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“THERE IS NOTHING BUT GOD”

By Mrs. Ella W. Wilcox

“God and I in space alone, and nobody else in view:
And where are the people, O Lord, I said,
The earth below and the sky o’er head;
And the dead whom once I knew?”

That were a dream, God smiled and said,
A dream that seemed to be true.
There are no people, living or dead,
No earth below, or sky o’erhead:
There is only Myself and You.

Why do I feel no fear, I asked,
Meeting You here this way;
For I have sinned, I know full well;
And is there Heaven, and is there Hell,
And is this the Judgment Day?

Nay, those were but dreams, the great God said,
Dreams that seemed to be.
There is no such thing as Fear or Sin;
There is no You; you never have been;
There is nothing at All but Me.”

THE SIGNIFICANCE OF THE SIX STAGES IN MEDITATION

Aspiration, the first stage in Meditation, is the longing for God, brought about through the soul's having tested and tried out all other experiences on the plane of matter, for many and many an earth-life. The soul at last begins to experience a dryness, a restlessness, an ennui, not to be overcome by further experiences on the plane of sense.

The spirit begins to cast about for the reason of this, and perceives that virtues, qualities and attributes are of more interest to it than the old pleasures, pastimes and desires.

It is apprehending that *living* is a *great game*, a marvellous *game*, laid out according to the rules of a great Cosmic Game Book, which rules are exact, and wise, and written high so that all who *can* see, may see!

This game of living is more stimulating and thrilling, and with a greater prize in view than any game the World has ever applauded in arena, on race course, or down sea, or river lanes!

It is not the intellectual life that is here meant, however glorious such may have been to the Personality, but a concentrated and consecrated playing of a game, with interior, silent, and determined *playing* that does not cease for check or set-back, but continues the *play*.

One of the zests of this game is, that although one plays *alone*, there are players less advanced, but on one's own side, who are benefited or retarded in their play by one's gains or losses, and the knowledge of it stimulates the player more than if only himself were to be benefited by his obtaining the prize. *Aspiration* brings the Soul to the Table (Plane) where this game is played. The player (the Student in an Arcane School) might be apt to somewhat minimize aspiration, owing to the fact that he knows he must have it to a certain degree, or he would not have the desire to play the game—to be a student in such a School. At first he does not realize how much aspiration involves that is trying and difficult to one who desires to attain to the life of meditation. For there is a great opponent in this game—the *Lower Self*, who is an adroit and subtle player, with many Lunar Lords as partners and aids.

The cards they throw on the table are many and strong and aptly chosen!—desires, old memories, habits, dislikes, resentments, fears, pride, sloth, and a trump card, made of the blending of many, which dulls the voice of conscience, and dangerously lulls the soul into a false security. This state of affairs comes with the very first of the stages in meditation—that of *Aspiration*.

We are told in *Aspiration* that we must be "Obedient to the Master", which means the very highest degree of attention to the voice of conscience, so that, as it has been said, when any sin is committed one should feel as other men do over the loss of reputation and wealth. *Aspiration* is the intense longing for God, to obtain which all else is counted as dross. The studying of the rules of the game book, which means the utilization of all channels of information for one's spiritual advance, all contacts with new personalities, and still more important, all encounters with old

and displeasing personalities unadjusted to one in vibration. To "read" into them new meanings, more en rapport with the new-found aspiration which is calling the Soul. These spiritual "readings" should be upon whatever thing, person, or event that comes into the aspirant's life. Also the taking of counsel, whether given consciously or unconsciously, by books, people, or life.

Now we come to the consideration of *Concentration*. The game is more advanced. The player is now setting his entire mind and brain on the cards in his hand. All the best cards, the good cards, the trumps, are arranged in one part of the hand (Mind) and the player ponders long over them, just as does a chess player over his pieces. As the enemy plays a strong, or a damaging card, the player gathers himself together, concentrates, ponders, and then coolly plays his card, plays with sangfroid and power, but with non-hatred. He has no bitterness towards the Lunar Lords, his Opponents, only he *knows*, that for the sake of the game, they *must* be defeated!

In ordinary parlance this means the control by the Ego of the thinking apparatus, the subduing the fluctuations of the mind.

Concentration is the leaving of the emotional plane, and the lower mental plane for the controlled mental plane. The bringing in of one-pointedness in thought, instead of the weak, idle, flitting profitless, or selfish type of "thought", so-called, which has hitherto engaged the minds, and made its shallow impact on the brain, that very wonderful machine, ready and waiting for a better usage! The mind and brain are marvelous tools, the most high-powered and delicate instruments in the Universe. No scientist in his laboratory, no astronomer in his observatory, has to his hand instruments the millionth part as wonderful and as finely accurate as the mind and brain, which nearly every one of us treats so carelessly, so cavalierly, so stupidly, and some of us, so wickedly! Providence alone knows why there is not more rust and injury (insanity and mental disorders of various degrees) to these beautiful and sensitive tools, due to the manner in which even the most intelligent of us treats or has treated them, during one period or another in our lives!

Those of us who are students in the Arcane School, and of other philosophical schools of thought, are learning at last the significance of *what* we have been given to work with, truly magnificent gifts. However, they are gifts only, the real Thinker, the *One Who Concentrates*, being behind them. It is at His call, and with His help that the mind is held steady, that the brain is prepared to receive and to execute His orders, and to utilize the instructions for the benefit of the World and its needs. The mind-and-brain implements are not of use upon the high levels where the Thinker is. These exquisite tools are earth-plane instruments. We, as earth-plane students and workers, in our personalities must make it our ambition and our *Will* to intelligently and devotedly use the mind and brain as the Ego directs. *Concentration* is the more intensive playing of the game of life.

With *Meditation*—concentration being gained—comes the further pondering and reflecting of the card players; but at present the adversary and his players and aids are held as it were, baffled, the game not being

now to their liking. But the thoughtful player is wary, for such an opponent as this one deals a "mean hand", and tries again and again to win the game for himself with his dangerous cards. Even when the player is very advanced, he must be careful, for the subtle card of *Ambition* is apt to be thrown on the board, perhaps just when he thinks that such a card could not effect his hand.

However, let us now look at *Meditation* with the enemy for the time being held in abeyance—that is, with *all* the good and powerful cards in the player's hands. *Meditation* is the holding of the mind in tranquillity and peace, but withal, positive; thinking of the Ego, desiring approach to the Ego, and making ready for the time when the Voice of the Silence will be a reality to the Soul. Giving the mind over to the Solar Angel, so that He may utilize it as a channel for still finer and more spiritual thought.

In the quiet hour of Meditation it is the Ego, or Solar Lord, who instructs the lower man. It is the "spirit of Truth" of which the Master Jesus spoke, "which will bring all things to your remembrance". For to the man who perseveres in Meditation, all avenues of the Soul are opened up, the nine approaches to the Soul and its radiant Life are made apparent and contacted. The man has obtained the power to use at will the sixth sense—intuitive perception—and fields of consciousness of which he never dreamed before he turned his mind to the treading of the Path, now open before his calm, inward gaze. His entire mind responds to a high vibration, finer constituents now compose it and its implement, the brain, through the conscious, spiritual adventure of the putting on of Christ. The one who meditates truly, is set apart, or sanctified to the service of God. Jesus said (John XVII), "Sanctify them through Thy truth"; the word means "set apart". It does not mean to make holy, as would first appear, but to sanctify the spirit for service. For again, in verse 19, the same chapter, He says, "and for their sakes I sanctify myself, that they also might be sanctified through the truth." As He was already holy and exalted in spirit, this could only have meant giving up His whole life to Meditation and spiritual teaching to help Humanity. *True Meditation* should show us how best to direct the life in order to be "set apart", (but quietly and unobtrusively, and in the usual life of every day), to do the Will of the Great Ones, Who Know what is the Plan of the Logos for the Universe.

Meditation is of two kinds, called "with seed", and "without seed". It is with the former that most aspirants have to do, and it is composed of exterior examining, of the lower mind, and interior examining, of the higher mind, and added to this, the experience of *Joy*, which is perhaps what Saint Juliana of Norwich meant when she said, quaintly, "all things shall be well, all things shall be well, *all manner of thing shall be well!*"

This must mean Joy, born of confidence and tranquillity, which are the fruits of Meditation.

Being is also a part of Meditation with Seed—a state of being able to grasp the spiritual meaning of things and symbols.

Contemplation means that the player now has a complete mastery over the game. He is like a victor examining his gains. A wise victor, resting from the fight, contemplating the good that he has acquired from the experience, already arranging in his spirit how best to use the good for the benefit of his fellow players. He has passed, earlier in the game, through much mental stress—the strain of the endeavor, which he never abandoned, was great, but by his determination, his Will power, his daring, his intuition, his silence, his wisdom, his watchfulness when the opponent at the table was so crafty and strong—he won the coveted prize—the high cards the enemy tried so hard to prevent him from holding!

Those cards are: *Contemplation, Illumination, Inspiration*. Let us inspect them more closely.

Contemplation leads the Soul to a still higher level of consciousness than Meditation. In the latter the Ego informed the mind of the aspirant, but now the Soul looks out itself upon *reality*. It perceives the *truth* for itself, and of itself brings *vision* to the physical brain consciousness.

It contemplates, or observes, being, beauty, and truth, and bathes in their sublime light. The veils are worn thin, and in literal parlance, this is true, for the highest and most occult of the head centres is now mystically prepared to let in the glory to the man who has won it, by lives of devotion, meditation, and self-sacrifice. This state is far beyond the present stage of the aspirant, but can be looked forward to as to a shining mark. It is said to be a gateway between two stages of Being, or consciousness. The Disciple has stilled the lower nature so that nothing on the Earth-plane can allure, or tempt, or interest him to the detriment of the Higher self. He is ready and prepared for the fuller life of the spirit.

At this period there comes a lull, a pause—the Soul seems hanging by a thread between the worlds. Though about to do so, the Higher Self has not yet taken full control. This is what has been called by mystics “the dark night of the soul”, but such a pause, or space, is a surety of the disciple’s advance in holiness. The analogy of the card player continues. He realizes that he has won the game, but he is awaiting the coming of the president of the card club, with his felicitations, and the formal bestowing of the prize. It is an awaiting, a tense moment, before the president comes—all other congratulations seem naught to him until that presence, that authority, puts the climax to the whole, nobly played game.

He knows that among all the other splendid cards he acquired by the beauty and the scientific accuracy of his play, he held the joker, the 53rd card—usually the one rejected!—but card players assign to it greater value than to any other, when it is used in playing a game of cards. One writer says the joker symbolizes the capstone, the stone the builders rejected, and completes, or crowns the pack, as the capstone completes the pyramid.

Illumination is the shining forth of the life of the disciple on all planes. A light like a lamp in a thin porcelain vase (to portray the effect on the physical plane), and shining brighter and brighter upon the more etheric levels, till the beauty of truth and love is a glowing fire within the

purified and aligned threefold man. The great Persian sage, Patanjali, whose aphorisms we are studying, says that *Illumination* is sevenfold, and holds three aspects, or characteristics:

Recognition of Unity, or the One Life, and with a feeling of joy.

Clear vision.

Soul powers.

Inspiration is the final stage in the life of the Disciple. Man becomes as a God upon Earth, and he uses the threefold self simply as a point of contact with the Earth, so that he can benefit and help Humanity. He has the insight to see where help is needed, and of what sort. He can "speak", for the word of power has come to him. He is compassionate because of having attained to Understanding and Wisdom.

The chair at the card table is pushed back, and is vacant—the player has arisen and moved on, to a table on a dais far up the room, where the president of the card club sits with the super-players of other years.

The opponent seems, verily, in his defeat, to have become dissociated, to have disintegrated, to have returned to the No-Thing-ness out of which he emerged!—and a new player, his face alit with determination and hope, is seen approaching the empty chair, stimulated by the victory of his brother, and eager, for the sake of the comrades he knows are behind him, to enter the game.

Alice du Pont Ortiz.

THE BUILDERS OF NATURE

By Jacob Bonggren

(Continued from Page 126)

V.

THE GRAND ARCHITECT OF THE UNIVERSE

In our world of relativity nothing can be understood except by its relations to other things. Thus Eternity can only be conceived as the necessary opposite to and limitation of time; the Endless, the Infinite, can be partially comprehended only as the logical contrast to that which has a definite extension in space and time. The zero, which equals "nothing" when it stands alone or at the head of a column of numbers, has a distinct value when related to other numbers that are before it. In the same way, Eternity without relation to something different from itself is incomprehensible, and to bring out the value of zero, as of Eternity, something that is not zero, or something non-eternal, must be put ahead of it.

Zero added to zero, zero subtracted from zero, zero multiplied or divided with zero, always equals zero, and gives no other result. Passive + passive equals passive; it never gives active as the sum. Zero is the passive, symbolized in Greek mythology as *Nyx*, the Great Mother Night; and *Eros*, Love, Active Light and Heat, is the first number One, the Father and the Son, becoming the father of all. Active + passive, male + female, father + mother, both are in each case necessary to accomplish results. In the same way, to produce a full sentence, subject and object are both equally needed, and also a verb to connect them.

The actual world of relativity starts with *One*, the number which best represents the undivided, the Eternal, the infinite and which, multiplied and divided with itself, gives itself as result, but when subtracted from itself goes back into zero, whence it issued.

Number One stands for the first, or for a single one, when taken separately; for a unit in multiplicity, when placed somewhere in a column of numbers; for the leader, when at the head of a column. Any of the nine single numbers can be placed at the head of a column and act as leader; but Number One is the first in the regular numerical order, and therefore it represents the Supreme Leader. In the scheme of world building it represents the Grand Architect of the Universe.

Philosophies and religions have tried to picture a First Cause. The philosophies have gone no further than to give it a name; the religions have looked upon it as an individual and called it God. The Hindus have their Trimurti, "the three-formed": Brahmá, the Creator, Vishnu, the Preserver, Shiva the Destroyer and Regenerator; one, with three-fold activity. Christian theology has its Trinity: the Father, the Son, the Holy Ghost; one God in three. The Edda religion of the ancient Scandinavians mentions Har (High), Jafnhar (Equally High) and Thrídi (Third): one God appearing as three.

The Chinese, the Hindus, the Buddhists, the Parsees and the Jews have looked beyond the First Cause to the Incomprehensible Be-ness which is beyond, and back of, and through everything. For the Chinese it is *Tao*; for the Hindu, *Parabrahman* and *Tat* (That), for the Buddhist, *Adi Buddha*; for the Parsee, *Zeruana Akerne*; for the Jewish Kabbalist, *Ain Soph*. Out of this Incomprehensible, Divine, Eternal, Limitless Be-ness, rises the first separation from it, yet eternally a part of it, and often thought of and mentioned under the very names above given. The mystery of One is hardly less than that of Zero; yet the first number stands for the Grand Architect, and for Him alone, in the scheme of kosmogony, while zero also, and primarily, represents that which is beyond Him: the Be-ness, the All-Existence.

VI.

THE SEVEN GREAT BUILDERS

Not only the deep student, but also the superficial observer finds that nature reveals to us a septenary division. Our eyes and our ears tell it quickly. There are seven fundamental prismatic colors, and there are seven fundamental notes in the gamut of civilized nations. Metaphysicians and occultists, occidental as well as oriental, using analogy and the Law of Correspondence as their guide, have told us of Seven Hierarchies of Nature, ruled by Seven Great Beings. The different religions have the same story to tell us. The Bible speaks of "The Seven Spirits before the throne of God" and of Elohím, the Creators; in Zend Avesta they are called Amesha Spenta or Amshaspands; in the Babylonian mythology we have seven couples of divinities: (1) Marduk and Sarpanit; (2) Ea and Damkina; (3) Nebo and Tasmit; (4) Nergal and Allatu;* (5) Shamash and A; (6) Sin and Ninkigal; (7) Ramman (Adad) and Shala.

That the Babylonians recognized a septenary division, not only among their great divinities, above mentioned, but throughout the spiritual world in general, of this we have conclusive evidence from a series of sixteen tablets discovered in the ruins of the library of King Assur-banipal.

Below are given translations from two of those tablets:

“Destructive storms and evil winds are they,
A storm of evil, presaging the baneful storm,
A storm of evil, forerunner of the baneful storm,
Mighty children, mighty ones are they,
Messengers of Namtar* are they,
Throne-bearers of Ereshkigal.**
The flood driving through the land are they.
Seven gods of the wide heavens,
Seven gods of the broad earth,
Seven robber gods are they.
Seven gods of universal sway,
Seven evil gods,
Seven evil demons,
Seven evil and violent demons,
Seven in heaven, seven on earth.”

This is the translation of the second tablet:

“Neither male nor female are they,
Destructive whirlwinds they,
Having neither wife nor offspring,
Compassion and mercy they do not know,
Prayer and supplication they do not hear,
Horses reared in the mountains,
Hostile to Ea.***
Throne-bearers of the gods are they,
Standing on the highway, befouling the street.
Evil are they, evil are they,
Seven they are, seven they are,
Twice seven they are.”

The Cuthean “Creation legend” mentions among the earliest divinities “seven kings, brethren fair and comely,” with Arbanini for father and Melili for mother; and there are many incantations against seven spirits of disease and destruction among the tablets dug up from the ruins of the royal library of King Assur-banipal, the great collector of ancient babylonian and Sumerian writings.

An exact parallel to the seven destructive spirits in Babylonian mythology we find in the prophetic book of the New Testament, the Revelations. They are here called “the seven angels with the seven vials,” and they are commanded by a strong voice that issues from the altar in the temple of heaven: “Go your ways and pour out the vials of the wrath of God upon the earth.” (Rev. 16:1.)

By making their most celebrated temple at Babylon a pyramidal

* The god of pestilence.

** Or Ninkigal, mistress of the nether-world.

*** The god of the deep, and of deep wisdom.

building of seven sections, each section being sacred to one of the great divinities, the Babylonians indicated their belief in the Seven Great Builders, in that way honoring them.

A description of this "tower of Babel," the ruins of which can still be seen at Borsippa, near the ancient site of the Babylonian capital, now known under the name of Birs Nimrud, is instructive. Its lowest section is said to have been 274 feet square, 26 feet high, covered with pitch and dedicated to Ninib, the ruler of the planet Saturn. The second is given as 230 feet square, 26 feet high, colored orange, dedicated to Marduk, ruler of Jupiter. The third, 188 feet square, 26 feet high, colored red, was dedicated to Nergal, the ruler of Mars. The fourth, 146 feet square, 26 feet high, probably covered with gold, was dedicated to Shamash, ruler of the Sun, centre of the system. The fifth, 104 feet square, 15 feet high, colored light yellow, was dedicated to Ishtar, ruler of Venus. The sixth, 62 feet square, 15 feet high, colored indigo, was dedicated to Nebo, ruler of Mercury. And the seventh, 20 feet square, 15 feet high, covered with silver, was dedicated to Sin, ruler of the Moon.

This temple was a grand symbol of the septenary division of nature. With its seven divisions, sacred to the rulers of the Sun, the Moon and the five principal planets, it symbolized the fact, that the jurisdiction of the Seven Hierarchies reaches from the heavenly bodies in the sky down to earth, that the activity of the Seven Great Builders includes the whole solar system, and that the septenary division itself is a kosmic and not only a terrestrial fact.

VII.

THE BUILDING OF NATURE

The uniformity of the phenomena of life, the similarity of the growth, dissolution and re-distribution of matter, make it possible for us to trace the outlines of a great system that we designate the Law of Nature. Our observations very soon make it plain to us, that while there is a Form side that our senses are fully aware of, there is also a Life side, of which we can only observe the activity, without seeing the actors.

But just as surely as our senses tell us the existence of matter, or the Form side, just as surely our reason demonstrates to us the existence of an active force, or the Life side, which permeates, shapes, dissolves and re-shapes everything.

Throughout nature we find the same process of upbuilding: organisms made up of tissue, tissue formed by cells, cells built up of molecules, molecules composed of atoms, atoms consisting of two kind of electrons, positive and negative, and electrons connecting the forms with the invisible formless, the root matter, which the Hindus call Mulaprakriti. We recognize an activity starting with the simple, adding units to units, and building up the complex. We perceive a parallel to human activity, to the erection of buildings, placing brick on brick according to the scheme of the architect, producing the shape and form he has sketched out, and keeping up the work until it is finished.

This is one part of the activity of the Builders of Nature; it is generally spoken of as *the creative activity* of the divine. The Creator, whether He be called *Elohim*, as in *Genesis*, *Brahmá*, as in the Hindu

scriptures, *Khonsu*, as in the hieroglyphic script of ancient Egypt, *Ahura Mazda* and *Angra Mainyu*, as in Zend Avesta, *Odin*, *Vili* and *Veii*, as in the Eddas, or *Anu*, *En-lil*, *En-ki* and *Nin-harsagga*, as in the Babylonian cuneiform tablets, represents this initiatory activity as well as the supreme actors in it, synthesized by its Head.

Another phase of the work of the Builders of Nature is the *preservative activity*, represented in Hinduism by *Vishnu*, the feeder of bodies and of minds, the protector and gladdener of all that lives. The Parsees recognize him in their *Ahura Mazda*, separated from *Angra Mainyu*; in the Eddas He is *Balder* the beautiful; in Babylonian mythology He is named *Marduk* as a defender, *Ea* as a teacher; in Egypt they called Him *Thoth*.

Then there is a third activity of the Builders of Nature, symbolized in Hindu literature by *Shiva*, the destroyer and regenerator of everything. Throughout nature can be observed, along with the assimilation of useful elements in organisms, a constant elimination of matter that is no longer needed and that would be hurtful if retained. This activity nowadays seems to be mainly misunderstood. While the Hindus look upon *Mahadeva*, *Shiva*, as pre-eminently beneficial, some of them even considering Him the greatest of the Trimurti, many other nations call the destructive activity evil. Many Parsees of present time deem *Angra Mainyu*, or *Ahriman*, the incarnation of evil, instead of the necessary complement of *Ahura Mazda*, or *Ormuzd*. And the Jews, the Christians and the Mohammedans consider generally *Satan*, the devil, *Iblis*, not as the instrument of divine justice, as the "Wrath of God", the executor of God's judgments, testing and tempting the faithful to make them morally strong and intellectually wise, but as keeping up an activity that is inimical to the All-Good and Almighty. They forget, that if elimination of the useless, breaking up of the old and worn-out, testing the candidates for promotion and teaching the wrongdoers by punishment, is evil and useless instead of useful and good, then the Divine Ruler is either not All-Good or else not Almighty.

The great uniformity of the creative, preservative, eliminative and reconstructive work throughout nature bespeaks a Wisdom passing all our understanding, and a Power that is without limit. We perceive its activity in the starry heavens; we see it at work in all things here on earth, from the biggest to the smallest, throughout all the kingdoms of nature. Scientists observe it in the circulation of blood in men and animals, of sap in plants, in the radioactivity of metals, in the play of electrons in the atoms; people with etheric sight declare that the spirillas in the atoms dance around there in the same way as the planets, moons and comets in the solar system and as the blood circulates in a body. Everywhere the innumerable builders do their silent work, their bodies being tools for their activity as well as vehicles for their life.

The three activities, the creative, the preservative, the destructive-regenerative, never are separated from each other; they are contemporaneous and cooperative, and through them the worlds exist and all that there is in them.

(To Be Continued)

SOME POINTS OF INTEREST ABOUT THE BOOK CALLED THE MAHATMA LETTERS

I have not finished even the first reading and expect to bring up the subject of this book again; but certain matters are already apparent. It is a very real book. In the first place, something of the mystery of H.P.B. is cleared; and this is a most pregnant concern. When we stop to realize that in 1875 there was only a handful of transcendentalists in this country who had ever heard of reincarnation, karma, even of the Bhagavad Gita; that in these fifty years everyone of us hastening forward toward enlightenment, theosophists or not, have incurred an incalculable obligation to H.P.B.; that her message is part of the breath of all spiritual runners today; that through the Himalayan background of the knowledge she has brought to the West, we have been able to interpret hidden truths of our own Bible and the immortal meaning of our own America—it becomes important to learn who she was and how she worked and what she lived through.

One of the most memorable pages in the book to me is the Master K.H.'s "confidential" memo about H.P.B., directed not to Mr. Sinnett alone, but apparently to a Simla group whose notions of the social nicety had been disrupted by the "Old Lady's" temper and tongue. In fact it was being whispered that she was a very undesirable transmitter of "Master's" messages. The passage is too long to quote entire, but K.H.'s explanation is this: After nearly a century of fruitless search, the Hierarchy finally availed itself of the only possible European body to serve as a connecting link between the East and West. This body was a woman's, H.P.B.'s and she at that time was under occult training in Tibet. She was sent out alone to prepare the way for others. Notice this paragraph from Koot Hoomi's letter:

"Please then, remember, what she tried to explain, and what you gathered tolerably well from her, namely, the fact of the *seven* principles in the *complete* human being. Now, no man or woman, unless he be an initiate of the "fifth circle" can leave the precincts of the Bod-Las and return back into the world in his integral whole. *One*, at least of his seven satellites has to remain behind for two reasons: the first to form the necessary connecting link, the wire of transmission—the second as the safest warranter that certain things will never be divulged. She is no exception to the rule, and you have seen another exemplar—a highly intellectual man—who had to leave one of his skins behind; hence, is considered highly eccentric."

In other words H.P.B. paid the great price. She went down into the West necessarily in an unbalanced state. As K.H. informs us, she was at times no more nor less than "a psychological cripple". And as such she wrought.

From the Ninety-Ninth of the Will Levington Comfort Letters.

(This book, "The Mahatma Letters to A. P. Sinnett", may be secured by sending \$7.50 to the Lucis Publishing Company, 452 Lexington Ave., New York.)

HINTS FOR STUDENTS

Attention is called to the new address of THE BEACON. All BEACON mail should be addressed to 452 Lexington Avenue, New York.

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Dr. Charles W. Elliot of Harvard University, in a recent address before that institution discussed "the Religion of the Future" and said in part:

"The new religion will foster powerfully a virtue which is comparatively new in the world—the love of truth and the passion for seeking it, and the truth will progressively make men free; so that the coming generations will be freer, and therefore more productive and stronger than the preceding. The new religionists will not worship their ancestors; but they will have a stronger sense of the descent of the present from the past than men have ever had before, and each generation will feel more strongly than ever before its indebtedness to the preceding. * * *

"Now the new religion affords an indefinite scope, or range, for progress and development. It rejects all the limitations of family, tribunal, or national religion. It is not bound to any dogma, creed, book, or institution. It has the whole world for the field of the loving labors of its disciples; and its fundamental precept of serviceableness admits an infinite variety and range in both time and space. It is very simple, and therefore possesses an important element of durability. It is the complicated things that get out of order.

"Its symbols will not relate to sacrifice or dogma; but it will doubtless have symbols, which will represent its love of liberty, truth and beauty. It will also have social rites and reverent observances; for it will wish to commemorate the good thoughts and deeds which have come down from former generations. It will have its saints; but its canonizations will be based on grounds somewhat new. It will have its heroes, but they must have shown a loving, disinterested, or protective courage. It will have its communions with the Great Spirit, with the spirits of the departed, and with living fellow-men of like minds.

"Working together will be one of its fundamental ideas—of men with God, of men with prophets, leaders and teachers, of men with one another, of men's intelligence with the forces of nature. It will teach only such uses of authority as are necessary to secure the cooperation of several or many people to one end; and the discipline it will advocate will be training in the development of cooperative good-will. * * *

Announcement of change of corporate name of
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TWELVE LESSONS ON THE YOGA SUTRAS OF PATANJALI

Prepared by Alice A. Bailey

LESSON III

THE SCIENCE OF YOGA

Part 1. Definitions and Practice

POINT I. *Definitions of Yoga:*

1. *Yoga is the Science of Union.*

- a. "OM. Here follows instruction in Union" Book II.1.
Johnston's translation:

"Now, concentration is explained."

Vivekananda.

"Now, an explanation of yoga is to be made."

Dvivedi and Woods.

Shri Sankaracharya says: "The union with the homogeneous and separation from the heterogeneous. . . . is the highest happiness."
Christ said: "I in them and thou in me that they may be perfect in one."

- b. It might be said that yoga is experimental cognition of God, or direct experience of the divine.

It is immediate awareness of relation to God.

2. *Yoga is synonymous with the Christian doctrine of the At-one-ment.*

It is the atonement interpreted scientifically and mystically, and not theologically. St. Paul points out that Christ had made this union in Ephesians II.14.15.

"He. . . . hath made both one, and hath broken down the middle wall of partition. . . . to make in himself of twain, one new man."

3. *Yoga is the merging the mind with the soul.*

This involves complete subjugation of all the senses, even of the mind itself, which in the teaching of the Ageless Wisdom is relegated to the position of the sixth sense.

4. *Yoga is a scientific method of self-knowledge.* By its means, man arrives at a direct apprehension of the subjective side of his nature. This is achieved through progressive steps or stages. These stages eventually bring him into immediate and conscious contact with the Ego, Soul or Higher Self, and later still with the Spirit.

5. *Yoga is an experimental science.* It has been tried, tested and followed for many centuries. It puts before man a practical method whereby direct cognition of truth or reality is possible.

"False ideas are destroyed by examining that which is not Spirit, and from this examination will result knowledge of Spirit. Clear knowledge of Spirit arises from yoga, or abstraction of the mind. This leads to liberation."

Browning covers this great science in the beautiful words spoken by Paracelsus:

“Truth is within ourselves; it takes no rise
From outward things, whate’er you may believe.
There is an inmost centre in us all,
Where truth abides in fulness; and around
Wall upon wall the gross flesh hem it in. . . .
.....And to *know*
Rather consists in opening out a way
Whence the imprisoned splendour may escape
Than in effecting entry for a light
Supposed to be without.”

6. *Yoga, in its psychological aspect, is self-mesmerisation.*
H. S. Olcott says:

“It differs from the practices of the ordinary mesmeric operator in that the ‘subject’ in this case is the mystic’s own body, instead of another persons. In both cases, there is the development of a current of psychic aura—if the word be permissible—and its direction by an operative will upon a selected receptive object. The western mesmeriser throws out his current upon a passive subject, and in that organisation provokes the result his mind had conceived and his will commanded. The Yogi develops the same potential aura but turns it in upon himself. He first, by determined concentration, vanquishes the natural restlessness of the body and the supremacy of the physical appetites, reducing the physical self to the condition of a passive subject. Then only, when his will has fully asserted its power can he develop within himself those transcendental powers of intelligence which befit him to observe the laws and phenomena of the spiritual world. The ‘siddhis’ of Patanjali mark the successive stages of this self-unfolding; the last stage of all being a self-induced extasis in which. . . .there is not only consciousness but self-control. The extatic Yogin can return from the highest flights into the supernal spheres by an effort of his will and terminate his ‘Samadhi’ whenever he likes. But the sonnambulic seer or seeress is always in danger of being so transported by his or her radiant visions as to snap the thin cord which links him or her to the earthly life.”

7. *Yoga brings about a right development of the psychic powers.*
These fall naturally into two groups:
a. Those exacting a high training of the spiritual faculties.
b. Those concerned with the lower coarser nature.

Krishna says in the Shrimad Bhagavad:

“He who is engaged in the performance of yoga, who has subdued the senses and who has concentrated his mind in *me* (all) the siddhis or powers stand ready to serve.”

8. *Yoga is perfectly concentrated meditation.* Book III.4.
Meditation must be regarded as a generic term, used to cover the various stages of spiritual unfoldment, when the yogi is deliberately and consciously working at that unfoldment.

POINT II. *The aim of Yoga practice.*

AIM I. TO BRING SOUL VISION. Book II.2.

1. Various translations of Book 11.2.

a. Their aim is to bring soul vision.

Johnston.

b. They are for the practice of samadhi (or superconsciousness).

Vivekananda and Dvivedi.

c. Yoga is for the purpose of establishing meditation.

Tatya.

d. Yoga is for the cultivation of concentration.

Woods.

Note here the four different words used to characterise the apprehension of a new world of ideas and of being.

a. Soul vision. That which the soul sees, which is hidden from ordinary sight; it connotes a new field of perception.

b. Superconsciousness. The higher awareness. Realization of new forms of knowledge and higher states of being.

c. Meditation. The scientific contemplation of a new and wider range of vision. It is the ascent of Pisgah and the viewing of the promised land.

d. Concentration. One pointed attention to the things of the Spirit as visioned by the soul.

2. *Method employed.*

“The seer is pure vision. He looks out through the vesture of the mind.” Book 11.20. Johnston.

a. “The seer is pure gnosis (knowledge). He appears to see through the intellect.”

Dvivedi.

b. “The seer is intelligence only and sees through the colouring of the intellect.”

Vivekananda.

c. “The seer is vision simply, looking directly upon ideas.”

Tatya.

d. The seer who is nothing but the power of seeing looks upon the presented idea.”

Woods.

The seer (see-er) is the one who perceives.

He utilises the mind as a window through which he looks out upon new fields of perception.

The seer should be completely detached from that which is seen. He should not identify himself any longer with objects and forms. He only recognises the idea (or originating energy) which lies back of every form.

AIM II. TO WEAR AWAY HINDRANCES. . . . Book 11.2.

1. *Translations*—

- a. To wear away hindrances Johnston.
 b. To minimise the pain-bearing obstruction Vivekananda.
 c. To attenuate distractions Dvivedi.

Note here how the emphasis is laid upon the fact that his process is a gradual one.

2. *The nature of the hindrances* Book 11.3.

The five hindrances are—

- a. *The darkness of unwisdom* Book 11.5.

This is ignorance or avidya. It is undifferentiated consciousness, or the identification of the Self with the Not-Self. This is the field and the source of all the other hindrances.

It is "taking the non-eternal, impure, evil and non-spirit to be eternal, pure, good and spirit."

See also—Book 11.23.24.25.

Bringing the darkness of ignorance to an end is liberation.

- b. *Egoism or self-assertion* Book 11.6.

"Self-assertion comes from thinking of the seer and the instrument of vision as forming one self", or "the identifying of the power that sees with the power of seeing".

Wood translates this in the following words:

"When the power of seeing and the power by which one sees have the appearance of being a single self this is the feeling of personality."

Dvivedi uses the words:

"The sense of being is the blending together of the power that knows with the instruments thereof."

- c. *Desire* Book 11.7.

"Desire is what dwells on pleasure." Dvivedi.

"Lust is the resting in the sense of enjoyment." Johnston.

"Passion is that which dwells upon pleasure." Woods.

Compare with these words: 1. John 11.15.16.

- d. *Aversion* Book 11.8.

"Aversion is what dwells on pain." Dvivedi.

"Hate is the resting in the sense of pain." Johnston.

The balancing of the pairs of opposities is the work of the aspirant.

- e. *Attachment* Book 11.9.

"The strong desire for life, seen even in the learned and ever sustained by its own force, is attachment." Dvivedi.

"The will to live, sweeping on by the force of its own nature, exists in this form even in the wise." Woods.

"Attachment to the body is tenacity of life." Tatya.

From this attachment comes the cycle or wheel of life, death and rebirth, death and rebirth.

Yet see Book 11.18.

3. *How can the hindrances be worn away?*

- a. *By the imposition of a counter rythm.* Book 11.10.

These hindrances, when they have become subtle, are to be removed by a counter current." Johnston.

These hindrances must be seen to have subtle cause, and be traced back from the physical plane to the mental plane where they will be found to have their origin.

The words counter current can also be translated as:

Antagonistic production.

Contrary course.

Opposite modifications.

The work of the aspirant is ever the unceasing imposition of a new rhythm upon the old; it is the bringing in of a dynamic new force in order to expel the old tendencies; it is the steady eradication of old habits of thought and of emotion by the institution of new modes of thinking and of feeling.

b. *By meditation* Book 11.11.

"The active turnings are to be removed by meditation."

Johnston.

The work of removal of the hindrances must be wrought out upon the mental plane in meditation; this is achieved through the control and use of the mind in the earlier stages, and in the latter stages by the transcending of the mind itself.

c. *By steady perception* Book 11.26.

"A discerning which is carried on without wavering is the means of liberation."

Johnston.

"The means of quitting the state of bondage is discriminative knowledge, not discontinuous."

Tatya.

"The means of destruction of ignorance is unbroken practice of discrimination."

Vivekananda.

When these three methods—new ways of living constant meditation, and daily discrimination—are steadily followed "old things will pass away, and all things will become new."

AIM III. TO FREE FROM KARMA. Book IV.6

"The works of the followers after union make neither for bright pleasure nor for dark pain. The works of others make for pleasure or pain, or a mingling of these."

Johnston.

"Actions are neither black nor white in the case of the yogins."

Dvivedi.

Dvivedi adds:—"Actions are white, black, mixed and indifferent. The first are of the Gods; the second of wicked beings; the third of men; and the fourth of yogins." This Aphorism is only a corollary of the preceding one (IV 6.) which says "That which is born of contemplation is free from impressions."

The other translations are similar.

The follower of yoga or the aspirant is still learning, and he is still handicapped by a physical body, but his attitude is detached, and he does not look for the fruit of action.

AIM IV. TO TRANSCEND TIME Book IV. 31.33.

"When all veils are rent, all stains washed away, his knowledge becomes infinite, and little remains for him to know. the series of transformations is divided into moments. When the series is completed, time gives place to duration."

Johnston.

a. Other translations—

“Then in consequence of the infinity of knowledge, free from all obscuration and impurity, the knowable becomes small. Then the succession of the transformations of the gunas (the qualities of matter, inertia, mobility and rythm) come to an end; they have fulfilled their end.”

Dvivedi.

“The knowledge, bereft of covering and impurities, becoming infinite, the knowable becomes small.” The remainder of the translation is identical with the one above.

Vivekananda.

b. The aphorism might be considered as meaning that:

1. Time gives place to the Eternal Now, Time being simply a succession of states of consciousness.
2. Successive apprehensions of knowledge are merged in complete realization.
3. The past, the present, and the future are seen to form one whole.
4. The Knower, realizing himself as all knowledge, for evermore endures.

St. Paul tried to express the same idea in the words in the Epistle to the Corinthians: “All things are yours, and ye are Christ’s; and Christ is God’s.” Here we have perfected self-consciousness, group consciousness, and God consciousness all suggested to us.

AIM V. TO BRING ABOUT THE RETURN OF THE POWER OF PURE CONSCIOUSNESS TO ITS ESSENTIAL FORM. Book IV. 34. Johnston.

“It is the establishment of the power of knowledge in its own nature.”

Vivekananda.

“It is the power of the soul entered into itself.”

Dvivedi.

“The abiding of the power of intelligence in its own nature is Isolation.”

Tatya.

“It is the energy of the intellect grounded in itself.”

Woods.

One commentator remarks:

“The soul. . . . has his sphere of action transferred to a higher plane, limited by a limitless horizon. This our limited minds cannot hope to understand”. All transformations have been passed through; all the processes of identifying the Self with the form in time and space have been experienced; all contacts have been made and the Self knows itself now to be neither the form, nor the self induced activity of that form. It recognizes itself as detached from form and experience and as *isolated* from the sheaths through the power of its own nature. This is the distinctive quality of the essential nature of the mind—discrimination—carried to its highest expression. Thus are the hindrances done away and the seer sees himself in his true nature.

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