.

"Ceasing from self-indulgence is conscious mastery over the thirst for sensuous pleasure here or hereafter. The consummation of this is freedom from thirst for any mode of psychical activity through the establishment of the spiritual Man." Book I.15.16.

When "all impressions have ceased, there arises pure and spiritual consciousness, with no seed of separateness left."

Book I.51.

"The association of the Seer with things seen is the cause of realising of the nature of things seen, and also the realising of the nature of the Seer. The cause of this association is the darkness of unwisdom. The bringing of this association to an end by bringing the darkness of unwisdom to an end is the great Liberation." Book II.23.24.

3. *Six Qualifications are gained:*a. *Perfect control over the mind.*

"One of the ascending degrees is the development of Control. First, there is the overcoming of the mind-impress of excitation. Then comes the manifestation of the mind-impress of Control. Then the perceiving consciousness follows after the moment of control.

This is the development of control."

"Through frequent repetition of this process, the mind becomes habituated to it, and there arises an equable flow of perceiving consciousness."

"The gradual conquest of the mind's tendency to flit from one object to another make the development of contemplation."

Book III.9.10.11.

b. *Perfect control over the senses.*

"When the perturbations of the psychic nature have all been stilled, then the consciousness, like a pure crystal, takes the colour of what it rests on, whether that be the Perceiver, perceiving, or the thing perceived." Book I.41.

"When the spiritual man is perfectly disentangled from the psychic body, he attains to mastery over all things and to a knowledge of all. By absence of all self-indulgence at this point, when the seeds of bondage to sorrow are destroyed, pure spiritual being is attained." Book III.49.50.

c. *Implicit faith in the Master.*

"The Master is the spiritual Man, who is free from hindrances, bondage to works, and the fruition and seed of works." Book I.24.

"The practices which make for union with the soul are fervent aspiration, spiritual reading and complete obedience to the Master." Book II.1.

"Soul vision is perfected through perfect obedience to the Master." Book II.45.

The Master here referred to is the Inner God, the Ruler, the Soul, not a physical plane teacher or adept.

d. *Use of the Mind to attain spiritual knowledge.*

"The Seer is pure vision. Though pure, he looks out through the vesture of the mind." Book II.20.

"The psychic nature which has been printed with mind-images of innumerable material things, exists now for the spiritual Man, building for him." Book IV.24.

e. *Renunciation of the formalities of religion.*

Through mind control the man has acquired the power to penetrate behind all forms to the subjective life they veil.

"Vestures of consciousness are built up in conformity with the position of the feeling of selfhood." Book IV.4.

"When the vesture and the spiritual Man are alike pure then perfect spiritual life is attained." Book III.55.

"When that condition of consciousness is reached which is far-reaching and not confined to the body, which is outside the body and not conditioned by it, then the veil which conceals the light is worn away." Book III.43.

"When all veils are rent, all stains washed away, his knowledge becomes infinite; little remains for him to know."

Book IV.31.

f. *Tolerance.*

"By perfectly concentrated meditation on sympathy, compassion, and kindness, is gained the power of interior union with others." Book III.23.

"By sympathy with the happy, compassion for the sorrowful, delight in the holy, disregard of the unholy, the psychic nature moves to gracious peace." Book I.33.

4. *Ardent Desire for Liberation.*

This is frequently mentioned in the Sutras as "fervent aspiration" that ardent fiery longing which spurs a man on towards his goal. It prevents discouragement, offsets every failure and drives a man ceaselessly forward no matter at what cost or over what obstacles.

POINT II. *The four subsidiary accomplishments.*1. *Spiritual reading.*

"The practices which make for union with the soul are fervent aspiration, spiritual reading and complete obedience to the Master." Book II.1. See also Book II.32.

Spiritual reading involves:

- a. The study of books.
- b. The hearing of lectures.
- c. The elucidation of the philosophy.

2. *Meditation upon that which is read and studied.*3. *Constant thinking about the objective or ultimate goal.*

"There should be complete overcoming of allurements or pride in the invitations of the different realms of life, lest attachment to things evil arise once more." Book III.51.

"Thereafter the whole being bends towards illumination and towards eternal life. In the intervals of the battle other thoughts will arise, through impressions of the dynamic mind images. These are to be overcome." Book IV.26.27.28.

4. *Endeavour to identify oneself with the Universal Soul.*

"In the different fields of manifestation, the Consciousness though one, is the effective cause of many states of consciousness." Book IV.5.

"When the psychical nature takes on the form of the spiritual intelligence, by reflecting it, then the Self becomes conscious of its own spiritual intelligence. The psychic nature, taking on the colour of the Seer and of things seen, leads to the perception of all objects." Book IV.22.23.

"Pure spiritual life is, therefore, the inverse resolution of the potencies of nature which have emptied themselves of their value for the spiritual Man; or it is the return of the power of pure consciousness to its essential form." Book IV.34.

POINT III. *The four stages of training.*

1. The rules of Yoga are learnt.
2. Perfect knowledge is acquired and emancipation of the
3. The acquired knowledge is used practically and exper
4. Consciousness of personality and of separation is destroyed thus the soul is freed from matter.