

# THE BEACON

A PERIODICAL DEVOTED TO OCCULTISM

Issued monthly from 452 Lexington Ave., New York City  
by the Beacon Committee.

FOSTER BAILEY, MANAGING EDITOR

ONE DOLLAR AND FIFTY CENTS A YEAR

SINGLE COPIES FIFTEEN CENTS

The Beacon Committee is not responsible for any opinion or declaration in this Journal unless specifically endorsed by the Editor or appearing without signature.

---

---

VOL. 4. No. 3

JUNE, 1925

PAGE 49

---

---

## NOTES ON "A TREATISE ON COSMIC FIRE"

Certain questions will arise in the mind of any intelligent reader of the Treatise on Cosmic Fire, and the object of this statement is to reply to them. The questions of most importance are as follows:

- I. To whom does the book make its appeal?
- II. What are the objectives of the Treatise?
- III. Who is the author of the book?

It must always be remembered, however, that no book of this nature should be judged on any other basis than that of its own intrinsic merits and is worthy of study only if it is found that it is suggestive, that it presents some workable hypothesis, and that its teaching is of value in solving some of the problems of existence and in enabling man to work more intelligently in the process of true living.

The first volume deals primarily with energy and with the four main types of atoms: the atom of substance; the human atom; the planetary atom; the solar atom, considering them as manifestations of electrical energy.

The second volume deals with hylozoism, the theory that every form in the solar system is the expression of an indwelling life of some kind and that all activity in nature is the manifestation of the energy of this life.

### I. THOSE TO WHOM THE TREATISE APPEALS.

There are four groups of people who should find much of interest in this book and who should find much in it of an illuminating and suggestive nature.

I. *Those interested in science.*

Scattered throughout the book will be found much information regarding energy, electricity, the atom and subjects of general interest at this time. The entire first volume covers the occult teaching regarding all atoms and the nature of the electrical energies which are to be found in them. The following seven general topics of specialized and scientific interest may be referred to:

(a) *The nature of energy is dealt with.* The general theory predicated is that just as man is the main incentive to the activity of his body, directing its energies, guiding it hither and thither according to his own impulsive purpose, so do the great Lives which inform a planet or a solar system guide and direct their bodies of manifestation.

"The understanding of force, of force transmission, and of the effects of liberated force upon the higher planes is the secret of occult knowledge." (Page 862)

"Electric fire passes from atom to atom according to law, and 'fire by friction' responds, being the latent fire of the atom, or its negative aspect. . . . Fire by friction, the negative electricity of substance, has been for some time the subject of the attention of exoteric science, and investigation of the nature of positive electricity has become possible through the discovery of radium.

"Keely, as H. P. B. hinted, had gone far along this path, and knew even more than he gave out, and others have approached, or are approaching, the same objective. The next step ahead for science lies in this direction, and should concern the potential force of the atom itself, and its harnessing for the use of man. This will let loose upon earth a stupendous amount of energy."

(Page 492)

An entire section in the Treatise from page 77 to 128 deals with the energy of the physical plane, especially with that part of it which the Eastern philosophy calls the etheric manifestation, or the vehicle of prana (or vital energy).

"The whole subject of the akasha (the sea of electrical energy) will be greatly clarified as exoteric science delves into the question of the ethers. As knowledge of the four types of ethers is available, as the vibratory action of these ethers is realised, and as the details concerning their composition, utilisation, light-bearing capacity, and the various angles from which they may be studied become known then paralleling knowledge anent the corresponding four cosmic ethers will be forthcoming."

(Page 326)

"Physical plane scientists will be able to speak with authority anent the fourth ether, even though they may not recognise it as the lowest of the four etheric grades of substance; its sphere of influence and its utilisation will be comprehended, and 'force' as a factor in matter, or the electrical manifestation of energy within definite limits, will be as well understood as is hydrogen at this time. Indications of this can already be seen in the dis-

covery of radium, and the study of radio-active substances and of electronic demonstration. This knowledge will revolutionise the life of man; it will put into his hands that which occultists call 'power of the fourth order' (on the physical plane). It will enable him to use electrical energy for the regulation of his everyday life in a way as yet incomprehensible; it will produce new methods of illuminating and of heating the world at a small cost and with practically no initial outlay. . . . . Transportation on sea and land will be largely superseded by the utilisation of air routes and the transit of large bodies through the air by means of the instantaneous use of the force or energy inherent in the ether itself." (Page 428)

(b) *Atomic evolution is enlarged upon.* One entire section is given up to this matter and the exact parallels between the evolutions of the four main types of atoms found in our solar system are carefully depicted (see pages 245 to 259). Seven points of resemblance are considered and the result is most illuminating. The contention is that every atom is a force center and that all forms are but aggregations of such atoms, each form in turn forming an atom in a larger form.

"Every atom is a focal point of force, the force of substance itself, the life or vitality of the third aspect, the life of that cosmic Entity Who is to the *Logos* the negative aspect of electricity. "Every form and aggregate of atoms is simply a force centre produced by the action of positive force and its interaction with negative energy. . . . . There is no such thing as concretion in reality; there is only force of different kinds, and the *effect* produced on consciousness by their interplay.

"Back of all forms and of all substances (as yet but little contacted and realised) lies a third type of force, which utilises these two other factors to produce eventual harmony. . . . . It is a Force, working through a dual manifestation of differentiated force, through the energy of matter, the coherency of forms, through force centres; and force points."

(Pages 527, 528, 529)

"In all atoms, stupendous or minute, microcosmic or macrocosmic, the central life corresponds to the positive charge of electrical force predicated by science, whether it is the life of a cosmic Entity such as a solar *Logos*, or the tiny elemental life within a physical atom. The lesser atoms which revolve round their positive centre and which are at present termed electrons by science, are the negative aspect, and this is true not only of the atom on the physical plane, but of the human atoms, held to their central attractive point, a Heavenly Man, or the atomic forms which in their aggregate form the recognised solar system. All forms are built up in an analogous manner and the only difference consists—as the text-books teach—in the arrangement and the number of the electrons. The electron itself will eventually be found to be an elemental, tiny life."

(Pages 477, 478)

(c) *Electrical phenomena* is seen to be the sum total of manifestation. In "The Secret Doctrine" H. P. B. speaks of the necessity of solving the Mystery of Electricity if the true interpretation of the universe is ever to be achieved, and this line of thought is paramountly dealt with in the Treatise. This electricity, demonstrating in a solar system (the body of manifestation of a great Existence) is analogous to that dynamic energy (the bios, or life) which makes of a human being a coherent Whole and which actuates him into activity of any specific nature. It is sometimes called (as its intelligent synthetic workings are noted) the universal mind, and in the Treatise we read:

"The fire of Mind is fundamentally *electricity*, shown in its higher workings, and not considered so much as force in matter. Electricity in the solar system shows itself in seven major forms. . . . ." (Page 310)

and then continuing on to page 332 these seven forms are considered and enlarged upon. The three main forms which express themselves through the seven referred to above are:

- a. The dynamic electric fire of spirit. . . . positive electricity.
- b. Solar fire, produced by the union of the other two—*light*, the Soul.
- c. Fire by friction. . . . negative electricity, matter.

The Treatise states on page 315:

"This electrical interplay between two units (that is, between a and c) causes that which we call light (b). and thereby objectivity. During evolution this demonstrates as heat and magnetic interaction and is the source of all vital growth; at the achievement of the desired goal, at union, or at-one-ment, two things occur:

*First*, the approximation of the two poles, or their blending, causes a blazing forth, or radiant light.

*Second*, obscuration, or the final disintegration of matter owing to intense heat. . . . . Therefore you have:

1. Activity. . . . electrical manifestation of matter.
2. Magnetism. . . electrical manifestation of form.
3. Vitality. . . . electrical manifestation of Existence."

On pages 320, 321, a most interesting passage is found in connection with the ethers with which the modern scientist is now interesting himself, and their relationship to the fourth cosmic ether (the sphere in which the Soul or the Christ principle is to be found) is indicated.

"The fourth ether is even now being investigated by scientists, and much that they predicate concerning ether, the atom, radium, and the ultimate 'protyle' has to do with this fourth ether. . . . Paralleling this development, the. . . plane of the Christ principle is gradually becoming known to those advanced beings who are individually able to cognise their place in the Body of the Christ."

It is stated elsewhere that the perfected sons of men, the product of the forces of evolution working in the fourth kingdom of nature, the human, "work along the lines of energy or force, and not with what is

usually understood when the word 'substance' is used. They work with electrical energy, concerning Themselves with positive electricity, or with the energy of the positive nucleus of force within the atom, whether it is the atom of chemistry, for instance, or the human atom. They *deal with the soul of things.*" (Page 482).

"The investigations of scientists have been greatly stimulated by the discovery of radium, which is an electrical phenomena of a certain kind, and by the knowledge this discovery brought of the many radioactive substances; the development of the many methods of utilising electricity has also greatly aided. This science of electricity has brought man to the threshold of a great discovery which will revolutionise world thought on these matters, and which will eventually solve a great part of the economic problem, thus leaving many more persons free for mental growth and work. This expansion of knowledge can be looked for before 150 years have transpired." (Page 809.)

The Treatise states that there are three main mysteries in our solar system. They are:

1. *The mystery of Electricity.* This is the secret of the third aspect of divinity, the Holy Spirit aspect. It is the mystery of matter itself. It is the basis of all phenomena of any kind.

2. *The mystery of Polarity.* This is the secret of the second aspect of the Son of God. On the physical plane it expresses itself, its lowest manifestation, as the universal sex impulse. On the higher levels of consciousness it is the impulse which draws all things back towards divinity and is the guarantee of ultimate divine achievement. It is the great attractive force in nature, using that term not only in its physical plane or objective connotation, but to cover also the manifestation of the Soul or the Christ.

3. *The mystery of Fire.* This is the secret of the first aspect, or Spirit itself. "Our God is a consuming fire." It is only revealed when the Soul aspect is controlling.

These three mysteries are revealed sequentially in the order given in our solar system.

(d) *The relationship of our solar system to other systems* is dealt with, and our universe is seen to be composed of many solar systems, interrelated and transferring force throughout the whole from one part to another. The contention is that seven solar systems form the body of manifestation of a great Cosmic Existence, just as seven planetary systems from the body of manifestation of a solar Logos, and equally, a human being is vitalised and actuated through seven centres of force found in his body of manifestation upon the physical plane. The inference is that a universe is made up of many groups of solar systems and that through this group an *Existence*, of a magnitude inconceivable to man, is expressing itself. The discovery within the past few years of the fact that there are other universes beyond that one which we can visualise as we look out of our windows at night, bears out this contention. The entire vault of Heaven manifests grade upon grade of self-existing lives, all inter-dependent, yet all self-sufficient, and there is much

truth in the term which regards our solar Logos as the "Grand *Man* of the Heavens". Such that Existence is in truth for the atom in His body, man as we know him. The book therefore deals with

"Position, or the place of our system within its greater whole, and the corporate nature of all manifestation," (Page 408) and then follows an enumeration of such groups of force.

"A further factor in cyclic computation lies in the effect of the following stars and constellations upon our system and upon any particular scheme (planet) within the system:

- a. The Great Bear.
- b. The Little Bear.
- c. The Pole Star, especially where our planet is concerned.
- d. The Pleiades.
- e. The constellation of Capricorn.
- f. Draco.
- g. Sirius.
- h. The various constellations and stars of the Zodiac.

"The mystery is hidden in esoteric astrology, and until the subject of energy working through the etheric body, of radioactivity, and of the transmutation of all bodies from a lower state into a higher is better comprehended, the true mystery of the 'influence' of these various bodies upon each other will remain at its present stage—an unrevealed secret. If the radiatory effect of a human being or of a group of human beings upon each other is as yet practically an unknown thing from the standpoint of practical science, so the occult effect of these greater forms upon each other remains unknown. Science recognises certain effects, leading and tending to the general coherence of the universe, just as the general laws of the social order among men are theoretically apprehended, but the true scientific realisation of energy radiations emanating from the etheric bodies of all these suns and groups of suns, and from all these planets and groups of planets is little understood."

(Pages 795, 796)

Whole sections of the book deal with these astronomical relationships, such as pages 180-183, 288-350, 366-372, and elsewhere, but enough has been indicated in the passages quoted to show the exceeding interest of the subject and its basic logic.

(e) *The laws of nature.* The Treatise bears out in every instance the contention of science that law rules throughout nature and that every part of the Whole is subject to certain inherent determinations, which control and guide the order of evolution. Not an atom anywhere but is under the influence of some great law. The hypothesis is held that

- I. The Law of Economy is the basic law governing substance,
  - II. The Law of Attraction is the basic law governing the Soul,
  - III. The Law of Synthesis is the basic law governing the Spirit,
- and that these laws manifest through certain subsidiary laws, being themselves contributory to a great cosmic law, called the Law of Cause and Effect in the West, and the Law of Karma in the East. The main subsidiary laws are called the seven systemic laws and are as follows:

1. The law of vibration.
2. The law of cohesion.
3. The law of disintegration.
4. The law of magnetic control.
5. The law of fixation.
6. The law of love.
7. The law of sacrifice and death.

Certain laws are also subsidiary to one or other of the main three laws, such as

1. *Under the Law of Economy.*

1. The law of vibration.
2. The law of adaptation.
3. The law of repulsion.
4. The law of friction.

II. *Under the Law of Attraction.*

1. The law of chemical affinity.
2. The law of progress.
3. The law of sex.
4. The law of magnetism.
5. The law of radiation.
6. The law of the lotus.
7. The law of colour.
8. The law of gravitation.
9. The law of planetary affinity.
10. The law of solar union.
11. The law of the Schools.

There are four laws also which have a direct relation to the mind and to the evolution of the soul. They are

1. The law of expansion.
2. The law of monadic return.
3. The law of solar evolution.
4. The law of radiation.

These laws are covered on pages 567-569, 219-220, 1040-1080, 1165-1185. Towards the close of the book there are also seven laws enumerated in relation to group work; they are

1. The law of sacrifice.
2. The law of magnetic impulse.
3. The law of service.
4. The law of repulse.
5. The law of group progress.
6. The law of expansive response.
7. The law of the lower four.

(See pages 1216-1222). As these laws are studied, and as further knowledge in connection with them comes, as they are recognised and their effects tabulated, then a more intelligent utilisation of the forces of nature will eventuate and man will come more rapidly into the control of his kingdom.

(f) *The practice of medicine will be revolutionised.* This can be quite adequately covered by the following quotations, which follow upon the statement of three basic facts concerning man. These are:

1. Man is in essence divine.
2. Man is a fragment of the Universal Mind or world soul.
3. Man is an aggregate of lesser lives.

When these facts are understood, changes will be brought about in the practice of medicine. They will

“result in a truer understanding of the physical body, of its treatment, and of its protection, and thus produce a juster apprehension of the laws of health. The aim of the physician will then be to find out what it is in a man’s life which is preventing egoic (soul) energy from flooding every part of his being; to find out what lines of thought are being indulged in which are causing that inertia of the will aspect which is so conducive to wrongdoing; to ascertain what it is in the emotional body which is affecting the nervous system, and thus obstructing the flow of energy... to the astral body, and from thence to the nervous system; to discover what is the hindrance in the etheric body (the vital body) which is preventing the right flow of prana (vital energy via the spleen), or of solar vitality to every part of the body.

“It is essential that in days to come medical men should realise that disease in the physical body is incidental to wrong internal conditions. This is already being somewhat considered but the whole question will remain but a beautiful theory (even though an uncontrovertible one in view of the achievement of the mental scientists and of the various faith healers) until the true nature of the Ego (the soul), its constitution, its powers, and its field of influence are duly apprehended. This revelation will come when medical men accept this teaching as a working hypothesis, and then begin to note, for instance, the powers of endurance shown by the great souls of the earth, and their capacity to work at high pressure, and to remain practically immune from disease until (at the close of a long life of usefulness) the Ego deliberately chooses to ‘die-out’ of physical existence. It will come when the medical profession concentrates upon preventative action, substituting sunshine, a vegetarian diet, and the application of the laws of magnetic vibration for the present regime of drugs and surgical operations.... When also physicians learn the nature of the etheric body, and the work of the spleen as a focal point for pranic emanations, then sound principles and methods will be introduced which will do away with such diseases as tuberculosis, debility, malnutrition, and the diseases of the blood and of the kidneys. When doctors comprehend the effects of the emotions upon the nervous system, they will turn their attention to the amelioration of environal conditions, and will study the effects of the emotional currents upon the fluids of the body, and primarily upon the great nerve centres, and the spinal column. When the connection between the dense physical and the subtler



bodies is a fact established in medical circles, then will the right treatment of lunacy, of obsessions, and of wrong mental conditions be better comprehended, and the results of treatment more successful; when, finally, the nature of soul force... and the function of the physical brain as the transmitter of soul-purpose is better comprehended, then the coordination of man's entire being will be studied, and illness, debility, and disease be traced to their just cause, and will be treated through the cause and not the effect." (Pages 811-812)

Already this method of approach to disease is being attempted, and the best in the medical profession are using drugs far less and are not having recourse so much to operations and the use of the knife.

"Healing will fall practically into two departments:

1. Vitalisation, by means of:
  - a. Electricity.
  - b. Solar and planetary radiation.
2. Definite curative processes, through the occult knowledge of:
  - a. The force centres.
  - b. The lives composing the fourth ether." (Page 429).

One of the results of the newer realisation will be

"The foundation of schools of medicine along new lines, whose purpose will be to study the etheric body, its relation to the dense physical body, and its function as the receiver, storer, and transmitter of the vital fluids of the system." Page 453, see also page 474, last paragraph)

"In the study of the etheric body lies hid (for scientists and those of the medical profession) a fuller comprehension of the laws of matter and the laws of health... In days to come it will be realised also that the health of man is dependent upon the health of all allied evolutions." (Page 78)

"In the future it will come to be recognised that the spine and the spleen are of the utmost importance to the physical well-being of man and that when the spinal column is duly adjusted and aligned, and when the spleen is freed from congestion and in a healthy condition, there will be little trouble in the dense physical body." (Page 57)

"The study of medicine, for instance, will eventually be taken up from a new angle, and its practice will be built upon a comprehension of the laws of radiation, of magnetic currents, and of the force centres to be found in men's bodies and their relationship to the force centres and currents of the solar system."

Already again, the efforts of the chiropractors (even though leaving much to be desired in the training given and the requirements) can be seen to be along right lines and to be indicative of a true step forward. In the earlier part of the Treatise much information is given concerning the etheric body and students of medicine would do well to study this hypothesis with an open mind.

Much is also given about the laws of transmutation and the modernising of the teaching of the old alchemists is to be found. Crude

though their methods may seem to us, and involved though their pronouncements unquestionably are, they had touched upon a great truth and indicate to us the way our experiments should travel. There is no space, however, in this synopsis to deal with the subject. It is considered on pages 475-505, 1060-1064. The future of music and of the arts, and the laws of sound, are also considered. Enough, however, has been indicated above to show the extent of the matter which should prove of interest to the scientific world.

2. *Those interested in Religion.*

There is much in this treatise that should appeal to those with a strictly religious bias and contact. The basic subject being the analysis of soul and its relation to spirit it will be apparent that there is much of value to the theologian. But it is along the line of prophecy that the points of main interest are to be found. These prophetic utterances fall into three main lines:

a. *The founding of the new Church Universal.*

"The foundation of the new Church, which will be no longer along devotional and idealistic lines but which will be an outgrowth of the old idealism, demonstrating through mental forms. It will have for its basis the scientific recognition of the unseen world and its due appreciation and apprehension by means of accurate scientific ceremonial. This ceremonial of the universal Church—being founded on the mental unity of all peoples—will not be ceremonial as it is now understood but it will be the guarded, guided scientific utilisation of sound and colour to bring about certain desired ends, such as

The aligning of the Ego (or making soul contact),

The influencing of groups,

The making of contact with the Occult Hierarchy,

Cooperation with the devas (or angels) in order to further the constructive ends of evolution.

and many other objects which will grow out of the scientific comprehension of the constitution of man, the nature of vibration or radioactivity, and the demonstrated reality of the hitherto metaphysical hypothesis and religious dogma of the unseen world, of thought and of spiritual existence." (Page 454)

The passages also throughout the entire treatise concerning the treading of the Path which all religions undertake to facilitate are so numerous that it is impossible to begin to make special reference. Pages 868 to 887 deal with the processes of Initiation, or the final stages of that Path as also pages 207 and 214. Both these subjects have, however, been dealt with somewhat exhaustively in the two earlier books, "Letters on Occult Meditation" and "Initiation, Human and Solar" and therefore need not further be enlarged upon here. It becomes apparent also that as the human mind, or the human manasic principle gradually develops and enters into its real work (providing an instrument whereby the soul may reveal to man its knowledge and wisdom) that man's inclination will be to adapt his religious expression to his growing scientific realisation.

b. *The coming of the Christ, the World Teacher.*

There is, as we well know a growing conviction throughout the religious world in its many branches in the orient as well as in the occident that the appearing of some fresh spiritual impulse is immanent. Theories differ as to the form this impulse may take but the consensus of opinion is that the times are ripe for some type of divine manifestation. The Treatise goes on record very definitely as to what will occur and its predictions are quite in line with much that has been believed and hoped for by Christians and Hindus alike.

“A very interesting period will come about the year 1966 and persist to the end of the century. It is one for which the Great Ones are already making due preparation, . . . . . In the effort immediately ahead, several of the Great Ones (the Masters or Adepts) are concerned and the Master of the Masters Himself (the Christ). . . . .” (Page 754).

Some of the results of this coming are spoken of on the same page as follows:-

“The force that He will bring will find its expression upon the emotional plane, producing vast results of a quieting nature, and bringing by reflex action, peace on earth. The transmutation of desire into aspiration and the transformation of low desire into high, will be some of these effects, while the result of the force flowing through will produce profound reactions upon the deva denizens of that plane. . . . . When He (Christ) comes at the close of this century and makes His power felt, He will come as the Teacher of Love and Unity, and the keynote He will strike will be regeneration through love poured forth on all. . . . . This will demonstrate on the physical plane in the formation of active groups in every city of any size and in every country, which will work aggressively for unity, cooperation, and brotherhood in every department of life—economic, religious, social and scientific.” (Page 754. 755).

“Another period of human radioactivity occurred during the time of the Buddha and many achieved liberation in those days. That period was the highest point of what is occultly termed a ‘cycle of the third degree’ and a similar degree of radiatory activity has not been reached since that time. Human radiation of a slight nature was felt about the time of Christ but it only lasted for a couple of hundred years and though individuals here and there have since achieved the goal, yet no large numbers have passed successfully through the fires of transmutation and thus transcended the fourth kingdom. The cycle is again upon the upward turn; about the fourteenth century the human kingdom began to be noticeably redioactive and we are on the way to the fulfilment of a “cycle of the second order” or a period of transcendence of a still greater activity than in the time of the Buddha. It will become demonstrably great when certain conditions have been fulfilled:

First, when the present world chaos has subsided. Next, when the present generation has consummated its work of reconstruction. Third, when the coming Great Lord (the Christ) has entered upon His mission upon earth thereby increasing the vibration in every kingdom in nature but particularly in the second and the fourth.

Fourth, when the movement, inaugurated at the close of each century by the Trans-Himalyan Lodge is under way and the psycho-scientific Egos who are its agents have made their presence felt. Finally, when a movement is instituted by the Lodge, working in connection with the fourth root race which will also be part of the stimulative process, and will result in the rendering radioactive of some of the foremost thinkers of that race. It will be their day of opportunity and so great is the importance attached to this that a Member of the Lodge, Confucius as he has been called in the past, will incarnate in order to superintend the work. . . . . It is needless for me to point out that all such movements are first felt as disturbing and only when the dust of turmoil and the noise of clashing forces have died away will *purpose* be seen emerging." (Page 1079. 1080).

"Religious students will study the side of manifestation which we call the life side, just as the scientist studies that called Matter, and both will come to the realization of the close relation existing between the two and thus the old gap and the ancient warfare between science and religion will be in abeyance."

(Page 429).

*c. Information in connection with the Masters.*

Scattered throughout the book much will be found which has application to the Lodge of the Masters and Their methods of work.

"These methods of overshadowing will be largely the ones used by the Great Lord (the Christ) and His Masters at the end of the century and for this reason They are sending into incarnation in every country disciples who have the opportunity offered them to respond to the need of humanity. Hence the need of training men and women to recognize the higher psychism and the true inspiration and mediumship and to do this scientifically . . . . . In this work many may have their share provided they demonstrate the necessary endurance. . . . ."

Again the method of direct incarnation will be employed by certain of the Masters and initiates through the process of

a. Physical birth.

b. Appropriation of a suitable vehicle.

c. Direct creation by an act of the will. This will be rare

The second method will be the one most frequently employed. Six of the Masters as yet quite unknown to the average occult student have already sought physical incarnation—one in India, another in England, two in northern America, and one in central Europe, whilst another has made a great sacrifice and taken a Russian body in the desire to act as a peace centre in that

distracted land. Certain initiates of the third Initiation have taken feminine bodies,—one in India will in due time do much toward the emancipation of the women of India, whilst another has a peculiar work to do in connection with the animal kingdom which likewise is awaiting the day of His appearing.

The Master Jesus will take a physical vehicle and with certain of His chelas (disciples) effect a re-spiritualisation of the Catholic Churches, breaking down the barrier separating the Episcopal and Greek Churches from the Roman. This may be looked for about the year 1980 should plans progress as hoped. The Master Hilarion will also come forth and become a focal point of spiritual energy in the vast spiritualistic movement, whilst another Master is working with the Christian Science endeavor in an effort to swing it on to sounder lines. It is interesting to note that those movements which have laid the emphasis so strongly on the heart or love aspect may respond more rapidly to the inflow of force at the Coming than other movements which consider themselves as very advanced. The "mind may slay" the recognition of the Real, and hatred between brothers swing the tide of love force away. The three Masters so closely allied with the Theosophical movement are already making Their preparations and will also move among men, recognised by Their own and by those who have eyes to see. To those of Their disciples on earth who undergo the necessary discipline opportunity will be offered to work on the astral plane and should they so desire, an immediate incarnation, provided they have achieved continuity of consciousness. He who is known as D. K. is planning to restore, via His students, some of the old and occult methods of healing and to demonstrate

- a. The place of the etheric body.
- b. The effect of vital force.
- c. The opening up of etheric vision

It is not permissible to say more in connection with the plans of the Great Ones. Their appearing will not be simultaneous in time, for the people could not stand the tremendously increased inflow of force, and recognition of Them and of Their methods will depend upon the intuition and the training of the inner senses. They come with no heralds and only Their works will proclaim Them." (Page 750)

### 3. *Those interested in Psychology.*

The past quarter century has seen the rise of a practically new group of thinkers. We call them psychologists and mental scientists and they have taken the platform throughout the world. They have demonstrated that there is a department of man's nature which is called the mind and they have demonstrated some of the things which the mind will do and some of its attributes. Yet in the teaching there has been much confusion between the mind and the soul, and a great part of this treatise is given to drawing the scientific distinction between

the Thinker or the Soul, and the Mind or the vehicle which he seeks to use as his instrument of investigation into that vast realm which we call the realm or kingdom of the soul. The entire middle section of the book deals with the true psychology, or the psyche, the soul.

"The entire middle section of the treatise on the Fires has to do with the development of the consciousness of a Heavenly Man and the application by Him of the knowledge gained (through the aid of manas or mind) in a previous solar system to the acquisition of wisdom through objectivity and to the transmutation of the earlier acquired faculty into applied Love. This is His work in the same sense that the work of the cells in His body is to develop the mind principle. When through experience in the three worlds the human units have accomplished this, they can then gain—through the final initiations—something of the group concept, or the conscious realization of place and of energized activity. . . . ." (Page 289).

*"The science of Psychology.* The psycho-analytic theories which (though indicative of progress) are yet tending in a wrong direction and may prove disastrous to the higher development of the race unless the true nature of the "psyche" is elucidated. When the public mind has apprehended, even cursorily, the following briefly stated facts, the trend of popular education, the object of political science and the goal of economic and social endeavor will take a new and better direction. These facts might be summed up in the following postulates:-

I. Man is in essence divine. This has ever been enunciated throughout the ages, but remains as yet a beautiful theory or belief and not a proven scientific fact, nor is it universally held.

II. Man is in fact a fragment of the Universal Mind or world soul, and as a fragment is thus partaker of the instincts and quality of that soul, as it manifests through the human family. Therefore unity is only possible upon the plane of mind. This, if true, must lead to the tendency to develop within the physical brain a conscious realization of group affiliation on the mental plane, a conscious recognition of group relationships, ideals and goal, and a conscious manifestation of that continuity which is the objective of evolution at this time. It will further produce the transference of the race consciousness from the physical plane to the mental and a consequent solving through "knowledge love and sacrifice" of all present problems. This will bring about emancipation from the present physical plane disorders. It must lead to the education of the public as to the nature of man, and the development of powers latent within him—powers which will set him free from his present limitations and which will produce in the human family a collective repudiation of the present conditions. When men everywhere recognize themselves and each other as divine self-conscious units, functioning primarily in the causal body but utilising the three lower vehicles only as a means of contact with the three lower planes we will

have government, politics, economics, and the social order re-adjusted upon sound, sane and divine lines.

III. Man in his lower nature and in his three vehicles is an aggregate of lesser lives dependent upon him for their group nature, for their type of activity and collective response, and who—through the energy or activity of the Real or Inner Spiritual Man—will themselves be later raised and developed to the humn state.” (Page 809, 810).

The subject is also handled on page 548 and the indication is there given of a radical change in the methods of educating the young once the nature of the Ego, Psyche or Real Man is understood. The true nature of consciousness itself is involved in the study of the true psychology and this is covered in a very adequate resume on pages 278 and 279, whilst the goal is touched upon and the synthesis of the plans to be seen is mentioned on pages 289-290.

“Only when the soul aspect is studied by the psychologists in its threefold essential nature will the mystery of consciousness become apparent and the nature of the three magnetic groups in their various subdivisions with their consequent effectual radiations become a factor in public life. This concerns itself with the definite development of the psyche under law, of the scientific expansion of the consciousness and will eventually bring about conditions wherein the work, preliminary to the first initiation, will be purely exoteric, and no longer part of an esoteric process.” (Page 524).

“In the educational world an apprehension of man’s true nature will bring about a fundamental change in the methods of teaching. The emphasis will be laid upon teaching people the *fact* of the Ego (the psyche) on its own plane, the nature of the lunar bodies and the methods of aligning the lower vehicles so that the Ego can communicate direct with the physical brain and thus control the lower nature and work out its purposes. Men will be taught how, through concentration and meditation, they can ascertain knowledge for themselves, can develop the intuition, and thus draw upon the resources of the Ego. Then men will be taught to *think*, to assume control of the mental body, and thus to develop their latent powers.” (Page 814).

#### 4. *The aspirant to the Mysteries of Initiation.*

Scattered throughout the treatise will be found much information of very real value to the disciple, to the initiate and to those who aspire to tread the “Path of Return”. The nature of the Path is indicated, the rules which must be kept are stated, and the requirements for those who seek to tread it are carefully laid down. But as all this involves the more technical details of the life of discipleship and of initiation, more need not be here said on the matter. By the use of the index and by reference to the table of contents the interested student can find out much that is said regarding Initiation and its discipline.

## II. THE OBJECTIVES OF THE TREATISE.

This book seeks to do two main things:

*First*, to present an hypothesis of evolution which will be comprehensive, clear, synthetic, and in line with modern thought. It has no quarrel with science, or with religion, but shows how each is progressively giving out to the public that which is needed at the present moment. The new and truer formulation as to the nature of the atom of substance, and the pronouncements of the various schools of mental science are all seen to be in line with the evolutionary process. The next steps of unfoldment along both these lines are here indicated.

*Secondly*, the relationship of the infinitely great to the infinitesimally small is clearly shown, and the underlying unity to be found throughout Nature is shown to be based on law.

These two points are very clearly and comprehensively dealt with on page 245-259, where the question considered is: Is there a direct analogy between the development of a solar system, a planet, a man, and the atom of the chemists. The points of resemblance are quite adequately covered. In this connection Mrs. Bailey's New York lectures, published under the title of "The Consciousness of the Atom", will be well worth reading.

The objectives of the book might, for the sake of clarity, be considered as the following:

1. *The continuity of the Ageless Wisdom.* This Treatise forms part of the periodical giving out of the truth underlying all methods of teaching. Each generation provides that which it needs, and there is no standing still in man's apprehension of the One Great Truth in its various aspects and presentations. The findings of science, such as the discovery of the nature of the atom, and the nature of radium, are part of the process; the sounding of a new note in the world of philosophy, of art, and metaphysics, the formulation of an ideal, such as those propounded by the best in the socialistic endeavor, and the coming forth of some teacher, such as the Christ or the Buddha, are again part of the Whole; whilst the synthetic presentation of a logical hypothesis and the indication of an evolutionary plan such as can be seen in this Treatise are also part. These formulations are governed by cyclic law and are not due to idle chance or happenings. This is dealt with in the Treatise on page 360, as follows:

"..... the cyclic giving out of truth works under law and may not be gainsaid. It is suggested for consideration that much advantage will be felt when men in large numbers conceive of the purpose of specific manifestation, when they realize that all forms are but modes of expression of certain Entities or Beings, Who occupy them for cycles of definite duration in order to attain a purpose and that each life—great or small—serves its own ends, yet subserves the greater ends of the Being in Whose body it is a corporate part."

2. *An expansion of the Secret Doctrine.*

It should be recognised by all students of this hypothesis that it would have been impossible to write this book if an earlier treatise had



not already found its way among the general public. The stupendous work of H. P. Blavatsky, entitled "The Secret Doctrine", has been extant ever since 1888, and upon its formulation of truth much of the present work is based, though in many instances it goes further and into greater detail than did H. P. B. The "Treatise on Cosmic Fire" is an expansion of the earlier teaching.

(a). In "The Secret Doctrine", attention is primarily paid to our planetary evolution; in this work, the emphasis is laid upon the entire solar system and the interdependence of the life, expressing itself through the whole solar system, and through its parts, the planets.

The Tibetan says:

"The whole matter dealt with in this Treatise concerns the subjective essence of the solar system, not primarily either the objective or spiritual aspects. It concerns the Entities who indwell the forms, and who demonstrate as animating factors through the medium of matter....." (Page 50).

(b) "The Secret Doctrine" dealt very largely with the building of the forms, and with the three main postulates of the Wisdom religion:

1. There is one Boundless Principle.
2. There is a great law, called the Law of Periodicity.
3. All souls are identical with the Oversoul.

It was occupied with the house of God and how it was constructed, both from the standpoint of the macrocosm (God in manifestation), and the microcosm (Man in manifestation).

The present Treatise deals with the nature of the indwelling life and not so much with the forms; it concerns itself with the psyche or soul.

The Tibetan says:

"Three of the fundamentals are laid down for us in the Proem of "The Secret Doctrine", and with the evolving concept of psychology, make the revealed three and the dawning fourth." (Page 260).

The entire second section of this Treatise, from page 222 to page 1155, deals with the nature of the soul and of the mind.

### 3. *An aid to intelligent living.*

In this particular period of man's history, it seems almost as if he stood at the parting of the ways. Old ways are being discarded and the new ones are as yet unformed and untrodden. We are all waiting for the sounding of a clear note, and for the indication of a new way of living. Unless a book, or a speech, has in it some constructive helpfulness it is useless and a waste of time. The Treatise indicates that man needs to learn two things:

(a.) To bridge the gap between the higher nature and the lower, so that the Soul, or Higher Self, may function in fulness through the medium of the physical man.

(b.) To learn to work creatively, and to transfer his energies in such a way that he can become a creative artist.

These two developments indicate the next step forward for the race. When they are understood and the law adhered to, many men will become Knowers, Saints, and Artists.

The following points have a bearing upon this subject:

"All that it is possible to give here is material which, if rightly pondered upon, may result in more intelligent practical living in the occult sense of the term "Living", which, if studied scientifically, religiously and philosophically, may lead to the furthering of the evolutionary process in the immediate coming lesser cycle." (Page 88).

"If man can be brought to a realization of the nature of his own being and of his constitution, and can be led to comprehend the rationale of that which can be seen occurring, and if the thinkers of the race can be shown the risks incident upon present happenings in the deva evolution (living atomic substance), much danger may be averted." (Page 908, footnote).

"All that is here stated is given simply as basic or foundation facts, upon which may be erected a structure of conjecture and of logical reasoning, employing the imagination, and thereby effecting two things: These are, an ability to expand our mental concept and to build. . . . that bridge which all who seek to function in the buddhic vehicle (spiritual body) must build between higher and lower mind. . . ." (Page 173).

In connection with the work of making man a conscious creator in the true sense of the word, the passages herewith copied are suggestive.

"In the three worlds of man's empire, he will work as a Creator and will follow a similar procedure. His thought forms will be constructed of mental matter, chosen specifically because it vibrates to the same type of vibration as the Idea seeking embodiment, and these forms will persist—as does the logic thought form, the solar system—for just as long as the factor of Will, or dynamic vitality, continues to hold it together."

(Pages 555-556)

"As these fundamental facts are grasped, and man begins to appreciate his position as Creator, the entire aspect of the sex question will also change and emphasis will be laid upon the laws of *mental* creation, on the formulation of thought-forms in a scientific manner, and the dense physical aspect of creation will be in abeyance. When this is so, then man will be coming into his divine right, and the human kingdom be fulfilling its legitimate function. . . . . An embodied idea, therefore, is literally a positive impulse, emanating from mental levels and clothing itself in a veil of negative substance. These two factors in turn will be regarded as emanations from a still greater force centre, which is expressing purpose through both. A thought form, as constructed by man, is the union of a positive emanation and a negative. These two are the emanations of a Unity, the coherent Thinker". (Pages 559-560).

"As soon as a man begins to use his mental apparatus and has made even a small contact with his ego three things occur:

- a. He reaches out beyond the form and seeks to account for it.
- b. He arrives in time at the soul which every form veils, and this he does through a knowledge of his own soul.
- c. He begins then himself to formulate ideas in the occult sense of the term and create and make manifest that soul-energy or substance which he finds he can manipulate.

To train people to work in mental matter is to train them to create; to teach people to know the nature of the soul is to put them in conscious touch with the subjective side of manifestation and to put into their hands the power to work with soul energy; to enable people to unfold the potencies of the soul aspect is to put them *en rapport* with the forces and energies hidden in the akasha and the anima mundi. A man can then (as his soul contact and his subjective perception is strengthened and developed) become a conscious creator, co-operating with the plans of the Hierarchy of Adepts who work with ideas, and who seek to bring these ideas . . . . into manifestation upon the physical plane." (Pages 1234, 1235).

4. *The giving of information regarding methods of evolution.*

Throughout this Treatise the gradual evolution of all forms is dealt with, the object being to make those forms more adequate vehicles for the indwelling soul, which in its turn is the vehicle of Spirit. This is summed up in the Foreword of the Treatise:

"The third object is to show the coherent development of all that is found within a solar system; to demonstrate that everything which exists evolves (from the lowest form of life at the densest point of concretion up to the highest and most tenuous manifestation) and that all forms are but the expression of a stupendous and divine Existence. This expression is caused by the blending of two divine aspects through the influence of a third, and produces the manifestation which we call a form, starting it upon its evolutionary cycle in time and space. Thus is form brought to the point where it is an adequate medium for the demonstration of the nature of that which we call God."

(Pages VII and VIII).

Also the passages below express the evolutionary idea:

"What we seek mainly is to give indications of the development and correspondence of the threefold whole that makes the solar system what it is—the vehicle through which a great cosmic Entity, the solar Logos, manifests active intelligence with the purpose in view of demonstrating perfectly the love side of His nature. Back of this design lies a yet more esoteric and ulterior purpose, hid in the Will Consciousness of the Supreme Being, which perforce will be later demonstrated when the present objective is attained." (Page 128).

"The development of spirit can be only expressed as yet in terms of the evolution of matter, and only through the ade-

quacy of the vehicle, and through the suitability of the sheath, the body or form, can the point of spiritual development reached in any way be appraised." (Page 49-50).

"One of the main things which . . . . underlies logocic purpose, is the working out of ways which will result in true group unity. All that is to be seen might be regarded as a gigantic endeavor on the part of a great Intelligence to produce a group, and evolution is to be regarded, therefore, as a vast experiment with this objective in view. This triple responsibility above referred to exists for the atom or for the solar Logos, and the trend of the evolutionary process is to make each unit, microsm and macrocosm, an intelligent cooperator, responsive to forces impinging upon it externally, and aware of its own internal economy and of the latent forces and energies which it has to contribute to the good of the whole. Man, standing as he does at the middle point in evolution, and marking the stage in the evolution of consciousness where a triple awareness is possible,— awareness of individuality, awareness of the forces which are subhuman and which must be controlled, and awareness of a place within the plan and purpose of a greater Man—must, therefore, rightly be regarded as the most important of the evolutions, for through him can be worked out intelligently the laws of group unity for all the three groups, superhuman, human, and subhuman."

(Pages 1211,1212).

In the regeneration of the world, which is the problem facing the new era, and in the process of rebuilding the new from the remains of the old, it is necessary that men everywhere should realize something of the place of the fourth kingdom, the human, in the solar economy and thus what are their prerogatives and what the work they have to do. This Treatise indicates some of the lines of endeavor and gives a general idea of the needed process.

5. *To lift psychology to a higher level.*

In the understanding of the distinction between the mind and the soul will come illumination to the race. The two have been much confounded and most people have a very vague idea as to the nature of either and most people also are apt to use the two as interchangeable terms. In the previous section of this statement this has been more fully dealt with.

6. *Reincarnation.*

The great contribution of the East to the totality of human knowledge has been definite teaching upon the Law of Rebirth and the cyclic taking of forms by the manifesting lives, human, subhuman, and superhuman. The West has balanced this teaching by the emphasis it has laid upon the value of the individual and the brevity and all-importance of the one life. Both systems of thought have held safe a great truth, and both systems have had evil effects when not offset by the other. In the East, a fatalistic attitude is rife, and evolution being realized as long and re-birth continuous, lethargy and inertia are characteristics of the majority. In the West we are too intensely individualistic and the violence of our

activity negates true unfoldment. When we can blend the two points of view, wisdom will come and true, sane living. In the Treatise an entire section (pages 732-807) is given to this matter. Thus we read:

"Nevertheless, within limits, man definitely does 'control his destiny', and can initiate action which produces effects recognizable by him as being dependent upon his activity along a particular line. He does, on a miniature scale, repeat the procedure of the Logos on a vaster scale, and thus is the arbiter of his own destiny, the producer of his own drama, the architect of his own home, and the initiator of his own affairs." (Page 804).

7. *Finally, to indicate the nature of Spirit.*

We cannot do better than quote direct from the Treatise on this matter.

"The goal of realization for man is consciousness of the nature of the soul, the medium through which the Spirit aspect ever works. More it is not possible for him to do. Having learnt to function as the soul, detached from the three worlds, man then becomes a conscious corporate active part of that Soul which permeates and pervades all that is in manifestation. Then, and only then, the pure light of Spirit *per se* becomes visible to him through a just appreciation of the Jewel hidden at the heart of his own being; then only does he become aware of that greater Jewel, which lies hidden at the heart of solar manifestation. . . . . All that we can do is to apprehend the fact that there exists THAT which may not as yet be defined, to realize that a central life persists which permeates and animates the soul and which seeks to utilize the form through which the soul expresses itself."

(Pages 1231-1232).

"Man on the physical plane is the exoteric symbol of an inner subjective idea which is possessed of quality and attributes and a form through which it seeks expression. The soul in its turn is the result of a spiritual impulse, but who shall say what that impulse is? Who as yet shall define the purpose behind the soul or idea, whether logic or human? All these three factors are yet in process of evolution; all are as yet 'imperfect Gods', each in their degree and therefore unable to express fully that which is the spiritual factor lying behind the conscious soul."

(Page 1236)

### III. THE AUTHORSHIP OF THE BOOK.

#### 1. *The writer.*

The writer of this book is by birth a Tibetan and is resident at this time in the Himalayas. He is alive and in a physical body, being subject to the same laws as anyone else, and no claim is here made or will ever be made that he is an Adept or Mahatma. He desires to remain anonymous, though his real identity is known to Mrs. Bailey and she will not state who he is. The following statements by the Tibetan cover all that he wishes to have said on the matter of his personality.

"I am your brother on the inner planes and fellow worker for the Masters."

"You have discussed the matter of initiation, and I, a passing brother who knows, felt that in myself I apprehended the difficulty you were seeking to understand. I . . . . . have taken initiation . . . . . and I say to you that love is the fulfillment of the law."

"Question not as to my identity. I serve as you do, the difference being only one of degree and of attainment. My range of service is wider than yours, my capacities greater and sphere of action less restricted simply because I have progressed a little further, suffered a little longer and been for a greater period tried, tested, disciplined and initiated."

It should suffice, therefore, to say that the Tibetan is a disciple of some grade, that he is well grounded in occult cosmology and in the laws governing manifestation, and that part of his work is the giving out at intervals some new portion of the Ageless Wisdom. He is on the second ray, the teaching ray.

### 2. *The transmitter.*

The person to whom the Tibetan communicates the teaching incorporated in this book is Alice A. Bailey.

Mrs. Bailey who is an Englishwoman by birth and an American citizen by marriage, has been lecturing and teaching for twenty-three years. The early part of her life was spent on the continent of Europe after which she travelled and taught in Scotland and Ireland and later in India where she remained for four years. Mrs. Bailey's experiences as a practical Christian mystic led finally, to her serious study and investigation of the occult, thus bringing her into close contact with the various organizations whose work is based in whole or in part on those secret teachings which in ancient times constituted the esoteric philosophy of the "Mysteries" of Egypt, India and Chaldea. Her study of the Secret Doctrine under personal pupils and close personal friends of its author Madam Blavatsky, has led her into original research work which with her former training as a mystic has given her a valuable position as an exponent of the most powerful and far reaching experiences of both schools.

### 3. *The methods employed.*

In November 1920, the Tibetan approached Mrs. Bailey with the request that she take his dictation with a view to giving out a further portion of the Secret Doctrine to the world. Mrs. Bailey at first refused, having no interest in psychic phenomena, nor being attracted by any promise as to the extent of the work to be done. But after the elapsing of time for consideration, and after having the methods carefully explained to her and a rigid system of discipline, diet and training having been advocated, she expressed herself willing to make an attempt at this particular piece of work, on the understanding that the only person who should work with her should be the Tibetan. The result of this collaboration is to be seen in the two books already published.

"Initiation, Human and Solar"

"Letters on Occult Meditation".

and in this new book, "A Treatise on Cosmic Fire".

There have been four methods employed in transmitting this teaching from the Tibetan to the general public.

### 1. *Clairaudience.*

In the early stages (for the first two years), the Tibetan dictated the material incorporated in the first two books clairaudiently to Mrs. Bailey. He would, at stated and appointed times, make a contact with her through the setting up of a vibration which she learnt to recognize, and then clearly and distinctly his voice could be heard dictating point by point.

### 2. *Telepathy.*

When Mrs. Bailey became more accustomed to this work, and when the discipline and diet necessarily began to take effect, the work was gradually changed and now in the writing of "Cosmic Fire" it has been entirely telepathic. Mrs. Bailey gets in touch with the Tibetan when time is available and, should he be free and able to give the time, he communicates with her telepathically. The information is given with very great rapidity and the detail teaching is impressed upon her consciousness with such clarity that she is enabled to write it down, so that no word is changed. The book is printed as received, except for a very slight change of tense at times, as the English of the Tibetan, when he chooses to use his own, and not allow Mrs. Bailey to express his thoughts (which is his general rule), is slightly archaic and stilted. Before the information can be received and adequately transcribed, a certain meditative process has to have taken place, wherein the particular subjects to be dealt with are the seed thoughts of the meditative effort. This must have been preceded by the acquiring of a synthetic grasp of all that can be found which has previously been written on the subject. The mental faculty or body must therefore be large and highly organized, fully equipped with material, and under adequate control. With this foundation, knowledge may be safely imparted which far transcends the personal experience or previous knowledge of the recipient. If this be true as between the Tibetan and Mrs. Bailey, it will also be apparent that the full value of the Treatise will only appear after due study and meditation and much collateral reading. The language employed, however, is so clear and lucid, the arrangement of the material so sequential, and the reason is led forward with such logical precision, that any intelligent person will find even a first reading an inspiring experience, illuminating unknown reaches of consciousness and impelling the later more particular study, which is so much to be desired.

The Treatise is a very fine instance of the real telepathy. It will be apparent from a perusal of the data in the Treatise that Mrs. Bailey could not herself have formulated this teaching, for it deals with cosmic processes of which she is necessarily ignorant. Her contribution to the work has been a strong initial interest in these subjects, over twenty years of meditation work, many years of study and thought, and a command of clear, forceful English.

The unusual quality of the telepathic proficiency required for this work was a matter of comment in the English press at the time of the public discussion of the interesting experiments in telepathy conducted by Lord Balfour and Professor Gilbert Murray. The Morning Post of London, under date of December 19, 1924, referring to Mrs. Bailey's

## EVOLUTION

The first work of the Hierarchy on the physical plane in relation to the human kingdom was individualization, or the development of the consciousness of God within the human being. This meant the repolarization of man, who was then functioning almost altogether on the astral. The long slow task of his reorientation, of the stimulus imparted to centers in him never at that time operative, the infinitesimal gains made from age to age in awakening even the most elementary response, in these consisted the first steps of humanity toward individualization. The work of the Hierarchy at this time forms one of the most beautiful imaginable examples of the ways of the spiritual rulers with man, because of the rudimentary character of the development which was all that man could bear, and which these great intelligences were willing to assume. It was like using great suns to kindle the wicks of candles. Hardly less beautiful, however, was the character of the response in man—the beginning of the long “heroic climb.” The slow gains from cycle to cycle, the losses, the aspiration, the re-winning of lost ground, the coming of the gleam—these form a pageant beyond the imagination of the race—yet—to conceive, of the sheer beauty of the “spark in man”.

Then at last came the time when the door to the animal world could be closed, because the divine spark had been quickened. Man was no longer a thing of potential spiritual power alone, but of actual power as well. This was the period of the opening of the possibility of initiation—which is to say, of man’s own participation in the plans of the Hierarchy for his development, of the co-ordination of the physical and the astral and then the transcending of both; the harmonizing of the microcosm with the law of the macrocosm now first beginning to be discerned by man; of the recognition of the God without as well as within, of the God in nature, in all humanity, in all that is—the unity, the identity of humanity, the great group consciousness.

The process of individualization had ceased until man shall have become aware of himself as a part of The Human Being, instead of merely a human being, a separate atom evolving alone.

When therefore the note of individualization, of individualism, is strongly sounded, as it is in this age, this is merely failure to outgrow the first stages of man’s advancement, an unawareness that progress has been made beyond that plane. It is not wrong, but merely outgrown right—or right which should now be outgrown. Here comes in the occult warning, not to regard the elementary, the undeveloped with aversion—that is to say, not even to regard evil with aversion, but with compassion, with tenderness. All evil is mistaken individualism.

ZONA GALE.



## THE NEXT STEP

The Christ of the Piscean Age was the Herald of Regeneration. The Birth here meant is the emergence of the Soul, the Ego, the Individuality, the Spiritual Man, from the carnal and psychic, the animal man, the lower personality. Hence the emphasis of Christianity on personal salvation and perfection. It has produced great saints and great mystics, great divines and theologians, great scientists and great artists, learned literary lights and eminent musicians, great generals and great admirals, great educators, inventive geniuses, engineers and captains of industry, political strategists of the first water and leaders of men,—individualists all, if not egoists, outstanding figures in the world's history, men who towered head and shoulders above their fellows.

Individuality having been thus achieved and marked, the appearance of the Spiritual Man as a unit having been brought about and proper emphasis placed on moral ideas in his development, the Hierarchy now aims at the same High levels for whole masses of men. Pioneers having blazed the way, hosts of their fellows may follow. In other words, the development of the future will be of the great group rather than of the outstanding individual. This does not mean that individual attainment will be less—rather more—but it will lack the contrast to set it off. The individuals will be there but there will be many of them. The day of salvation of mankind in the mass will be at hand. And this because more will be prepared to act as leaven for the mass.

Furthermore, truly great individuals, the Masters, work quietly and unobtrusively from the inside. They manifest through their environment, through the groups they gather about them and direct by a steady, strong spiritual influence, which is the result of meditation and work on their own levels. Thus they are seldom contacted or known in any other way than as all-pervading spiritual force and silent influence.

The Hierarchy is responsible for the spread of popular education. The trend towards democracy in industry as in government is its work. The Hierarchy is back of the demand upon the modern Church to function as a social service agency rather than as a debating society determining intricate points of dogma. Under the urge of the Hierarchy, modern business, even, is coming to recognize production and distribution as economic service rather than fields for individualistic exploitation. The Hierarchy is especially interested at the moment in movements like that for a world court and a real league of nations, the control of manufacture and sale of munitions of war, the abolition of what is known as "white slavery" and the drug evil. In the United States, as a forerunner for the world at large, interest centers in the abolition of child labor.

Among religious and philosophic lines, the Hierarchy is interested in bringing East and West together, preparatory to the crowning revelation of the Aquarian Age. The movement for union among the churches, movements like the Theosophical and Bahai, are cases in point. Another and more striking is the spread of fraternalism, with its tradition of a Lost Word and a Secret Doctrine, and a ritual of exoteric initiation which is more than a shadow of the esoteric.

Individualization is the process whereby God becomes Man; initiation, whereby Man becomes God.

But, in a sense, individualization is in itself a step in initiation. It is the revelation of a man to himself, first as a man, upon attainment of self-consciousness, then as a soul, upon entering into spiritual consciousness. However, the term had best be reserved to the introduction of a man into the group with whom he is to serve. After all, initiation is not merely an expansion of consciousness, a coming into light, something to which a man attains in and of himself. Such, indeed, may be the lesser initiations. But at the Greater Initiations there are other participants. The Light, indeed, is lit within, but the button is not pressed by the candidate. Something is conferred upon him of which he is deemed worthy, or of which, at least, he can, and it is presumed that he will, render himself worthy. Should he fail, should he fall below expectations,—and there is no positive assurance that he will not,—his last state will be worse than the first. Thus initiation is literally playing with fire.

As to understanding of the process, it were presumption to speak of that of which one cannot possibly know until he has experienced the matter. And the lips of those who have experienced it are forever sealed! But this much, at least, may be surmised. Knowledge is power. Power is conferred by those who possess it only upon such as will use it on the terms received. Initiation is thus an enlargement of service on the part of those guiding the destinies of the race by the admission of such as seem qualified to help. Upon the part of the one so admitted, selection comes as an overwhelming surprise. Witness the case of Saul on the road to Damascus, or of John on the isle of Patmos, or of Christ, even, at His baptism by the first John. And of Peter, John and James at the Transfiguration. In mystic terminology it is the Election of Grace, a matter of free gift and not of individual deserts. It shortens the process of evolution by the aid of others, and this revelation to a man of those others, with whom he is henceforward as one, in contradistinction to his individualization when he merely stood revealed to himself, is forerunner of that time, when as the Self within all selves, he shall realize that as individualization led to initiation, initiation finally leads back to individualization as the One, and the Circle of Infinity is complete.

SMITH TASSIN.

---

We build our future thought by thought,  
For good or bad, and know it not;  
Even so the universe is wrought.  
Thought is another name for fate,  
Choose then thy destiny and wait,  
For love brings love and hate brings hate.

---

“WITH CALMNESS EVER PRESENT”

“Try to think of yourself with the calmness of a stranger, and do not be led into anxiety or suspense.”

These are a Mahatma's words, written years ago to a disciple whose failure is of record. That failure was not due to the advice given, but to the different course pursued. They are handed on for the thoughtful consideration of the disciples of today.

It is quite possible to be totally unaware of oneself for the moment; to become so interested and intent upon one's task or one's thinking that self-consideration is in abeyance. Temporarily the worker has identified himself with the task in hand—is that task; or the thinker has become a mere thinking-machine, immersed in the foliations of his thought. This is concentration, of a kind. Also it is a sort of mediumship, for the being involved has not *consciously* given to himself his consent to be thus submerged. True concentration is something else—a controlled act of the Will, a poised position, from inside, out—never an involvement.

But how many students are there who can perform a task without “liking” or “disliking”? How fewer still can give concentrated thought to a subject shorn of the immediately personal interest? Yet, the very fact that one can, for the time being, throw himself into his task or into his thought of a personal nature is evidence of his power to dissociate himself from them—to turn the light off as he has turned it on, at will. Inability to engage, then disengage, from personal thought and feeling is known as being “involved” in the personality. It is a “mediumism,” so to say, because one does not *will* his action. He is “caught in,” and *becomes* the thoughts and feelings, just as he so easily becomes the task. Yet, there is no need for such submergence, or self-identification: from one point of view, the worker and his work are two things—not one; the thinker and his thoughts are two things—not one. So, also, the Real Man and the personality are two things that never meet—not one.

Upon some realization of the foregoing a man first truly begins to think. Instead of taking the position of the personality and telling himself that he “has” a Soul—which is the method of many people, even including some students of Theosophy—he, as Soul, now considers the personality, with its strength and weakness; evaluates its doings both physical and mental; fathoms its emotions and relates them to their true causes; and ultimately, he takes “that thing which he has with pain created for his own use” into his two metaphysical hands, bends it to his purposes, and binds it to his control.

For most disciples this is a terrific task. Owing to the “mediumism” of many years—identification with task and thought, the unwilling practice of the kind of concentration that at best is for no more than the glorification of Lower *Manas*—he finds himself trying to take two places

at the same time. As Soul he is continually blinded by the shifting personality; as personality he is forever anxious and uneasy on account of the urge and promptings of Soul. The result is a psychic and intellectual whirl, in which he now finds himself in *kama-loca*, and again ascends to the temporary bliss of *devachan*. In the disciple's self-sustained connection with his thoughts, fears, and anxieties, there can be no calmness. Calm reigns only in the clear regions of the Soul.

How, then, to acquire the necessary calmness. The path is indicated by the Master's words, coming with a sort of transcendently illuminating power, it must be, to some disciples well-nigh lost in the heat and smoke of the battle for the mastery of self: "Try to think of yourself with the calmness of a stranger. . . . ." How simple! For one can think of a stranger without personal interest. One can look *him* over, consider his words, judge his actions without self-interest, worry, or any strong feelings of sorrow or of joy. "He is a stranger, and I'll never meet him again." One is not cast down, neither is he elated nor disturbed at such a *rencontre*.

The personality is indeed a "stranger," for never is it for two moments the same. Every time one stands aside and considers it, the personality is new; it has changed during the time elapsed between the present and the prior inspection, although much of the old persists. Like every stranger, it wears the habiliments of mankind as a whole, but as it now is, it has not been before, and will never be again. This "stranger" is morally irresponsible in itself, and would be innocuous enough but for the intense stimulation given it. The child has been given information and urged to act upon it; the Teacher-Soul is responsible and must control and guide. Let anybody see himself unexpectedly in a mirror, in moments of anger or irritation, and he may catch a glimpse of his "stranger" which will be profoundly illuminating. The shock of seeing what a soulless being looks like will pass; the memory and sense of responsibility will remain.

The Soul and the personality are two things—not one; but for him moving toward the goal, Soul and personality have to merge—have to become one. The merging process cannot be successfully accomplished from the basis of the personality; the personality has to be merged with the Soul. A darkened house cannot become lighted by any action whatever of the house itself; someone within has to do the lighting, and then the light streams out through every window.

No particular momentary phase of the changing personality is to be merged; as a whole it needs to be gradually *qualified*, so that all trends become consonant with the in-dwelling Soul. It is the sum-total of all the expressions of the being that must be raised to the perfect number, developed into an attuned and fitting instrument for the Soul.

Changes are going on all the time in the disciple as he perseveres in his efforts toward calmness and self-discipline. He may not be aware of these changes—more than likely is unaware. For the inner man is always the more perfect, and seeing the non-consonance of the outer, gives it his attention more largely; but the brain gradually changes. An

"occult osmosis" proceeds, analogous to that which takes place under the great evolutionary process when mineral becomes vegetable, vegetable animal, and so on; the disciple's own metempsychosis is correspondentially like every other stage of evolution in Great Nature; always throughout all Nature something—everything—is *becoming*.

"When a planet dies, its informing principles are transferred to a *laya* or sleeping center, with potential but latent energy in it, which is thus awakened into life and begins to form itself into a new sidereal body," the secret doctrine teaches. The same is true for any human being from incarnation to incarnation; the same is true for the disciple from stage to stage in his self-induced development. He "dies" out of one stage to become "born" into another, but without losing instrument or facility in any of the stages. The "*laya* or sleeping center" between the stages suggests the reason why the disciple's progress appears at times to him so slow. His growth, almost imperceptible to himself, is from *laya* (condition) through the new stage, to *laya* again, on an ascending spiral. He gradually gets into a new place, gradually accustoms himself to it, gradually assimilates it, and gains the stamina for a future advance. The process is not spasmodic; for even the periods of rest and assimilation are, in fact, periods of growth.

"To think of yourself with the calmness of a stranger," then, is an admonition to be treasured in the heart. Calmness is the fundamental requisite of the work the disciple has in hand. Says the *Voice of the Silences* "Both action and inaction may find room in thee; thy body agitated, thy mind tranquil, thy Soul as limpid as a mountain lake. . . . . Be like the Ocean which receives all streams and rivers. The Ocean's mighty calm remains unmoved; it feels them not."

Calmness is the resting-place of the Soul where all strength and faith are generated.

(From The Magazine Theosophy for April, 1925)

---

### FOHAT

Down through the ether I hurl constellations;  
 Up from their earth-bed I wake the carnations.  
 I laugh in the flame as I kindle and fan it;  
 I crawl in the worm, I leap in the planet.  
 Forth from its cradle I pilot the river;  
 In lightning and earthquake I flash and I quiver.  
 I am the monarch uniting all matter;  
 The atoms I gather, the atoms I scatter.  
 I always am present, yet nothing can blind me!  
 Like thought evanescent, they lose me who find me.

Pushkin.

## THE NATURE OF THE EGO

*Quotations from the Bhagavad Gita*

I. The nature of the Ego, the Self, the Indweller is indicated in many passages in the Bhagavad Gita. As "Krishna" is symbolical of the Ego, the majority of his teachings in the book are descriptive of the nature of the Self.

## Book II.

"For never was I not, nor thou, nor these princes of men; nor shall we all ever cease to be, in the time to come."

"For the unreal there is no being, nor any end of being for the real; the truth of these two is seen by those who behold reality."

"But know That to be imperishable whereby all this is stretched forth; and none can cause the destruction of the everlasting."

"He slays not nor is slain."

"He is never born nor dies, nor will he having being, evermore cease to be; unborn, eternal, immemorial, this Ancient is not slain when the body is slain."

"As putting off worn garments, a man takes others new, so putting off worn-out bodies, the lord of the body enters others new. "Swords cut him not, nor may fire burn him; waters wet him not, nor dry winds parch. He may not be cut nor burned nor wet nor withered; he is eternal, all-present, firm, unshaken, everlasting. He is called unmanifest, unimaginable, unchanging."

"This lord of the body dwells ever immortal in the body of each."

"Whose heart is untroubled in sorrows, who in pleasures is unallured, from whom lust and fear and wrath have gone, that silent one is declared to be firm in soul."

"Things of sense withdraw from the lord of the body who tastes them not; even the desire for them falls away from him who has seen the desireless Supreme."

## Book III.

"He who, controlling the sense powers of the mind, enters through his powers of action on union through works, he, detached, gains excellence."

"But the son of man who, rejoicing in the Soul, delighting in the Soul, finds contentment, verily in the Soul, for him no work remains to be done."

"Detached, carry out ever the work that is to be done; for the man who accomplishes his work detached wins the supreme."

"For Me, nothing remains that should be done throughout the three worlds, nor ought to gain that I have not gained; yet I engage in works. For if I should not engage in works unceasingly even for a moment,— These worlds would sink away, and I should cause confusion among them, and bring destruction to these beings."

"Higher than understanding is He."

"Thus awakening to Him who is above understanding."

## Book IV.

"Many are My past births."

"Though I am the Unborn."

"I come to birth age after age."

"In whatever way men approach Me, in that way I love them."

"Works smear Me not, nor am I allured by reward of works; he who thus knows Me well, such a one is not bound by works."

"The wise say that that sage has burned up works in the fire of wisdom."

"Thou shalt behold all being without reserve in the Soul, and thus in Me."

"Works bind not him who offers up works through wisdom, who by wisdom has cut through all doubt, who is full of the Soul."

## Book V.

"Joined in union, purified in soul, self-conquered, lord of all his powers, his soul made one with the Soul of all beings, even though working, he is not stained."

"Conversing, putting forth, grasping, opening or closing eyes; he understands that the powers are working with the objects of the powers."

"Who find joy within, his paradise within, his light within."

"Who have cut the knot of separateness, who are self-mastered, who delight in the weal of all beings."

## Book VI.

"Self is the friend of self for him in whom the self is conquered by the Self."

"Who regards with equal view beloved, friend, foe, indifferent, undecided, hateful, and kindred, as also the righteous and sinners, he stands supreme."

"With soul at peace, with fear gone."

"For him who is united when eating and moving, who is united when busy with work."

"Giving up unreservedly all longings born of the heart (desires)."

"He sees his soul as one with all beings and all beings as one with his soul."

"Who sees me everywhere, and sees all in Me."

"Who through loving all as himself beholds Oneness everywhere."

## Book VII.

"But higher than I nothing is. On Me all this is woven, as a string of pearls on a thread."

"I am taste in the waters; I am light in moon and sun; in all Vedas I am the Om, I am sound in the ether and manhood in men."

"I am the mighty of the might; I am love unopposed to law among beings."

"And whatever forms there are of Goodness, Force and Darkness, know they also are from Me; nor am I in them, but they in Me."

"The wise is esteemed as My own Self."

"They who know Me as the highest Being, the highest Divinity, the highest Sacrifice, even in death perceive Me, their hearts united to Me."

## Book VIII.

"Self-conscious Life is called the highest Self."

"The highest Sacrifice am I, here in the body."

"This supreme Spirit is to be found by undivided love; in This all beings dwell, by This was the universe stretched forth."

## Book IX.

"I am the offering, I am the sacrifice, I am the oblation, I am the libation, I am the chant, I am the holy oil, I am the fire, I am what is offered."

"I give warmth, I withhold the rain and send it forth; I am immortality and death existent."

"I am equal toward all beings."

## Book X.

"I am the Self dwelling inwardly in all beings; verily I am the beginning, and the middle, and the end also of beings."

"Among trees, I am the tree of life."

"And whatever is the seed among all beings, that am I."

## Book XIII

"Know me to be the knower of the field, in all fields; the knowledge of the field and of the knower of the field."

"Detachment, freedom from absorption in sons and wife and household, perpetual balance of mind, whether the wished or the unwished befall."

"Steadfast and faithful love of Me."

"With hands and feet everywhere, with eyes and head and face everywhere, possessed of hearing everywhere in the world, That stands, enveloping all things."

"Undivided among beings, though standing as if divided, and as the supporter of beings is That to be known, whether they go, and whence they come,

"Light of lights also is That called, beyond the darkness, It is wisdom, It is the aim of wisdom, to be gained by wisdom, in the heart of each It is set firm."

"Know that both Nature and Spirit are beginningless."

"The Supreme Spirit, here in the body, is called the Beholder, the Thinker, the Upholder, the Taster, the Lord, the Highest Self."

"He who beholds the Supreme Lord dwelling ever the same in all beings."

## Book XIV.

"Substance, luminous through its stainlessness, and free from sorrow, binds by the bond of pleasure, and the bond of knowledge."

"When light shines at all the doors in this dwelling."

"Remaining an onlooker only, unperturbed by the Three Powers."

"Equal in pain and pleasure, dwelling in the Self, regarding clod, a stone and gold as equal, balanced in gladness and woe, wise, holding equal balance in blame and praise."

"I am the resting place of the Eternal, of unfading immortality, of immemorial law and perfect joy."



## Book XV.

"The light that, dwelling in the sun, illumines the whole world, the light that is in the moon, in fire, know that light to be Me."

"From Me come memory, knowledge, judgment."

## Book XVI.

"Valor, cleanness of heart, steadfast union, with illumination, generous giving, control, sacrifice, study, fervor, righteousness,

"Gentleness, truth, freedom from anger, detachment, peace, loyalty, pity for all beings, an unascivious mind, mildness, modesty, steadfastness,

"Fire, patience, firmness, purity, good-will absence of conceit, these belong to him who is born to the godlike portion."

## Book XVII

"Reverence for divine beings, for the twice born, the spiritual teacher, the wise, purity, righteousness, chasity, gentleness,

"Speech that brings peace, true, friendly and kind,

"Quietness of heart, amiability, silence, self-control, purity of nature."

## Book XVIII

"Whose nature is not selfish, whose vision is not stained."

"The knowledge whereby one eternal nature is perceived in all beings, undivided."

"The doer who is free from attachment, without vanity, who has firmness and will, who is not changed by success or failure."

"The understanding which knows action and abstention, what is to be done, what left undone."

"With thought everywhere unattached, self-conquered, from longing free."

Edna D. Kruse.

## WHAT IS DYING?

I am standing upon the seashore. A ship at my side spreads her white sails to the morning breeze and starts for the blue ocean. She is an object of beauty and strength and I stand and watch her until at length she hangs like a speck of white cloud just where the sea and sky come down to mingle with each other. Then some one at my side says: "There! She's gone".

Gone where? Gone from my sight—that is all. She is just as large in mast and hull and spar as she was when she left my side, and just as able to bear her load of living weight to the place of destination. Her diminished size is in me, not her; and just at the moment when some one at my side says, "There! She's gone," there are other eyes watching her coming, and other voices ready to take up the glad shout, "There she comes!"

And that is dying.

Author Unknown.

## THE FIRE ELEMENTS

*Studies in Electro-Therapy.*  
Phosphorus and Sulphur.

The one purpose of this paper is to impress upon the student of metaphysics and psychic phenomena, as related to the human body, that scientific facts are of primary importance in gaining a clear perception of truths which seem mysterious. It is unfortunate that many students of the Eastern mysteries have disregarded the elements of chemistry as a science, and of electricity as co-related to chemistry. In their journey toward the East in search of light, these sciences are invaluable. It is not necessary to understand all the reactions of an element, nor to experiment in the laboratory, in order to realize their importance in the economy of the human body. We will be surprised to find how closely some of these are related to light.

In the new electron theory as applied to chemistry we recognise the genuine and modern conception of the "Philosophers Stone", the spirit of light energy imprisoned in forms of matter; and we may apply it to the human body as an electrical phenomena.

Primarily, from the occult side, we may regard man as the matrix of a universe, and through his three-fold nature he continuously is transmuting these imprisoned electrons into metal and spiritual forces, building for himself an invisible form.

But this conception must be based upon scientific facts, which begins with this physical body. We may easily read the table of chemical composition of the human body: Oxygen 65%, Carbon 18%, Hydrogen 10%, Nitrogen 3%, Calcium 2%, Phosphorus 1%, Potassium 0.35%, Sulphur 0.25%, Sodium 0.15%, Chlorine 0.15%, Magnesium 0.05% and Iron 0.004%. Besides these are traces of Iodine, Flourine, Silicon and even of Gold.

We have noted in previous studies that carbon and oxygen are essential to heat, but let us consider what kindles the spark. A match is not complete without the one element—Phosphorous. We find oxygen entering the lungs, and being carried to all the tissues of the body by the blood stream, but how does it unite with the carbon that has been assimilated from the fats and oils, sugars and starches taken as our foods

Just as the match is ignited—phosphorus is necessary to keep the human fires, not only lighted, but to regulate that combination so slowly that it will not cause what we term "combustion". So long as phosphorus is not exposed to the air it remains a quiescent force; but the instant oxygen is added there is a magical change to fire. We all know that phosphorus unites with fats and oils easily, and since carbon must be present to be consumed with the oxygen, we have the evidence of the Master Builder.

Phosphorus is the light element, and although a poisonous drug when taken into the stomach, or any mucous membranes, yet it is found in all serous membranes, from which the air is excluded, except the oxygen carried to the tissues through the blood.

And yet, although this element is distributed through the tissues of the body, and vitally essential to many functions, chemists and physiologists are not united in their opinions as to whether it is absorbed, or merely acts as a powerful "Controller". This does not apply to the bones, as these are composed of calcium phosphates, but in the soft tissues and membranes, we may almost liken this element to the filament of an electric bulb—it is necessary to the Light—but we know it is not the whole Light. Since electric light filaments burn out, we wonder that this elusive Lucifer element is not depleted. Let us note this difference; the phosphorus is being constantly and steadily eliminated from the body by nature, and is being constantly renewed by foods. Let us quote the known chemical action from the Text-book: "When exposed to air this element slowly combines with oxygen, and in so doing gives out a pale light, or what is termed "phosphorescence", which can be seen only in the dark. The heat of a room may raise phosphorus to the kindling point, when it burns with a sputtering flame, giving off dense fumes—oxide of phosphorus. In oxygen it burns with dazzling brilliancy, and combines directly with many other elements. On account of its great attraction for oxygen, it is preserved under water. It is very poisonous even in small doses."

Now here is a Paradox; a poisonous "Lucifer" element, becomes chemically associated with other elements within the human body, necessary to keep life's slow fires burning. Because we can hardly doubt, in view of the electron theory, that physical life must be a slow electro-chemical burning. So many figures of speech used in our language in this way become realistic, due to scientific facts; thus—"Love may be a halo of most enduring glory, or when fanned too freely and unwisely, becomes a real consuming flame." We may in reality be obsessed with a "burning desire" of anger, lust or revenge, of jealousy, of envy, of malice. We begin to understand how such violent emotions, by exciting to abnormal activity a poisonous element—phosphorus—may be absorbed by the tissues faster than it can be eliminated. Here we have science to assist our beliefs.

There is another danger: We must remember in Electro-pathology, that violent action of muscle or nerves, emotional, mental or physical, if too long sustained, will increase the potential, causing fevers or inflammation, as electro-chemic action produces heat. In electrical parlance, it may cause a "short-circuit" with disastrous results, such as "twitching" of anger. In the same manner undue exertion may deplete the system, as this vital "fire" element may be used up too fast, leaving the typical weakness which follows exposure to heat, known as "heat exhaustion". The most fatal result of course, that may follow this high electric tension, is rupture of a small capillary inside the skull—which means "apoplexy"—with life-long paralysis—or merciful sudden death.

It is therefore wisdom for the Neophyte or Initiate to know that science has found in phosphorus the "Lucifer" light, that must be guarded well, being like Fire a good servant when under control, but when used up too freely within the human body, it may poison the blood-

stream, or confuse the intellect, as the noon-day Sun may dazzle the eyes; that when unchecked this element may lead to blind fury and destroy. In view of these facts, we may begin to know that the Scientist is the real Crusader. To the student several potent relations will occur between these facts of chemistry and what before appeared to be "mythical" or "allegorical", so well were they hidden. Just two or three may be named, any one of which could make a chapter of a book:

First: We may consider that the "phosphates", a form of phosphorus, are absolutely an essential of plant and animal growth; that these are taken from the soil, and unite through the action of the Sun upon the green leaves of plants with other elements. Thus the "Lucifer" cast out of Heavens Light, into the "pit" of earth darkness, has found refuge in the food elements of which we partake freely every day of our lives. Not satisfied with this, the "Fallen Angel" enters into man's life functions so closely that every emotion, every action, every thought, every look and word bespeak his existence within us, and by this transmutation ever higher, he gains access to the Light of Heaven, through the very images of thought and form he assists us to build.

Second: Sir Oliver Lodge concludes that the human eye really gives out electrical energy—streams of some force which unites with exterior similar streams, perhaps, to form the images we see. Here we may imagine a man of strong and evil personality actually possessing the "evil eye", when exerted upon the nerves of weaker persons, just as the snake is said to "charm" or paralyze its prey by sheer fright.

Third: We may here have found the origin from which is generated the mysterious "N" Ray of the human body, referred to by European scientists, and which as a positive force, if it could be properly conducted and used, may lead to miraculous healing. This conclusion was arrived at by one scientist who had studied the eyes of animals. In the Greek as well as Latin, phosphorus means the Morning Star—the light bringer. It is enough to know that "Lucifer" is no myth. He is a servant or master within our bodies; he kindles a wicked spark at our bidding, or may assist the Love-Light of our eyes, and by eating certain foods we may supply "oil" to a Light that fails not.

In physiology it is significant that the bones are composed mostly of phosphates—and that the marrow of the bones, being an oily substance, easily unites with something within the bones. It is believed by good authority that new blood cells are formed within the long bones. The white blood cells may contain a phosphorescent *nucleus*. But these are said to be formed in the spleen, and the process remains a physiological mystery.

Phosphorus unites readily with sulphur and chlorine, but sulphur is important, because it seems to slow down the action of this element. In plant metabolism or growth, the sulphates of the soil seem to mingle with the light energy absorbed from the Sun through the leaves, and sulphur thus mixed with the phosphorus element, may actually prevent the burning up of the plants during Summer heat, or in the Tropics. There is one-fourth as much sulphur in the human body as phosphorus;

and its function may be similar. Many of the proteids of our foods, both meats and seeds or grains, contain sulphates of sulphur—wheat and egg albumen are such, also milk and cheese. Sulphur alone is almost insoluble inside the human body, but with phosphorus when it is heated by the body, easily combines as sulphates, and undergoes many other changes. Taken together, then, these two are very useful and important, in as much as we need the "light energy" due to phosphorus, but we do not want it to burn up our tissues. Sulphur is found in volcanoes long since cold; it has thus passed through the fire. Thus sulphur saves the body from decomposition which phosphorus might easily cause.

Lest we tire the reader, let us turn now to the chemistry of foods, of practical value to promote health: "Among the several inorganic elements involved in animal or human life phosphorus is of special interest. No other element enters into such a diversity of compounds, or plays so important a part in so many functions of life. It is a constituent of every cell nucleus, thus of all cellular tissues; it is also prominent in the bones, in milk, in sexual elements, glandular tissues, nerve tissue, the brain, all serous membranes (not exposed to air), e. g., the interior Heart Muscle. In body function it is involved in cell multiplication, enzyme function, maintaining neutrality of the blood—preventing "acidity"—and in conducting nerve impulses. Insoluble calcium phosphate is the chief mineral matter in bones; the soluble phosphates are in the blood, and largely due to this blood is slightly alkaline, notwithstanding the constant production of acids by tissue changes, fatigue, etc. By reactions with these acids, phosphates are changed into acid phosphate, these are further split up, and quickly eliminated. The phosphatids perform a like function for the nerves and brain. Egg yolks are rich in phosphatids, while cod-liver-oil, taken in grape juice, is a safe and distinct food element rich in calcium phosphate, that seems to quickly be absorbed by the bones in children who need the Sunlight. One reason of this is because this food element actually generates "violet rays" within the human body; the same "vital" ray of Sunshine so necessary to health.

Leo Blanco.

---

"The current century is, in a much deeper sense than the term has been applied to the Nineteenth, a "wonderful" century. The awful catastrophes by which it has been inaugurated are infinitely more wonderful than most of us who have passed through them realise. The Satanic attack to which they have been due was unprecedented in the experience of spiritual observers.... When, within the years that children now amongst us will live to see, the effect of that stupendous attack will have been obliterated, this world will enter on conditions that will indeed be Utopian compared to those around us at present. Very great Egos.... will be taking form on Earth to guide an improved civilisation, and they will not be unattended..... The advanced leaders of human progress, whose mere existence on higher planes was unsuspected by the metaphysician of the expiring generation, will be amongst us and recognised."

(From "Tennyson an Occultist", by A. P. Sinnett)

## UNIVERSE EXPANDS WHEN ASTRONOMER DISCOVERS OTHER STELLER SYSTEMS

From "The Science News-Letter"

The limits of the universe have been pushed outward and great steller systems comparable to our own tremendous galaxy are shown to exist by the astronomical research of Dr. Edwin Hubble that won for him half of the \$1,000 prize.

Using the largest telescope in the world, the 100 inch reflector at the Carnegie Institution's Mount Wilson Observatory at Pasadena, Calif., Dr. Hubble has solved the mystery of the great heavenly objects that look like pinwheels in the sky, the spiral nebulae.

Nearly overhead in the sky at the present time, February 21, 1925, in the constellation of Andromeda there is the most famous of these spirals, the Great Nebula of Andromeda. To our eyes viewing it from the earth it has several times the area of the full moon although it is so faint that good sight is required to spot it in the heavens.

In small telescopes it looks merely like a cloud of matter, but when Dr. Hubble turned the great Mt. Wilson 100-inch telescope upon it, he found the outer ends of the spiral contain immense numbers of very faint stars, a hundred thousand to a million times fainter than the stars that the naked eye can see.

A study of such photographs and the application of known astronomical laws led Dr. Hubble to the following facts about the Andromeda nebula.

It is so distant that it takes light nearly a million years to travel from it to the earth. That is, it is some 6,000,000,000,000,000 miles away.

It is the most distant object known to science.

It is as large and has as much stuff in it as our own galaxy.

Its total light is one billion times that of the sun.

It contains some three or four thousand million stars.

In shape and form it is not unlike the greater steller system or galaxy of which the Milky Way and most of the stars we see at night are a part and in which the sun and its revolving planets are but pin points.

It is at four times as great a distance as ever previously established for any celestial object, with the exception of the faint star cloud N.O.Cl 6822 which Dr. Hubble has shown to be 750,000 light years from the earth.

It is an "island universe", a concentration of stars, gaseous stuff, and perhaps even planets, out in the space of the great all-inclusive or super-universe and billions of miles away from other universes or galaxies like our own.

And the spiral in the constellation Triangulum seems to be nearly a twin to that in **Andromeda**.

How can evidence of such gigantic "universes" be obtained?

First of all Dr. Hubble's photographs, better than any previously obtained, showed "dense swarms of actual stars" in the outer parts of spiral nebulae. Then it was found, by taking photographs night after night, that some of these stars were what is called Cepheid variables. They fluctuate in brightness, going through a period of sudden rise to brilliance and slow fall to dismiss in times ranging from a few hours to 50 days. At maximum they range from 4000 to 8000 times the sun's brightness. This was the clue to the determination of the great distance of the nebulae.

Some years ago Dr. Harlow Shapley of Harvard worked out a useful relationship between star brilliance and the period of these Cepheid variables, so named because they are most prevalent in the constellation of Cepheus. He found that if the period of variation was known the absolute brightness, dependent only upon the temperature of the star and not upon its distance from the earth, could be determined. A simple comparison of absolute brightness of the star with the brightness shown through the telescope tells the distance of the star from earth.

When Dr. Hubble applied this law to the variable stars he discovered in the Andromeda nebula, he found that they were all about 930,000 light years away in another island universe.

While Dr. Hubble is the first man to prove the distant existence of such vast conglomerations of matter outside our own locality of space, their character has been suspected for about a century. Sir William Herschel, English astronomer of 100 to 125 years ago, when he saw the spiral nebulae poetically called them "island universes". The name stuck and now Dr. Hubble has given it justification.

Undoubtedly more distant spiral nebulae, now known to be stellar galaxies, lie even farther out in space. There are more than 100,000 of these spirals known to astronomers and most of them instead of being great patches of light like the one in Andromeda, appear merely as points of light in telescopes and on photographs.

Imagination totters when it attempts to conceive of the distances that must intervene between these galaxies of "universes" and our own.

Space, or the super-universe, with the aid of Hubble, Einstein, and other scientists, has been swollen enormously in the past few years.

---

There is an ancient motto "Noblesse Oblige", which means, as your opportunities, so are your responsibilities. In the proportion that we know the higher truths and reap the benefits thereof, we are obligated by the law of compensation to give out the truth in love and service in our daily lives.

Emerson says: "The benefit we receive must be rendered again, line for line, deed for deed, cent for cent, to somebody. Beware of too much good staying in your hand. It will fast corrupt and worm worms. Pay it away quickly in some sort."

O. S. Ford in Weekly Unity.

## THE BUILDERS OF NATURE

*By Jacob Bonggren*

(Continued from Volume IV, Page 37)

## XX.

## THE NATURE BUILDERS OF THE EDDAS

The ancient faith of the Germanic nations, including that of the Scandinavians, is best preserved in the two Eddas and in the Icelandic sagas. The Anglosaxon epic *Beowulf* comes next as an authentic document; the German *Nibelungen Lied* also contains fragments of the mythology common to all Teutons and all Norsemen. Among classical authors, two of the most prominent, Julius Caesar and Cornelius Tacitus, have written down a few interesting observations and reflections concerning the religion of the tribes north of Rhine. They say that the Northern nations worshipped trees, rivers and mountains—that is, the living spirits of these,—and also three gods of higher rank. Caesar tells us that those three were the Sun, Vulcan (or the fire) and the Moon; Tacitus says that they were Mercury, Hercules and Mars. That Mercury corresponds to Odin of the Eddas is well known; *Dies Mercurii* of the Romans became Wednesday—the day of Wodan or Odin—when translated into Northern tongues. Thor was the strongest of all the Edda divinities and consequently the Hercules of Germania and Scandinavia. The god of war in the Eddas is Tyr; *Dies Martis* of the Romans became therefore Tuesday—the day of Tyr—in translation.

When the Saxons in the eighth century of our era were converted to Christianity, they abjured three of their former deities: Thuner (Thor), Woden (Odin) and Saxnot (“the god with the sword”, Tyr). In the Scandinavian countries people swore by Frey, Njord and “the almighty ás”\*) (Thor), and also by Frey, Freyja and “the strong Thor”. In the year 934 A.C. Eigil Skallagrimsson called down punishment on his enemies from Odin, from “the land god” (Thor) and from Njord; in the Edda song *Skirnismál* Odin, Asabragr (Thor) and Frey are called upon to punish. At the sacrifices in the ninth century the Norwegian Thronds drank toasts to Odin, Njord and Frey, and afterwards also to Bragi. In the *Flateyjarbók* Thor, Odin and Freyja are mentioned. Adamus Bremensis says, that in the temple of Uppsala in Sweden there were statues of Wodan (Odin), Thor (the mightiest, standing in the middle) and Fricco (Frey), with the goddesses Thorgerd and Irpa, one on each side of the masculine divinities. Neither Thorgerd nor Irpa are spoken of in the Eddas; but in one of the sagas it is said that they were daughters of king Haloge of Halogaland in Norway, a descendant of king Saeming, one of the sons of Odin.

\* *As* (pl. *aesir*) is in the Eddas the name of the largest of the divine families. (See below.) It signifies “a divine being”. The oldest known form of *ás* in the Germanic languages is *ansuz*, pl. *ansiwiz*. It is related to the Zend word *anhu*, “life” (cpr. *ahu-ra*, “lord”), and to the Sanskrit word *asu*, “breath of life”.



The Longobards mentioned by name two of their divinities: Wodan (Odin) and his consort Frea (Frigg). Six divinities are enumerated in one of the Merseburg incantations: Phol (Balder, the Germanic Apollo), Wodan, Sinhtgunt (the Moon goddess), Sunna (the Sun goddess), Friia (Icelandic, Frigg) and her sister Volla (Icelandic, Fulla).

In the Elder Edda fourteen male and eight female divinities are spoken of. The most prominent gods are Odin, the master of statecraft and of hidden wisdom, his son Thor, who conquers the giants with his electrical hammer Mjøltnir, and Frey ("seed"), the god of peaceful agriculture and of fertility and abundance in general. Next to them come Njord, the lord of navigation, the white Balder, the kind and beneficent Sungod, Bragi, the god of music and poetry, and Heimdall, the ever-watchful sentinel on the shining bridge between Midgard, the home of men, and Asgard, the abode of the gods. The remaining ones are Odin's two brothers, Vili (also called Lodur) and Ve (Hoenir and Fjorgynn), the blind Hoedr, the silent and strong Vidar, Meile, a brother of Thor, Modi and Magni, Thor's sons and successors. Foremost among the goddesses stands Frigg, Odin's wife, also called Fjorgyn, Lodyn, Fold and Jord (Earth). Next to her stands Freyja, the goddess of love, daughter of Njord and sister of Frey. The other goddesses mentioned in the Elder Edda are Sif, wife of Thor, Nanna, wife of Balder, Idun or Jorun, wife of Bragi, Gefion, daughter of Njord, Skadi (a giantess), Njord's second wife, and Hel, ruler of Nifhel, the kingdom of the dead.

"Dear child has many names," is an old saying. This is also true about well beloved divinities. In the Elder Edda Odin is given no less than sixty-five different names. Next to him in this respect stand his wife and his son Thor, with five names each.

The Younger Edda mentions all of the above enumerated divinities; and it adds to the list of the gods the names Vali, Ullr, Forseti and Hermod, and to the list of the goddesses the names Saga, Eir, Siofn, Lofn, Var, Vor, Syn, Lin, Snotra, Gná, Sol, Sigyn, Gerd, and Rind. Some of the sagas add other divinities of a more local fame.

The divinities of the ancient Scandinavians were divided into two distinct families: the *aesir*, warrior divinities, to which most of them belonged, and the *vanir*, divinities of navigation, agriculture, home life and fertility. Njord with his children Frey, Freyja and Gefion belonged to the family of the *vanir*.

Besides the supervising Nature Builders, the *aesir* and the *vanir*, the Eddas and many of the sagas also mention the subordinate workers, the *alves* (or elves) and the *dwarfs*. Anglosaxon and Old Friesian writings mention *ese* (*aesir*) and *yfe* (elves). The plane on which the elves lived was called *Alfheim*. There were two kinds of elves: the superior Light elves and the inferior Black elves. Below them were the little dwarfs, who lived and worked under the earth and in the mountains, and who were workers in metals.

The Eddas and the sagas tell a good deal about another kind of beings, enemies of gods and of men: the giants, also called the frost giants, because they lived in the frosty arctic regions of *Jötunheim* and

represented the destructiveness of the cold over all organic life. The kosmogonic story of the Eddas tells how kosmos grew out of chaos in the yawning space, Ginungagap, by the cooperation of heat from its source, Muspellheim, and cold blasts from the icy Niflheim. Those two opposite forces created three things; the giant Ymir, the cow Audhumbla and a salty stone. The cow licked that stone; she was fed in that way, and her milk nourished the giant. By that licking the stone was gradually transformed into a living being, Buri, who became the progenitor of the gods. His grandsons, Odin, Vili and Vei, killed Ymir and built up the world out of the different parts of his body. Afterwards the same divine triad, but now called Odin, Hoenir and Lodur, found on the sea shore a pair of trees, Ask (the ash) and Embla (the elm?), transformed them into a man and a woman, and they became the ancestors of the human race.

Ymir, the chaos-giant, was the double-sexed ancestor of all the giants. Under one of his hands grew up a man and a woman of gigantic proportions, and his two feet begat Thrudgelmer, a six-headed giant. The pair produced under Ymir's hand became parents of the wise Mimir, watcher at the Urdar fountain, the well of wisdom, and of Beisla, ancestress of the gods and mother of the three who killed Ymir, who built the world and who created the first human beings. The six-headed monster begotten by Ymir's feet started the long line of giants that the gods had to fight and to conquer, if they wanted to retain the supremacy of law and order. But finally the forces became about equal, and it ended in Ragnarök, twilight of the gods, when the progressive and retrogressive powers destroyed each other, after which Surtr ("the black one"), ruler of the fiery world, Muspellheim, set fire to the earth, and the land sank into the sea. But this was not the end. Up from the sea came a new earth, fairer and lovelier than the former, and the children of gods and men that had been saved from the cataclysm lived on it in a happiness unknown before.

"Then comes Another,  
One still more mighty;  
But the name of Him  
I dare not mention,"

says in conclusion the wise Vala, the ancient prophetess. Yet there is one thing she tells. Our present world is not the first one.

"Nine worlds I know,"—she says—  
"And nine world trees,  
Before the oak Yggdrasil  
Had grown from the soil."

Yggdrasil is the tree of life for the present generation; it is the tenth of which the prophetess knew. With its three roots it connects the three worlds: that of the gods, that of men and that of ghosts, sustaining and vitalizing all of them, until the end of the era.

Since the eighth century A. C. the old faith of the Eddas has been gradually superseded by that of "the white Christ"; but it has never been entirely extinguished, and its general tenets remain up to this day, not only in the many stories of elves and giants which are still told at the

fire side in the country homes at night, but as the actual faith of the Scandinavians. School teachers, acting in their professional capacity and following their textbooks closely, call that faith "a superstition". The country people are well aware of this fact; it has made them cautious and unwilling to reveal their belief, because they do not want to be laughed at and looked down upon as ignorant.

The similarities of the old faith and the new made it easier to retain parts of Edda lore and to mingle it with statements of the gospels. The Edda religion taught of an invisible world, superhuman and sub-human; so does the Christian religion. The Eddas told of struggles between the gods and the giants; the Bible speaks of a war in heaven between the hosts of Michael, the Archangel, and the rebellious forces of Satan. The Eddas said that Loki, the incarnation of cunning and destructiveness, was captured and bound with a chain, which would not break until the end of the world; the New Testament tells that Satan was overpowered and is held fettered in the same way until the judgment day. The Eddas said that the evil offspring of Loki was also captured, that the Fenris-wolf was bound in chains at a cliff and that the Midgard-serpent was thrown into the sea; the Bible tells that the devils, the angels of Satan, were captured and thrown into the uttermost darkness and into a fiery lake. The Scandinavians recognized in the angels and archangels of the new faith their own gods and the beneficent Light elves; Satan and his angels they recognized as Loki and his allies the giants, the Black elves and the mischievous dwarfs. Both the old and the new faith recognized the existence of spooks. The witch of En-dor raised the ghost of the prophet Samuel for king Saul; in the same way the wise Vala had been raised from the dead to answer the questions of Odin. And when a Swedish minister once rebuked an old peasant for believing in "spirits" (ghosts), he received this pertinent answer: "If there are no spirits, as you say, then you have denied the existence of the spirits of darkness, of the spirits of light, and of God himself, who is a spirit." After this rejoinder the minister had nothing more to say on that subject.

Many Scandinavian peasants believe to this day in the existence of giants, elves and dwarfs. The giants are looked upon as enemies, the elves and the dwarfs are considered to be good to those who believe in them and who treat them well, revengeful to those who do not. There are lots of stories about men, and especially women, who have been captured by giants and kept by them in the mountains, where their nature changed so that they did no longer care to live among human beings. During the last part of the nineteenth century not a few people who never had heard of Heinrich Heine and his "Lorelei", used to tell that they had seen water nymphs sitting on stones in some lake and combing their hair; but all of them said that the hair was green and not golden. There were also those who told of having listened to the siren song, a series of bird-like twittering, of the wood nymphs; some people said that they had even seen and been spoken to by them. Others admitted having seen the tiny home servant in red cap and gray jacket walk around in the house and disappear in some dark corner, or having heard his voice without seeing him. But they preferred to keep this to themselves, be-

cause to speak about it might offend the extremely sensitive fellow. People with "second sight", mostly to be found in the woodland districts and mountainous regions, used to say, that when they met some one at night in the dark, they knew that he was human if he moved his eyes and the muscles of his face, and that he was non-human if his eyes had a fixed and stony stare, and if his facial muscles were rigid.

(To Be Continued)

### THE CONSTITUTION OF MAN

The Constitution of Man includes the composition of Man and his vehicles of expression, including those through which he now functions and those through which he will eventually function, when sufficiently evolved. This constitution may be summarized in the following ways:

- |  |   |
|--|---|
| a. The <i>Threefold</i> Constitution of Man  | Spirit.<br>Soul.<br>Body.   |
|  | Ego.<br>Mind. (Mental sheath not yet a true body; un-organized.)  |
| b. The <i>Fivefold</i> Constitution of Man.  | Astral Body. (With rudimentary psychic and spiritual centers.)<br>Ethereic Body. (With well developed psychic and spiritual centers.)<br>Physical Body. (With fully developed physical organs, and partially awakened psychic and spiritual centers.) |
|  | Divine Spirit<br>Life Spirit<br>Human Spirit  |
| c. The <i>Sevenfold</i> Constitution of Man. | The Threefold Spirit.<br>Mind the link between<br>The Threefold Body.   |
|  | Astral Body<br>Ethereic Body<br>Physical Body.<br>Divine Spirit<br>Life Spirit<br>Human Spirit  |
| d. The <i>Ninefold</i> Constitution of Man.  | Conscious (or Sentient) Soul.<br>Emotional (self-conscious) Soul.<br>Intellectual (or rational) Soul.<br>Astral Body<br>Ethereic Body<br>Physical Body  |
|  | (These are all the Rosicrucian classification.)   |

*The Sevenfold Constitution of Man from the S. D. II.*

1. Atma. (Universal Spirit.)
  2. Buddhi. (Spiritual Soul.)
  3. Manas. (Human Soul-Mind.)
  4. Kâma Rûpa. (Animal Soul.)
  5. Linga Sharîra. (Astral Body.)
  6. Prâna. (Life Essence.)
  7. Sthûla Sharîra. (Physical Body.)
- S. D. I. 574. "Ether determines the constitution of bodies. Were there no ether, there could be no change of constitution in substance, etc."

*The Threefold Constitution of Man from "Initiation, Human and Solar".*

- I. The *Monad*, reflecting:—
  - a. Will or Power,..... The Father
  - b. Love-Wisdom,..... The Son.
  - c. Active Intelligence..... The Holy Spirit.
- II. The *Ego*, reflecting again:—
  - a. Spiritual Will,..... Atma.
  - b. Intuition or Love-Wisdom,..... Buddhi.
  - c. Higher or Abstract Mind,..... Manas
- III. The *Personalty*, consisting of,
  - a. A mental body,..... or lower manas.
  - b. An emotional body,..... or astral body.
  - c. A physical body,..... the dense physical and etheric bodies.

KATHLEEN APPLEBY.

**CONSTITUTION OF MAN AND THE EFFECT OF MEDITATION UPON HIS BODIES**

The Ego or Higher Self works through the medium of three bodies (Physical, emotional, and mental) which are presided over by Lunar Lords.

A Lunar Lord or Mental Elemental presides over the Mental body and its myriads of minor elemental lives.

A Lunar Lord or Astral Elemental presides over the emotional body and its myriads of lesser lives.

Another Lunar Lord or Physical Elemental presides over the physical body and its myriads of lesser lives.

The Solar Lord or Ego is the coherent force which holds together and coordinates these three bodies.

No doubt there is a graduation in the myriads of lesser lives. Certain groups of lesser lives are controlled for some specific purpose by an elemental less than the Lunar Lord in importance. For instance in the physical body, the lesser lives are grouped together to form organs which have

a specific function, the liver to form bile, the alimentary tract for the digestion, assimilation, and excretion of food taken into the mouth etc.

Man may be likened unto a great organization with its department heads and sub-heads over which there is a chief executive. In man the chief executive is the Ego, and next in order are the Lunar Lords with their myriads of lesser lives.

The aid of the meditation process in gaining control over the vehicles can be readily appreciated by a study of a modern business organization.

The chief executive of every enterprise has before him the objective of his concern. His problems are as follows:

1. To gather about him an organization that will help him to gain that objective.
2. To give to the department heads the work or objective for their particular department, and to acquaint them with the part that they play in gaining the objective of the concern.
3. To establish methods whereby he can constantly keep before his men their objectives.
4. To devise some means whereby he can keep a constant check upon the progress and status of each department.
5. To create within his men a sense of loyalty to the "house" or himself.

The above five problems of the executive constitute the meditative process in business. It resolves itself into the problem of keeping in constant contact with the organization and seeing that the departments are working harmoniously toward the company objective, and this is the problem of the Ego which can be solved by the meditative process also.

It can be readily appreciated what would happen in the business organization which did not practice to some degree the five principles as stated above. The organization would very soon be in a chaotic state. Departments would be working against each other, each would be producing its particular product without any thought as to its effect upon the other departments.

We would think it the height of folly if the executive of a company was to sever all connections with his organization and merely sit in his office waiting and watching. Yet, that is what we as personalities try to do with our individuality, the Ego.

Most people have had the experience of forcing themselves to sit down quietly and relax when they have been tempted to act rashly in a fit of anger. This usually results in gaining control of the physical actions and thus becoming more receptive to reason. With this as a basis, one can readily see the benefits to be derived from meditation. When one sits quietly with the hatreds, jealousies, passions, and emotions of all kinds held in check, the possibility of listening and hearing ones nobler thoughts and intuitions are greater. And, just as one gains control of his physical actions by listening to reason; so can one gain control of the other bodies by listening to the higher and nobler impulses.

FRANK A. HIRSCH.