

THE  
VOICE OF THE SILENCE

FROM  
THE BOOK OF THE GOLDEN PRECEPTS



BY  
H. P. BLAVATSKY

**THE**  
**VOICE OF THE SILENCE**

## **Other Theosophy Trust Books**

**The Yoga Sutras of Patanjali**  
by Raghavan Iyer

**Meditation and Self-Study**  
**Essays on the Spiritual Life**  
by Raghavan Iyer

**The Origins of Self-Consciousness**  
in *The Secret Doctrine*  
by H.P. Blavatsky

**Wisdom in Action**  
**Essays on the Spiritual Life**  
by Raghavan Iyer

**The Dawning of Wisdom**  
**Essays on Walking the Path**  
by Raghavan Iyer

**Teachers of the Eternal Doctrine**  
**From Tsong-Ka-Pa to Nostradamus**  
by Elton Hall

**Symbols of the Eternal Doctrine**  
**From Shamballa to Paradise**  
by Helen Valborg

**The Key to Theosophy**  
**An Exposition of the Ethics, Science, and Philosophy**  
by H. P. Blavatsky

**Evolution and Intelligent Design**  
in *The Secret Doctrine*  
by H.P. Blavatsky

THE  
**VOICE OF THE SILENCE**

AND OTHER

**CHOSEN FRAGMENTS**

FROM THE

**BOOK OF THE GOLDEN PRECEPTS**

FOR THE DAILY USE OF

LANOOS

(DISCIPLES)

TRANSLATED AND ANNOTATED BY

"H.P.B."

---

THEOSOPHY TRUST BOOKS

WASHINGTON, D.C.

## **The Voice of the Silence**

From the Book of the Golden Precepts

Copyright © March 10, 2014 by Theosophy Trust

All rights reserved. No part of this book may be used or reproduced by any means - graphic, electronic, or mechanical - including photocopying, recording, taping or by any information storage retrieval system without the written permission of the publisher, except in the case of brief quotations embodied in critical articles and reviews.

Theosophy Trust books may be ordered through Amazon.com, CreateSpace.com, and other retail outlets, or by visiting:

[http://www.theosophytrust.org/online\\_books.php](http://www.theosophytrust.org/online_books.php)

ISBN-13: 978-0-9916182-0-0

ISBN-10: 0991618203

Library of Congress Control Number 2014934100

Printed in the United States of America

**THE**  
**VOICE OF THE SILENCE**

# TABLE OF CONTENTS

PREFACE .....	ix
FRAGMENT I	
THE VOICE OF THE SILENCE .....	1
FRAGMENT II	
THE TWO PATHS .....	18
FRAGMENT III	
THE SEVEN PORTALS.....	34
THE PLEDGE OF KWAN-YIN .....	57
DATELESS AND DEATHLESS .....	67
AQUARIAN SPIRITUALITY .....	85
From The STANZAS OF DZYAN:	
COSMIC EVOLUTION .....	105
From The STANZAS OF DZYAN:	
ANTHROPOGENESIS .....	118

# PREFACE

The following pages are derived from "*The Book of the Golden Precepts*," one of the works put into the hands of mystic students in the East. The knowledge of them is obligatory in that school, the teachings of which are accepted by many Theosophists. Therefore, as I know many of these Precepts by heart, the work of translating has been relatively an easy task for me.

It is well known that, in India, the methods of psychic development differ with the Gurus (teachers or masters), not only because of their belonging to different schools of philosophy, of which there are six, but because every Guru has his own system, which he generally keeps very secret. But beyond the Himalayas the method in the Esoteric Schools does not differ, unless the Guru is simply a Lama, but little more learned than those he teaches.

The work from which I here translate forms part of the same series as that from which the "stanzas" of the *Book of Dzyan* were taken, on which *The Secret Doctrine* is based. Together with the great mystic work called *Paramartha*, which, the legend of Nagarjuna tells us, was delivered to the great *Arhat* by the *Nagas* or "serpents" (in truth a name given to the ancient Initiates), the *Book of the Golden Precepts* claims the same origin. Yet its maxims and ideas, however noble and original, are often found under different forms in Sanskrit works, such as the *Dnyaneshvari*, that superb mystic treatise in which Krishna describes to Arjuna in glowing colors the condition of a fully illumined *Yogi*; and again in certain *Upanishads*. This is but natural, since most, if not all, of the greatest *Arhats*, the first followers of Gautama Buddha were



Hindus and Aryans, not Mongolians, especially those who emigrated into Tibet. The works left by Aryasanga alone are very numerous.

The original Precepts are engraved on thin oblongs (squares); copies very often on discs. These discs, or plates, are generally preserved on the altars of the temples attached to centres where the so-called "contemplative" or *Mahayana* (*Yogacharya*) schools are established. They are written variously, sometimes in Tibetan but mostly in ideographs. The sacerdotal language (Senzar), besides an alphabet of its own, may be rendered in several modes of writing in cypher characters, which partake more of the nature of ideographs than of syllables. Another method (lug, in Tibetan) is to use the numerals and colors, each of which corresponds to a letter of the Tibetan alphabet (thirty simple and seventy-four compound letters) thus forming a complete cryptographic alphabet. When the ideographs are used there is a definite mode of reading the text; as in this case the symbols and signs used in astrology, namely the twelve zodiacal animals and the seven primary colors, each a triplet in shade, *i.e.* the light, the primary, and the dark—stand for the thirty-three letters of the simple alphabet, for words and sentences. For in this method, the twelve "animals" five times repeated and coupled with the five elements and the seven colors, furnish a whole alphabet composed of sixty sacred letters and twelve signs. A sign placed at the beginning of the text determines whether the reader has to spell it according to the Indian mode, when every word is simply a Sanskrit adaptation, or according to the Chinese principle of reading the ideographs. The easiest way however, is that which allows the reader to use no special, or any language he likes, as the signs and symbols were, like the Arabian numerals or figures, common and

international property among initiated mystics and their followers. The same peculiarity is characteristic of one of the Chinese modes of writing, which can be read with equal facility by any one acquainted with the character: for instance, a Japanese can read it in his own language as readily as a Chinaman in his.

*The Book of the Golden Precepts*—some of which are pre-Buddhistic while others belong to a later date—contains about ninety distinct little treatises. Of these I learnt thirty-nine by heart, years ago. To translate the rest, I should have to resort to notes scattered among a too large number of papers and memoranda collected for the last twenty years and never put in order, to make of it by any means an easy task. Nor could they be all translated and given to a world too selfish and too much attached to objects of sense to be in any way prepared to receive such exalted ethics in the right spirit. For, unless a man perseveres seriously in the pursuit of self-knowledge, he will never lend a willing ear to advice of this nature.

And yet such ethics fill volumes upon volumes in Eastern literature, especially in the *Upanishads*. "Kill out all desire of life," says Krishna to Arjuna. That desire lingers only in the body, the vehicle of the embodied Self, not in the SELF which is "eternal, indestructible, which kills not nor is it killed" (*Katho Upanishad*). "Kill out sensation," teaches *Sutta Nipata*; "look alike on pleasure and pain, gain and loss, victory and defeat." Again, "seek shelter in the eternal alone" (*ibid*). "Destroy the sense of separateness," repeats Krishna under every form. "The Mind (*Manas*) which follows the rambling senses, makes the Soul (*Buddhi*) as helpless as the boat which the wind leads astray upon the waters" (*Bhagavad Gita II*).

Therefore it has been thought better to make a judicious selection only from those treatises which will best suit the few

real mystics in the Theosophical Society, and which are sure to answer their needs. It is only these who will appreciate these words of Krishna-Christos, the "Higher Self":

"Sages do not grieve for the living nor the dead. Never did I not exist, nor you, nor these rulers of men; nor will any one of us ever hereafter cease to be." (*Bhagavad Gita II*).

In this translation, I have done my best to preserve the poetical beauty of language and imagery which characterizes the original. How far this effort has been successful, is for the reader to judge.

1889

"H.P.B."

**DEDICATED TO THE FEW**

# FRAGMENT I

## THE VOICE OF THE SILENCE

THESE instructions are for those ignorant of the dangers of the lower IDDHI.\*

He who would hear the voice of Nada,† "the Soundless Sound," and comprehend it, he has to learn the nature of Dharana.‡

Having become indifferent to objects of perception, the pupil must seek out the Rajah of the senses, the Thought-Producer, he who awakes illusion.

The Mind is the great Slayer of the Real.

Let the Disciple slay the Slayer.

---

\* The Pali word *Iddhi*, is the synonym of the Sanskrit *Siddhis*, or psychic faculties, the abnormal powers in man. There are two kinds of *Siddhis*. One group which embraces the lower, coarse, psychic and mental energies; the other is one which exacts the highest training of Spiritual powers. Says Krishna in *Shrimad Bhagavat (Bhagavad-Gita)*: "He who is engaged in the performance of yoga, who has subdued his senses and who has concentrated his mind in me (Krishna), such yogis all the *Siddhis* stand ready to serve."

† The "soundless Voice," or the "Voice of the Silence." Literally perhaps this would read "Voice in the *Spiritual Sound*," as *Nada* is the equivalent word in Sanskrit, for the *Senzar* term.

‡ *Dharana*, is the intense and perfect concentration of the mind upon some one interior object, accompanied by complete abstraction from everything pertaining to the external Universe, or the world of the senses.

For –

When to himself his form appears unreal, as do on waking  
all the forms he sees in dreams;

When he has ceased to hear the many, he may discern the  
ONE—the inner sound which kills the outer.

Then only, not till then, shall he forsake the region of Asat,  
the false, to come unto the realm of Sat, the true.

Before the soul can see, the Harmony within must be  
attained, and fleshly eyes be rendered blind to all illusion.

Before the Soul can hear, the image (man) has to become as  
deaf to roarings as to whispers, to cries of bellowing elephants  
as to the silvery buzzing of the golden fire-fly.

Before the soul can comprehend and may remember, she  
must unto the Silent Speaker be united just as the form to  
which the clay is modelled, is first united with the potter's  
mind.

For then the soul will hear, and will remember.

And then to the inner ear will speak—

#### THE VOICE OF THE SILENCE

And say:

If thy Soul smiles while bathing in the Sunlight of thy Life;  
if thy Soul sings within her chrysalis of flesh and matter; if thy  
Soul weeps inside her castle of illusion; if thy Soul struggles to  
break the silver thread that binds her to the MASTER;\* know, O  
Disciple, thy Soul is of the earth.

---

\* The "great Master" is the term used by *Lanoos* or *Chelas* to indicate one's  
"HIGHER SELF." It is the equivalent of *Avalokitesvara*, and the same as Adi-

When to the World's turmoil thy budding Soul\* lends ear; when to the roaring voice of the great illusion thy Soul responds;† when frightened at the sight of the hot tears of pain; when deafened by the cries of distress, thy soul withdraws like the shy turtle within the carapace of SELFHOOD, learn, O Disciple, of her Silent "God," thy Soul is an unworthy shrine.

When waxing stronger, thy Soul glides forth from her secure retreat: and breaking loose from the protecting shrine, extends her silver thread and rushes onward; when beholding her image on the waves of Space she whispers, "This is I," — declare, O Disciple, that thy soul is caught in the webs of delusion.‡

This Earth, Disciple, is the Hall of Sorrow, wherein are set along the Path of dire probations, traps to ensnare thy EGO by the delusion called "Great Heresy".§

This earth, O ignorant Disciple, is but the dismal entrance leading to the twilight that precedes the valley of true light— that light which no wind can extinguish, that light which burns without a wick or fuel.

---

Budha with the Buddhist Occultists, ATMA the "self" (the Higher Self) with the Brahmins, and CHRISTOS with the ancient Gnostics.

\* Soul is used here for the Human Ego or *Manas*, that which is referred to in our Occult Septenary division as the "Human Soul" (*Vide The Secret Doctrine*) in contradistinction to the Spiritual and Animal Souls.

† *Maha Maya*, "Great Illusion," the objective Universe.

‡ *Sakkayaditthi*, "delusion" of personality.

§ *Attavada*, the heresy of the belief in Soul, or rather in the separateness of Soul or Self from the One Universal, Infinite SELF.

Saith the Great Law: "In order to become the KNOWER of ALL SELF \* thou hast first of SELF to be the knower." To reach the knowledge of that SELF, thou hast to give up Self to Non-Self, Being to Non-Being, and then thou canst repose between the wings of the GREAT BIRD. Aye, sweet is rest between the wings of that which is not born, nor dies, but is the AUM† throughout eternal ages.‡

Bestride the Bird of Life, if thou would'st know.§

Give up thy life, if thou would'st live.\*\*

Three Halls, O weary pilgrim, lead to the end of toils. Three Halls, O conqueror of Mara, will bring thee through three states†† into the fourth‡‡ and thence into the seven worlds,\* the worlds of Rest Eternal.

---

\* The *Tattvajyani* is the "knower" or discriminator of the principles in nature and in man; and *Atmajnyani* is the knower of ATMA or the Universal, ONE SELF.

† *Kala Hansa*, the "Bird" or Swan. Says the *Nadavindu Upanishad* (Rig Veda) translated by the Kumbakonam Theosophical Society — "The syllable A is considered to be its (the bird Hansa's) right wing, U, its left, M, its tail, and the *Ardha-matra* (half metre) is said to be its head."

‡ Eternity with the Orientals has quite another signification than it has with us. It stands generally for the 100 years or "age" of Brahma, the duration of a *Maha-Kalpa* or a period of 311,040,000,000,000 years.

§ Says the same *Nadavindu*, "A Yogi who bestrides the Hansa (thus contemplates on AUM) is not affected by Karmic influences or crores of sins."

\*\* Give up the life of physical *personality* if you would live in spirit.

†† The three states of consciousness, which are *Jagrat*, the waking; *Swapna*, the dreaming; and *Sushupti*, the deep sleeping state. These three Yogi conditions, lead to the fourth, or—

‡‡ The *Turiya*, that beyond the dreamless state, the one above all, a state of high spiritual consciousness.



If thou would'st learn their names, then hearken, and remember.

The name of the first Hall is IGNORANCE—Avidya.

It is the Hall in which thou saw'st the light, in which thou livest and shalt die.†

The name of Hall the second is the Hall of LEARNING.‡ In it thy Soul will find the blossoms of life, but under every flower a serpent coiled.§

The name of the third Hall is WISDOM, beyond which stretch the shoreless waters of AKSHARA, the indestructible Fount of Omniscience.\*\*

If thou would'st cross the first Hall safely, let not thy mind mistake the fires of lust that burn therein for the sunlight of life.

---

\* Some Oriental [Sanskrit] mystics locate seven planes of being, the seven spiritual *lokas* or worlds within the body of *Kala Hansa*, the Swan out of Time and Space, convertible into the Swan in Time, when it becomes Brahma instead of Brahman.

† The phenomenal World of Senses and of terrestrial consciousness—only.

‡ The Hall of *Probationary* Learning. ["The Mind (*Manas*) which follows the rambling senses, makes the Soul (*Buddhi*) as helpless as the boat which the wind leads astray upon the waters" (*Bhagavad-Gita II*).]

§ The astral region, the Psychic World of supersensuous perceptions and of deceptive sights — the world of mediums. It is the great "Astral Serpent" of Eliphas Levi. No blossom plucked in those regions has ever yet been brought down on earth without its serpent coiled around the stem. It is the world of the *Great Illusion*.

\*\* The region of the full Spiritual Consciousness beyond which there is no longer danger for him who has reached it.

If thou would'st cross the second safely, stop not the fragrance of its stupefying blossoms to inhale. If freed thou would'st be from the karmic chains, seek not for thy Guru in those Mayavic regions.

The WISE ONES tarry not in pleasure-grounds of senses.

The WISE ONES heed not the sweet-tongued voices of illusion.

Seek for him who is to give thee birth,\* in the Hall of Wisdom, the Hall which lies beyond, wherein all shadows are unknown, and where the light of truth shines with unfading glory.

That which is uncreate abides in thee, Disciple, as it abides in that Hall. If thou would'st reach it and blend the two, thou must divest thyself of thy dark garments of illusion. Stifle the voice of flesh, allow no image of the senses to get between its light and thine, that thus the twain may blend in one. And having learnt thine own Ajnyana,† flee from the Hall of Learning. This Hall is dangerous in its perfidious beauty, is needed but for thy probation. Beware, Lanoo, lest dazzled by illusive radiance thy Soul should linger and be caught in its deceptive light.

---

\* The Initiate who leads the disciple through the Knowledge given to him to his spiritual, or second birth, is called the Father, Guru or Master.

† *Ajnyana* is ignorance or non-wisdom the opposite of "Knowledge", *Jnyana*.

This light shines from the jewel of the Great Ensnarer, (Mara).\* The senses it bewitches, blinds the mind, and leaves the unwary an abandoned wreck.

The moth attracted to the dazzling flame of thy night-lamp is doomed to perish in the viscid oil. The unwary Soul that fails to grapple with the mocking demon of illusion, will return to earth the slave of Mara.

Behold the Hosts of Souls. Watch how they hover o'er the stormy sea of human life, and how exhausted, bleeding, broken-winged, they drop one after other on the swelling waves. Tossed by the fierce winds, chased by the gale, they drift into the eddies and disappear within the first great vortex.

If through the Hall of Wisdom, thou would'st reach the Vale of Bliss, Disciple, close fast thy senses against the great dire heresy of Separateness that weans thee from the rest.

Let not thy "Heaven-born," merged in the sea of Maya, break from the Universal Parent (SOUL), but let the fiery power retire into the inmost chamber, the chamber of the Heart† and the abode of the World's Mother.‡

---

\* *Mara* is in exoteric religions a demon, an *Asura*, but in esoteric philosophy it is personified temptation through men's vices, and translated literally means "that which kills" the Soul. It is represented as a King (of the *Maras*) with a crown in which shines a jewel of such lustre that it blinds those who look at it, this lustre referring of course to the fascination exercised by vice upon certain natures.

† The *inner* chamber of the Heart, called in Sanskrit *Brahma-pura*. The "fiery power" is *Kundalini*.

‡ The "Power" and the "World-mother" are names given to *Kundalini*—one of the mystic "Yogi powers." It is *Buddhi* considered as an active instead of a passive principle (which it is generally, when regarded only

Then from the heart that Power shall rise into the sixth, the middle region, the place between thine eyes, when it becomes the breath of the ONE-SOUL, the voice which filleth all, thy Master's voice.

'Tis only then thou canst become a "Walker of the Sky"\* who treads the winds above the waves, whose step touches not the waters.

Before thou set'st thy foot upon the ladder's upper rung, the ladder of the mystic sounds, thou hast to hear the voice of thy inner GOD† in seven manners.

The first is like the nightingale's sweet voice chanting a song of parting to its mate.

The second comes as the sound of a silver cymbal of the Dhyanis, awakening the twinkling stars.

The next is as the plaint melodious of the ocean-sprite imprisoned in its shell.

And this is followed by the chant of Vina.‡

The fifth like sound of bamboo-flute shrills in thine ear.

---

as the vehicle, or casket of the Supreme Spirit ATMA). It is an electro-spiritual force, a creative power which when aroused into action can as easily kill as it can create.

\* *Keshara* or "sky-walker" or "goer." As explained in the 6th *Adhyaya* of that king of mystic works, the *Dhyanesvari*—the body of the Yogi becomes as one *formed of the wind*; as "a cloud from which limbs have sprouted out," after which —"he (the Yogi) beholds the things beyond the seas and stars; he hears the language of the *Devas* and comprehends it, and perceives what is passing in the mind of the ant."

† The Higher SELF.

‡ *Vina* is an Indian stringed instrument like a lute.

It changes next into a trumpet-blast.

The last vibrates like the dull rumbling of a thunder-cloud.

The seventh swallows all the other sounds. They die, and then are heard no more.

When the six\* are slain and at the Master's feet are laid, then is the pupil merged into the ONE,† becomes that ONE and lives therein.

Before that path is entered, thou must destroy thy lunar body,‡ cleanse thy mind-body§ and make clean thy heart.

Eternal life's pure waters, clear and crystal, with the monsoon tempest's muddy torrents cannot mingle.

Heaven's dew-drop glittering in the morn's first sun-beam within the bosom of the lotus, when dropped on earth becomes a piece of clay; behold, the pearl is now a speck of mire.

Strive with thy thoughts unclean before they overpower thee. Use them as they will thee, for if thou sparest them and they take root and grow, know well, these thoughts will overpower and kill thee. Beware, Disciple, suffer not, e'en though it be their shadow, to approach. For it will grow,

---

\* The six principles; meaning when the lower personality is destroyed and the inner individuality is merged into and lost in the Seventh or Spirit.

† The disciple is one with Brahman or ATMA.

‡ The astral form produced by the *Kamic* principle, the *Kama-rupa* or body of desire.

§ *Manasa-rupa*. The first refers to the astral or *personal* Self; the second to the individuality or the reincarnating Ego whose consciousness on our plane or the *lower Manas*—has to be paralyzed.

increase in size and power, and then this thing of darkness will absorb thy being before thou hast well realized the black foul monster's presence.

Before the "mystic Power"\* can make of thee a god, Lanoo, thou must have gained the faculty to slay thy lunar form at will.

The Self of Matter and the SELF of Spirit can never meet. One of the twain must disappear; there is no place for both.

Ere thy Soul's mind can understand, the bud of personality must be crushed out, the worm of sense destroyed past resurrection.

Thou canst not travel on the Path before thou hast become that Path itself.†

Let thy Soul lend its ear to every cry of pain like as the lotus bares its heart to drink the morning sun.

Let not the fierce Sun dry one tear of pain before thyself hast wiped it from the sufferer's eye.

---

\* *Kundalini* is called the "serpent Power" or mystic fire. *Kundalini* is called the "serpentine" or the *annular* power on account on its spiral-like working or progress in the body of the ascetic developing the power in himself. It is an electric fiery occult or *Fohatic* power, the great pristine force, which underlies all organic and inorganic matter.

† This "Path" is mentioned in all the Mystic Works. As Krishna says in the *Dhyanesvari*: "When this Path is beheld . . . whether one sets out to the bloom of the east or to the chambers of the west, *without moving*, O holder of the bow, *is the travelling in this road*. In this path, to whatever place one would go, *that place one's own self* becomes." "Thou art the Path" is said to the adept guru and by the latter to the disciple, after initiation. "I am the way and the Path" says another MASTER.

But let each burning human tear drop on thy heart and there remain, nor ever brush it off, until the pain that caused it is removed.

These tears, O thou of heart most merciful, these are the streams that irrigate the fields of charity immortal. 'Tis on such soil that grows the midnight blossom of Buddha,\* more difficult to find, more rare to view than is the flower of the Vogay tree. It is the seed of freedom from rebirth. It isolates the Arhat both from strife and lust, it leads him through the fields of Being unto the peace and bliss known only in the land of Silence and Non-Being.

Kill out desire; but if thou killest it, take heed lest from the dead it should again arise.

Kill love of life, but if thou slayest Tanha,† let this not be for thirst of life eternal, but to replace the fleeting by the everlasting.

Desire nothing. Chafe not at Karma, nor at Nature's changeless laws. But struggle only with the personal, the transitory, the evanescent and the perishable.

Help Nature and work on with her; and Nature will regard thee as one of her creators and make obeisance.

And she will open wide before thee the portals of her secret chambers, lay bare before thy gaze the treasures hidden in the very depths of her pure virgin bosom. Unsullied by the hand of matter she shows her treasures only to the eye of Spirit—the

---

\* Adeptship—the "blossom of *Bodhisattva*."

† *Tanha* — "the will to live," the fear of death and love for life, that force or energy which causes the rebirths.

eye which never closes, the eye for which there is no veil in all her kingdoms.

Then will she show thee the means and way, the first gate and the second, the third, up to the very seventh. And then, the goal—beyond which lie, bathed in the sunlight of the Spirit, glories untold, unseen by any save the eye of Soul.

There is but one road to the Path; at its very end alone the "Voice of the Silence" can be heard. The ladder by which the candidate ascends is formed of rungs of suffering and pain; these can be silenced only by the voice of virtue. Woe, then, to thee, Disciple, if there is one single vice thou hast not left behind. For then the ladder will give way and overthrow thee; its foot rests in the deep mire of thy sins and failings, and ere thou canst attempt to cross this wide abyss of matter thou hast to lave thy feet in Waters of Renunciation. Beware lest thou should'st set a foot still soiled upon the ladder's lowest rung. Woe unto him who dares pollute one rung with miry feet. The foul and viscous mud will dry, become tenacious, then glue his feet unto the spot, and like a bird caught in the wily fowler's lime, he will be stayed from further progress. His vices will take shape and drag him down. His sins will raise their voices like as the jackal's laugh and sob after the sun goes down; his thoughts become an army, and bear him off a captive slave.

Kill thy desires, Lanoo, make thy vices impotent, ere the first step is taken on the solemn journey.

Strangle thy sins, and make them dumb forever, before thou dost lift one foot to mount the ladder.

Silence thy thoughts and fix thy whole attention on thy Master whom yet thou dost not see, but whom thou feelest.



Merge into one sense thy senses, if thou would'st be secure against the foe. 'Tis by that sense alone which lies concealed within the hollow of thy brain, that the steep path which leadeth to thy Master may be disclosed before thy Soul's dim eyes.

Long and weary is the way before thee, O Disciple. One single thought about the past that thou hast left behind, will drag thee down and thou wilt have to start the climb anew.

Kill in thyself all memory of past experiences. Look not behind or thou art lost.

Do not believe that lust can ever be killed out if gratified or satiated, for this is an abomination inspired by Mara. It is by feeding vice that it expands and waxes strong, like to the worm that fattens on the blossom's heart.

The rose must re-become the bud born of its parent stem, before the parasite has eaten through its heart and drunk its life-sap.

The golden tree puts forth its jewel-buds before its trunk is withered by the storm.

The pupil must regain the child-state he has lost ere the first sound can fall upon his ear.

The light from the ONE MASTER, the one unfading golden light of Spirit, shoots its effulgent beams on the disciple from the very first. Its rays thread through the thick dark clouds of matter.

Now here, now there, these rays illumine it, like sun-sparks light the earth through the thick foliage of the jungle growth. But, O Disciple, unless the flesh is passive, head cool, the soul as firm and pure as flaming diamond, the radiance will not

reach the chamber, its sunlight will not warm the heart, nor will the mystic sounds of the Akasic heights\* reach the ear, however eager, at the initial stage.

Unless thou hear'st, thou canst not see.

Unless thou seest thou canst not hear. To hear and see this is the second stage.

. . . . .

When the disciple sees and hears, and when he smells and tastes, eyes closed, ears shut, with mouth and nostrils stopped; when the four senses blend and ready are to pass into the fifth, that of the inner touch—then into stage the fourth he hath passed on.

And in the fifth, O slayer of thy thoughts, all these again have to be killed beyond reanimation.†

Withhold thy mind from all external objects, all external sights. Withhold internal images, lest on thy Soul-light a dark shadow they should cast.

Thou art now in DHARANA,‡ the sixth stage.

When thou hast passed into the seventh, O happy one, thou shalt perceive no more the sacred three,§ for thou shalt

---

\* These mystic sounds or the melody heard by the ascetic at the beginning of his cycle of meditation called *Anahad-shabd* by the Yogis.

† This means that in the sixth stage of development which, in the occult system is *Dharana*, every sense as an individual faculty has to be "killed" (or paralyzed) on this plane, passing into and merging with the Seventh sense, the most spiritual.

‡ See page 1, third footnote.

§ Every stage of development in *Raja Yoga* is symbolised by a geometrical figure. This one is the sacred *Triangle* and precedes *Dharana*. The  $\Delta$  is the sign of the high *chelas*, while another kind of triangle is that

have become that three thyself. Thyself and mind, like twins upon a line, the star which is thy goal, burns overhead.\* The three that dwell in glory and in bliss ineffable, now in the world of Maya have lost their names. They have become one star, the fire that burns but scorches not, that fire which is the Upadhī of the Flame.

And this, O Yogi of success, is what men call Dhyana, † the right precursor of Samadhi. §

And now thy Self is lost in SELF, Thyself unto THYSELF, merged in THAT SELF from which thou first didst radiate.

of high Initiates. It is the symbol "I" discoursed upon by Buddha and used by him as a symbol of the embodied form of Tathagata when released from the three methods of the *Prajna*. Once the preliminary and lower stages passed, the disciple sees no more the Δ but the— the abbreviation of the—, the full Septenary. *Its true form is not given here, as it is almost sure to be pounced upon by some charlatans and—desecrated in its use for fraudulent purposes.*

\* The star that burns overhead is the "the star of initiation." The caste-mark of Shaivas, or devotees of the sect of Shiva, the great patron of all Yogis, is a black round spot, the symbol of the Sun now, perhaps, but that of the star of initiation, in Occultism, in days of old.

† The basis (*upadhi*) of the ever unreachable FLAME," so long as the ascetic is still in this life.

‡ *Dhyana* is the last stage before the final *on this Earth* unless one becomes a full MAHATMA. As said already in this state the *Raj Yogi* is yet spiritually conscious of Self, and the working of his higher principles. One step more, and he will be on the plane beyond the Seventh (or fourth according to some schools). These, after the practice of *Pratyehara*—a preliminary training, in order to control one's mind and thoughts—count *Dhasena*, *Dhyana* and *Samadhi* and embraces the three under the generic name of SANNYAMA.

§ *Samadhi* is the state in which the ascetic loses the consciousness of every individuality including his own. He becomes—the ALL.

Where is thy individuality, Lanoo, where the Lanoo himself? It is the spark lost in the fire, the drop within the ocean, the ever-present Ray become the All and the eternal radiance.

And now, Lanoo, thou art the doer and the witness, the radiator and the radiation, Light in the Sound, and the Sound in the Light.

Thou art acquainted with the five impediments, O blessed one. Thou art their conqueror, the Master of the sixth, deliverer of the four modes of Truth.\* The light that falls upon them shines from thyself, O thou who wast disciple but art Teacher now.

And of these modes of Truth —

Hast thou not passed through knowledge of all misery—truth the first?

Hast thou not conquered the Maras' King at Tsi, the portal of assembling—truth the second?†

Hast thou not sin at the third gate destroyed and truth the third attained?

Hast not thou entered Tau, "the Path" that leads to knowledge—the fourth truth?\*

---

\* The "four modes of truth" are, in Northern Buddhism, *Ku*, "suffering or misery"; *Tu*, the assembling of temptations; *Mu*, "their destructions" and *Tau*, the "path." The "five impediments" are the knowledge of misery, truth about human frailty, oppressive restraints, and the absolute necessity of separation from all the ties of passion and even of desires. The "Path of Salvation" is the last one.

† At the portal of the "assembling" the King of the Maras, the *Maha Mara*, stands trying to blind the candidate by the radiance of his "Jewel."

And now, rest 'neath the Bodhi tree, which is perfection of all knowledge, for, know, thou art the Master of SAMADHI—the state of faultless vision.

Behold! thou hast become the Light, thou hast become the Sound, thou art thy Master and thy God. Thou art THYSELF the object of thy search: the VOICE unbroken, that resounds throughout eternities, exempt from change, from sin exempt, the seven sounds in one,

THE VOICE OF THE SILENCE.

*Om Tat Sat.*

---

\* This is the fourth "Path" out of the five paths of rebirth which lead and toss all human beings into perpetual states of sorrow and joy. These "paths" are but sub-divisions of the One, the Path followed by Karma.

## FRAGMENT II

### THE TWO PATHS

AND now, O Teacher of Compassion, point thou the way to other men. Behold, all those who knocking for admission, await in ignorance and darkness, to see the gate of the Sweet Law flung open!

The voice of the Candidates:

Shalt not thou, Master of thine own Mercy, reveal the Doctrine of the Heart?\* Shalt thou refuse to lead thy Servants unto the Path of Liberation?

Quoth the Teacher:

The Paths are two; the great Perfections three; six are the Virtues that transform the body into the Tree of Knowledge.†

---

\* The two schools of Buddha's doctrine, the esoteric and the exoteric, are respectively called the "Heart" and the "Eye" Doctrine. *Bodhidharma* called them in China—from whence the names reached Tibet—the *Tsung-men* (esoteric) and *Kiau-men* (exoteric school). It is so named, because it is the teaching which emanated from Gautama Buddha's *heart*, whereas the "Eye" Doctrine was the work of his head or brain. The "Heart Doctrine" is also called "the seal of truth" or the "true seal," a symbol found on the heading of almost all Esoteric works.

† The "tree of knowledge" is a title given by the followers of the *Bodhidharma* to those who have attained the height of mystic knowledge—adepts. Nagarjuna, the founder of the *Madhyamika* School, was called the "Dragon Tree," Dragon standing as a symbol of Wisdom and Knowledge. The tree is honoured because it is under the Bodhi (wisdom) Tree that Buddha received his birth and enlightenment, preached his first sermon and died.

Who shall approach them?

Who shall first enter them?

Who shall first hear the doctrine of two Paths in one, the truth unveiled about the Secret Heart?\* The Law which, shunning learning, teaches Wisdom, reveals a tale of woe.

Alas, alas, that all men should possess Alaya, be one with the great Soul, and that possessing it, Alaya should so little avail them!

Behold how like the moon, reflected in the tranquil waves, Alaya is reflected by the small and by the great, is mirrored in the tiniest atoms, yet fails to reach the heart of all. Alas, that so few men should profit by the gift, the priceless boon of learning truth, the right perception of existing things, the Knowledge of the non-existent!

Saith the pupil:

O Teacher, what shall I do to reach to Wisdom?

O Wise one, what, to gain perfection?

Search for the Paths. But, O Lanoo, be of clean heart before thou startest on thy journey. Before thou takest thy first step learn to discern the real from the false, the ever-fleeting from the everlasting. Learn above all to separate Head-learning from Soul-Wisdom, the "Eye" from the "Heart" doctrine.

Yea, ignorance is like unto a closed and airless vessel; the soul a bird shut up within. It warbles not, nor can it stir a feather; but the songster mute and torpid sits, and of exhaustion dies.

---

\* "Secret Heart" is the Esoteric doctrine.

But even ignorance is better than Head-learning with no Soul-wisdom to illuminate and guide it.

The seeds of Wisdom cannot sprout and grow in airless space. To live and reap experience the mind needs breadth and depth and points to draw it towards the Diamond Soul. \* Seek not those points in Maya's realm; but soar beyond illusions, search the eternal and the changeless SAT,† mistrusting fancy's false suggestions.

For mind is like a mirror; it gathers dust while it reflects.‡ It needs the gentle breezes of Soul-Wisdom to brush away the dust of our illusions. Seek, O Beginner, to blend thy Mind and Soul.

Shun ignorance, and likewise shun illusion. Avert thy face from world deceptions; mistrust thy senses, they are false. But within thy body—the shrine of thy sensations—seek in the Impersonal for the "eternal man,"§ and having sought him out, look inward: thou art Buddha.\*\*

---

\* "Diamond Soul" "*Vajrasattva*," a title of the supreme Buddha, the "Lord of all Mysteries," called Vajradhara and Adi-Buddha.

† SAT, the one eternal and Absolute Reality and Truth, all the rest being illusion.

‡ From Shin-Sien's Doctrine, who teaches that the human mind is like a mirror which attracts and reflects every atom of dust, and has to be, like that mirror, watched over and dusted every day. Shin-Sien was the sixth Patriarch of North China who taught the Esoteric doctrine of *Bodhidharma*.

§ The reincarnating EGO is called by the Northern Buddhists the "true man," who becomes in union with his Higher Self a Buddha.

\*\* "Buddha" means "Enlightened."



Shun praise, O Devotee. Praise leads to self-delusion. Thy body is not self, thy SELF is in itself without a body, and either praise or blame affects it not.

Self-gratulation, O disciple, is like unto a lofty tower, up which a haughty fool has climbed. Thereon he sits in prideful solitude and unperceived by any but himself.

False learning is rejected by the Wise, and scattered to the Winds by the good Law. Its wheel revolves for all, the humble and the proud. The "Doctrine of the Eye"\* is for the crowd, the "Doctrine of the Heart," for the elect. The first repeat in pride: "Behold, I know," the last, they who in humbleness have garnered, low confess, "thus have I heard".†

"Great Sifter" is the name of the "Heart Doctrine," O disciple.

The wheel of the good Law moves swiftly on. It grinds by night and day. The worthless husks it drives from out the golden grain, the refuse from the flour. The hand of Karma guides the wheel; the revolutions mark the beatings of the Karmic heart.

True knowledge is the flour, false learning is the husk. If thou would'st eat the bread of Wisdom, thy flour thou hast to knead with Amrita's‡ clear waters. But if thou kneadest husks with Maya's dew, thou canst create but food for the black doves of death, the birds of birth, decay and sorrow.

---

\* See page 18, footnote about the two schools of Buddha's doctrine. The Exoteric Buddhism of the masses.

† The usual formula that precedes the Buddhist Scriptures, meaning, that that which follows is what has been recorded by direct oral tradition from Buddha and the Arhats.

‡ Immortality.

If thou art told that to become Arhan thou hast to cease to love all beings — tell them they lie.

If thou art told that to gain liberation thou hast to hate thy mother and disregard thy son; to disavow thy father and call him "householder";\* for man and beast all pity to renounce— tell them their tongue is false.

Thus teach the Tirthikas, the unbelievers.†

If thou art taught that sin is born of action and bliss of absolute inaction, then tell them that they err. Non-permanence of human action; deliverance of mind from thralldom by the cessation of sin and faults, are not for "Deva Egos."‡ Thus saith the "Doctrine of the Heart."

The Dharma of the "Eye" is the embodiment of the external, and the non-existing.

The Dharma of the "Heart" is the embodiment of Bodhi,§ the Permanent and Everlasting.

The Lamp burns bright when wick and oil are clean. To make them clean a cleaner is required. The flame feels not the process of the cleaning. "The branches of a tree are shaken by the wind; the trunk remains unmoved."

---

\* Rathapala the great Arhat thus addresses his father in the legend called *Rathapala Sutrāsanne*. But as all such legends are allegorical (e.g. Rathapala's father has a mansion with *seven doors*) hence the reproof, to those who accept them *literally*.

† Brahman ascetics.

‡ The reincarnating Ego.

§ True, divine Wisdom.

Both action and inaction may find room in thee; thy body agitated, thy mind tranquil, thy Soul as limpid as a mountain lake.

Wouldst thou become a Yogi of "Time's Circle"? Then, O Lanoo:

Believe thou not that sitting in dark forests, in proud seclusion and apart from men; believe thou not that life on roots and plants, that thirst assuaged with snow from the great Range—believe thou not, O Devotee, that this will lead thee to the goal of final liberation.

Think not that breaking bone, that rending flesh and muscle, unites thee to thy "silent Self".\* Think not, that when the sins of thy gross form are conquered, O Victim of thy Shadows,† thy duty is accomplished by nature and by man.

The blessed ones have scorned to do so. The Lion of the Law, the Lord of Mercy,‡ perceiving the true cause of human woe, immediately forsook the sweet but selfish rest of quiet wilds. From Aranyaka§ He became the Teacher of mankind. After Julai\*\* had entered the Nirvana, He preached on mount and plain, and held discourses in the cities, to Devas, men and gods.††

---

\* The "Higher Self" the "seventh" principle.

† Our physical bodies are called "shadows" in the mystic schools.

‡ Buddha.

§ A forest, a desert. *Aranyaka*, a hermit who retires to the jungles and lives in a forest, when becoming a Yogi.

\*\* *Julai* the Chinese name for Tathagata, a title applied to every Buddha.

†† All the Northern and Southern traditions agree in showing Buddha quitting his solitude as soon as he had resolved the problem of life—i.e., received the inner enlightenment—and teaching mankind publicly.

Sow kindly acts and thou shalt reap their fruition. Inaction in a deed of mercy becomes an action in a deadly sin.

Thus saith the Sage.

Shalt thou abstain from action? Not so shall gain thy soul her freedom. To reach Nirvana one must reach Self-Knowledge, and Self-Knowledge is of loving deeds the child.

Have patience, Candidate, as one who fears no failure, courts no success. Fix thy Soul's gaze upon the star whose ray thou art,\* the flaming star that shines within the lightless depths of ever-being, the boundless fields of the Unknown.

Have perseverance as one who doth for evermore endure. Thy shadows live and vanish;† that which in thee shall live for ever, that which in thee knows, for it is knowledge,‡ is not of fleeing life: it is the man that was, that is, and will be, for whom the hour shall never strike.

If thou would'st reap sweet peace and rest, Disciple, sow with the seeds of merit the fields of future harvests. Accept the woes of birth.

Step out from sunlight into shade, to make more room for others. The tears that water the parched soil of pain and sorrow, bring forth the blossoms and the fruits of Karmic retribution. Out of the furnace of man's life and its black smoke, winged flames arise, flames purified, that soaring

---

\* Every spiritual EGO is a ray of a "Planetary Spirit" according to esoteric teaching.

† "Personalities" or physical bodies called "shadows" are evanescent.

‡ *Mind (Manas)* the thinking Principle or EGO in man, is referred to as "Knowledge" itself, because the human *Egos* are called *Manasa-putras*, the sons of (universal) Mind.

onward, 'neath the Karmic eye, weave in the end the fabric glorified of the three vestures of the Path.\*

These vestures are: Nirmanakaya, Sambhogakaya, and Dharmakaya, robe Sublime.†

The Shangna robe,‡ 'tis true, can purchase light eternal. The Shangna robe alone gives the Nirvana of destruction; it stops rebirth, but, O Lanoo, it also kills—compassion. No longer can the perfect Buddhas, who don the Dharmakaya glory, help man's salvation.

Alas! shall SELVES be sacrificed to Self; mankind, unto the weal of Units?

Know, O beginner, this is the Open PATH, the way to selfish bliss, shunned by the Bodhisattvas of the "Secret Heart," the Buddhas of Compassion.

To live to benefit mankind is the first step. To practise the six glorious virtues§ is the second.

To don Nirmanakaya's humble robe is to forego eternal bliss for Self, to help on man's salvation. To reach Nirvana's

---

\* See Page 53, footnote No. 2.

† *Ibid.*

‡ The *Shangna* robe, from Shangnavesu of Rajagriha the third great Arhat or "Patriarch" as the Orientalists call the hierarchy of the 33 Arhats who spread Buddhism. "Shangna robe" means metaphorically, the acquirement of Wisdom with which the Nirvana of destruction (of *personality*) is entered. Literally, the "initiation robe" of the Neophytes. Edkins states that this "grass cloth" was brought to China from Tibet in the Tong Dynasty. "When an Arhan is born this plant is found growing in a clean spot" says the Chinese as also the Tibetan legend.

§ To "practise the Paramita Path" means to become a Yogi with a view of becoming an ascetic.

bliss, but to renounce it, is the supreme, the final step—the highest on Renunciation's Path.

Know, O Disciple, this is the Secret PATH, selected by the Buddhas of Perfection, who sacrificed the SELF to weaker Selves.

Yet, if the "Doctrine of the Heart" is too high-winged for thee. If thou need'st help thyself and fearest to offer help to others — then, thou of timid heart, be warned in time: remain content with the "Eye Doctrine" of the Law. Hope still. For if the "Secret Path" is unattainable this "day," it is within thy reach "to-morrow."\* Learn that no efforts, not the smallest—whether in right or wrong direction—can vanish from the world of causes. E'en wasted smoke remains not traceless. "A harsh word uttered in past lives, is not destroyed but ever comes again."† The pepper plant will not give birth to roses, nor the sweet jessamine's silver star to thorn or thistle turn.

Thou canst create this "day" thy chances for thy "morrow." In the "Great Journey,"‡ causes sown each hour bear each its harvest of effects, for rigid Justice rules the World. With mighty sweep of never erring action, it brings to mortals lives of weal or woe, the Karmic progeny of all our former thoughts and deeds.

Take then as much as merit hath in store for thee, O thou of patient heart. Be of good cheer and rest content with fate. Such is thy Karma, the Karma of the cycle of thy births, the destiny of those, who, in their pain and sorrow, are born along with

---

\* "To-morrow" means the following rebirth or reincarnation.

† Precepts of the *Prasanga* School.

‡ "Great journey" or the whole complete cycle of existences, in one "Round."

thee, rejoice and weep from life to life, chained to thy previous actions.

Act thou for them "to-day," and they will act for thee "tomorrow."

'Tis from the bud of Renunciation of the Self, that springeth the sweet fruit of final Liberation.

To perish doomed is he, who out of fear of Mara refrains from helping man, lest he should act for Self. The pilgrim who would cool his weary limbs in running waters, yet dares not plunge for terror of the stream, risks to succumb from heat. Inaction based on selfish fear can bear but evil fruit.

The Selfish devotee lives to no purpose. The man who does not go through his appointed work in life—has lived in vain.

Follow the wheel of life; follow the wheel of duty to race and kin, to friend and foe, and close thy mind to pleasures as to pain. Exhaust the law of Karmic retribution. Gain Siddhis for thy future birth.

If Sun thou can'st not be, then be the humble planet. Aye, if thou art debarred from flaming like the noon-day Sun upon the snow-capped mount of purity eternal, then choose, O Neophyte, a humbler course.

Point out the "Way"—however dimly, and lost among the host—as does the evening star to those who tread their path in darkness.

Behold Migmar,\* as in his crimson veils his "Eye" sweeps over slumbering Earth. Behold the fiery aura of the "Hand" of

---

\* Mars.

Lhagpa\* extended in protecting love over the heads of his ascetics. Both are now servants to Nyima† left in his absence silent watchers in the night. Yet both in Kalpas past were bright Nyimas, and may in future "Days" again become two Suns. Such are the falls and rises of the Karmic Law in nature.

Be, O Lanoo, like them. Give light and comfort to the toiling pilgrim, and seek out him who knows still less than thou; who in his wretched desolation sits starving for the bread of Wisdom and the bread which feeds the shadow, without a Teacher, hope or consolation, and—let him hear the Law.

Tell him, O Candidate, that he who makes of pride and self-regard bond-maidens to devotion; that he, who cleaving to existence, still lays his patience and submission to the Law, as a sweet flower at the feet of Shakya-Thub-pa,‡ becomes a Srotapatti§ in this birth. The Siddhis of perfection may loom far, far away; but the first step is taken, the stream is entered, and he may gain the eye-sight of the mountain eagle, the hearing of the timid doe.

Tell him, O Aspirant, that true devotion may bring him back the knowledge, that knowledge which was his in former births. The deva-sight and deva-hearing are not obtained in one short birth.

---

\* Mercury.

† The Sun. *Nyima*, the Sun in Tibetan Astrology. *Migmar* or Mars is symbolized by an "Eye," and *Lhagpa* or Mercury by a "Hand."

‡ Buddha.

§ *Srotapatti* or "he who enters in the stream" of Nirvana, unless he reaches the goal owing to some exceptional reasons, can rarely attain Nirvana in one birth. Usually a *Chela* is said to begin the ascending effort in one life and end or reach it only in his seventh succeeding birth.



Be humble, if thou would'st attain to Wisdom.

Be humbler still, when Wisdom thou hast mastered.

Be like the Ocean which receives all streams and rivers. The Ocean's mighty calm remains unmoved; it feels them not.

Restrain by thy Divine thy lower Self.

Restrain by the Eternal the Divine.

Aye, great is he, who is the slayer of desire.

Still greater he, in whom the Self Divine has slain the very knowledge of desire.

Guard thou the Lower lest it soil the Higher.

The way to final freedom is within thy SELF.

That way begins and ends outside of Self.\*

Unpraised by men and humble is the mother of all Rivers, in Tirthika's† proud sight; empty the human form though filled with Amrita's sweet waters, in the sight of fools. Withal, the birth-place of the sacred rivers is the sacred land,‡ and he who Wisdom hath, is honoured by all men.

Arhans and Sages of the boundless Vision§ are rare as is the blossom of the Udumbara tree. Arhans are born at midnight hour, together with the sacred plant of nine and

---

\* Meaning the personal lower "self."

† An ascetic Brahman, visiting holy shrines, especially sacred bathing-places.

‡ *Tirthikas* are the Brahmanical Sectarrians "beyond" the Himalayas called "infidels" by the Buddhists in the sacred land, Tibet, and *vice versa*.

§ Boundless Vision or psychic, superhuman sight. An Arhan is credited with "seeing" and knowing all at a distance as well as on the spot.

seven stalks,\* the holy flower that opes and blooms in darkness, out of the pure dew and on the frozen bed of snow-capped heights, heights that are trodden by no sinful foot.

No Arhan, O Lanoo, becomes one in that birth when for the first the Soul begins to long for final liberation. Yet, O thou anxious one, no warrior volunteering fight in the fierce strife between the living and the dead†, not one recruit can ever be refused the right to enter on the Path that leads toward the field of Battle.

For, either he shall win, or he shall fall.

Yea, if he conquers, Nirvana shall be his. Before he casts his shadow off his mortal coil, that pregnant cause of anguish and illimitable pain—in him will men a great and holy Buddha honour.

And if he falls, e'en then he does not fall in vain; the enemies he slew in the last battle will not return to life in the next birth that will be his.

But if thou would'st Nirvana reach, or cast the prize away, ‡ let not the fruit of action and inaction be thy motive, thou of dauntless heart.

Know that the Bodhisattva who liberation changes for Renunciation to don the miseries of "secret Life,"§ is called, "thrice Honoured," O thou candidate for woe throughout the cycles.

---

\* See page 25, footnote No. 3 ; Shangna plant.

† The "living" is the immortal Higher Ego, and the "dead"—the lower personal Ego.

‡ See page 53, footnote No. 2.

§ The "secret Life" is life as a Nirmanakaya.

The PATH is one, Disciple, yet in the end, twofold. Marked are its stages by four and seven Portals. At one end—bliss immediate, and at the other—bliss deferred. Both are of merit the reward: the choice is thine.

The One becomes the two, the Open and the Secret.\* The first one leadeth to the goal, the second, to Self-Immolation.

When to the Permanent is sacrificed the Mutable, the prize is thine: the drop returneth whence it came. The Open PATH leads to the changeless change—Nirvana, the glorious state of Absoluteness, the Bliss past human thought.

Thus, the first Path is LIBERATION.

But Path the Second is—RENUNCIATION, and therefore called the "Path of Woe."

That Secret Path leads the Arhan to mental woe unspeakable; woe for the living Dead,† and helpless pity for the men of karmic sorrow, the fruit of Karma Sages dare not still.

For it is written: "teach to eschew all causes; the ripple of effect, as the great tidal wave, thou shalt let run its course."

The "Open Way," no sooner hast thou reached its goal, will lead thee to reject the Bodhisattvic body and make thee enter the thrice glorious state of Dharmakaya‡ which is oblivion of the World and men for ever.

---

\* The "Open" and the "secret Path"—or the one taught to the layman, the exoteric and the generally accepted, and the other the Secret Path—the nature of which is explained at initiation.

† Men ignorant of the Esoteric truths and Wisdom are called "the living Dead."

‡ See page 53, second footnote.

The "Secret Way" leads also to Paranirvanic bliss—but at the close of Kalpas without number; Nirvanas gained and lost from boundless pity and compassion for the world of deluded mortals.

But it is said "The last shall be the greatest," Samyak Sambuddha, the Teacher of Perfection, gave up his SELF for the salvation of the World, by stopping at the threshold of Nirvana—the pure state.

Thou hast the knowledge now concerning the two Ways. Thy time will come for choice, O thou of eager Soul, when thou hast reached the end and passed the seven Portals. Thy mind is clear. No more art thou entangled in delusive thoughts, for thou hast learned all. Unveiled stands truth and looks thee sternly in the face. She says:

"Sweet are the fruits of Rest and Liberation for the sake of Self; but sweeter still the fruits of long and bitter duty. Aye, Renunciation for the sake of others, of suffering fellow men."

He, who becomes Pratyeka-Buddha,\* makes his obeisance but to his Self. The Bodhisattva who has won the battle, who holds the prize within his palm, yet says in his divine compassion:

"For others' sake this great reward I yield"—accomplishes the greater Renunciation.

A SAVIOUR OF THE WORLD is he.

---

\* *Pratyeka Buddhas* are those Bodhisattvas who strive after and often reach the Dharmakaya robe after a series of lives. Caring nothing for the woes of mankind or to help it, but only for their own *bliss*, they enter Nirvana and— disappear from the sight and the hearts of men. In Northern Buddhism a "Pratyeka Buddha" is a synonym of spiritual Selfishness.

Behold! The goal of bliss and the long Path of Woe are at the furthest end. Thou canst choose either, O aspirant to Sorrow, throughout the coming cycles!

*OM VAJRAPANI HUM.*

## FRAGMENT III

### THE SEVEN PORTALS

"UPADHYAYA,\* the choice is made, I thirst for Wisdom. Now hast thou rent the veil before the secret Path and taught the greater Yana.† Thy servant here is ready for thy guidance."

'Tis well, Shravaka.‡ Prepare thyself, for thou wilt have to travel on alone. The Teacher can but point the way. The Path is one for all, the means to reach the goal must vary with the Pilgrims.

Which wilt thou choose, O thou of dauntless heart? The Samtan§ of "eye Doctrine," four-fold Dhyana, or thread thy way through Paramitas,\*\* six in number, noble gates of virtue leading to Bodhi and to Prajna, seventh step of Wisdom?

---

\* *Upadhyaya* is a spiritual preceptor, a Guru. The Northern Buddhists choose these generally among the "Narjol," saintly men, learned in *gotrabhu-jnyana* and *jnyana-darshana-shuddhi* teachers of the Secret Wisdom.

† Yana—vehicle: thus *Mahayana* is the "Great Vehicle," and *Hinayana*, the "Lesser Vehicle," the names for two schools of religious and philosophical learning in Northern Buddhism.

‡ *Sravaka*—a listener, or student who attends to the religious instructions. From the root "sru." When from theory they go into practice or performance of asceticism, they become *Sramanas*, "exercisers," from *Srama*, action. As Hardy shows, the two appellations answer to the words *akoustikoi* and *asketai* of the Greeks.

§ *Samtan* (Tibetan), the same as the Sanskrit *Dhyana*, or the state of meditation, of which there are four degrees.

\*\* *Paramitas*, the six transcendental virtues; for the priests there are *ten*.

The rugged Path of four-fold Dhyana winds on uphill.  
Thrice great is he who climbs the lofty top.

The Paramita heights are crossed by a still steeper path.  
Thou hast to fight thy way through portals seven, seven  
strongholds held by cruel crafty Powers— passions incarnate.

Be of good cheer, Disciple; bear in mind the golden rule.  
Once thou hast passed the gate Srotapatti,\* "he who the stream  
hath entered"; once thy foot hath pressed the bed of the  
Nirvanic stream in this or any future life, thou hast but seven  
other births before thee, O thou of adamant Will.

Look on. What seest thou before thine eye, O aspirant to  
god-like Wisdom?

"The cloak of darkness is upon the deep of matter; within  
its folds I struggle. Beneath my gaze it deepens, Lord; it is  
dispelled beneath the waving of thy hand. A shadow moveth,  
creeping like the stretching serpent coils. . . . It grows, swells  
out and disappears in darkness."

---

\* *Srotapatti*—(lit.) "he who has entered the stream" that leads to the Nirvanic ocean. This name indicates the *first* Path. The name of the *second* is the Path of *Sakridagami*, "he who will receive birth (only) once more." The *third* is called *Anagami*, "he who will be reincarnated no more," unless he so desires in order to help mankind. The *fourth* Path is known as that of *Rahat* or *Arhat*. This is the highest. An Arhat sees Nirvana during his life. For him it is no *post-mortem* state, but *Samadhi*, during which he experiences all Nirvanic bliss.

NOTE. How little one can rely upon the Orientalists for the exact words and meaning, is instanced in the case of three "alleged" authorities. Thus the four names just explained are given by R. Spence Hardy as: 1) *Sowan*; 2) *Sakradagami*; 3) *Anagami*, and 4) *Arya*. By the Rev. J. Edkins they are given as: 1) *Srotapanna*; 2) *Sagardagam*; 3) *Anaganim*, and 4) *Arhan*. Schlagintweit again spells them differently, each, moreover, giving another and a new variation in the meaning of the terms.

It is the shadow of thyself outside the Path, cast on the darkness of thy sins.

"Yea, Lord; I see the PATH; its foot in mire, its summits lost in glorious light Nirvanic. And now I see the ever narrowing Portals on the hard and thorny way to Jnana." \*

Thou seest well, Lanoo. These Portals lead the aspirant across the waters on "to the other shore".† Each Portal hath a golden key that openeth its gate; and these keys are:

1. DANA, the key of charity and love immortal.

2. SHILA, the key of Harmony in word and act, the key that counterbalances the cause and the effect, and leaves no further room for Karmic action.

3. KSHANTI, patience sweet, that nought can ruffle.

4. VIRAGA, indifference to pleasure and to pain, illusion conquered, truth alone perceived.

5. VIRYA, the dauntless energy that fights its way to the supernal TRUTH, out of the mire of lies terrestrial.

6. DHYANA, whose golden gate once opened leads the Narjol‡ toward the realm of Sat eternal and its ceaseless contemplation.

7. PRAJNA, the key to which makes of a man a god, creating him a Bodhisattva, son of the Dhyanis.

Such to the Portals are the golden keys.

---

\* Knowledge, Wisdom.

† "Arrival at the shore" is with the Northern Buddhists synonymous with reaching Nirvana through the exercise of the six and the ten *Paramitas* (virtues).

‡ A saint, an adept.



Before thou canst approach the last, O weaver of thy freedom, thou hast to master these Paramitas of perfection—the virtues transcendental six and ten in number—along the weary Path.

For, O Disciple! Before thou wert made fit to meet thy Teacher face to face, thy MASTER light to light, what wert thou told?

Before thou canst approach the foremost gate thou hast to learn to part thy body from thy mind, to dissipate the shadow, and to live in the eternal. For this, thou hast to live and breathe in all, as all that thou perceivest breathes in thee; to feel thyself abiding in all things, all things in SELF.

Thou shalt not let thy senses make a playground of thy mind.

Thou shalt not separate thy being from BEING, and the rest, but merge the Ocean in the drop, the drop within the Ocean.

So shalt thou be in full accord with all that lives; bear love to men as though they were thy brother-pupils, disciples of one Teacher, the sons of one sweet mother.

Of teachers there are many; the MASTER-SOUL is one\* *Alaya*, the Universal Soul. Live in that MASTER as ITS ray in thee. Live in thy fellows as they live in IT.

Before thou standest on the threshold of the Path; before thou crossest the foremost Gate, thou hast to merge the two

---

\* The "MASTER-SOUL" is *Alaya*, the Universal Soul or *Atman*, each man having a ray of it in him and being supposed to be able to identify himself with and to merge himself into it.

into the One and sacrifice the personal to SELF impersonal, and thus destroy the "path" between the two—Antaskarana.\*

Thou hast to be prepared to answer Dharma, the stern law, whose voice will ask thee at thy first, at thy initial step:

"Hast thou complied with all the rules, O thou of lofty hopes?"

"Hast thou attuned thy heart and mind to the great mind and heart of all mankind? For as the sacred River's roaring voice whereby all Nature-sounds are echoed back,† so must the heart of him 'who in the stream would enter,' thrill in response to every sigh and thought of all that lives and breathes."

---

\* *Antaskarana* is the lower *Manas*, the Path of communication or communion between the personality and the higher *Manas* or human Soul. At death it is destroyed as a Path or medium of communication, and its remains survive in a form as the *Kamarupa*—the "shell."

† The Northern Buddhists, and all Chinamen, in fact, find in the deep roar of some of the great and sacred rivers the key-note of Nature. Hence the simile. It is a well-known fact in Physical Science, as well as in Occultism, that the aggregate sound of Nature—such as heard in the roar of great rivers, the noise produced by the waving tops of trees in large forests, or that of a city heard at a distance—is a definite single tone of quite an appreciable pitch. This is shown by physicists and musicians. Thus Prof. Rice (*Chinese Music*) shows that the Chinese recognized the fact thousands of years ago by saying that "the waters of the Hoang-ho rushing by, intoned the *kung*" called "the great tone" in Chinese music; and he shows this tone corresponding with the F, "considered by modern physicists to be the actual tonic of Nature." Professor B. Silliman mentions it, too, in his *Principles of Physics*, saying that "this tone is held to be the middle F of the piano, which may, therefore, be considered the key-note of Nature."

Disciples may be likened to the strings of the soul-echoing Vina; mankind, unto its sounding board; the hand that sweeps it to the tuneful breath of the GREAT WORLD-SOUL. The string that fails to answer 'neath the Master's touch in dulcet harmony with all the others, breaks—and is cast away. So the collective minds of Lanoo-Shravakas. They have to be attuned to the Upadyaya's mind—one with the Over-Soul—or, break away.

Thus do the "Brothers of the Shadow"—the murderers of their Souls, the dread Dad-Dugpa clan.\*

Hast thou attuned thy being to Humanity's great pain, O candidate for light?

Thou hast? . . . Thou mayest enter. Yet, ere thou settest foot upon the dreary Path of sorrow, 'tis well thou should'st first learn the pitfalls on thy way.

Armed with the key of Charity, of love and tender mercy, thou art secure before the gate of Dana, the gate that standeth at the entrance of the PATH.

Behold, O happy Pilgrim! The portal that faceth thee is high and wide, seems easy of access. The road that leads therethrough is straight and smooth and green. 'Tis like a sunny glade in the dark forest depths, a spot on earth mirrored from Amitabha's paradise. There, nightingales of

---

\* The *Bhons* or *Dugpas*, the sect of the "Red Caps," are regarded as the most versed in sorcery. They inhabit Western and little Tibet and Bhutan. They are all *Tantrikas*. It is quite ridiculous to find Orientalists who have visited the borderlands of Tibet, such as Schlagintweit and others, confusing the rites and disgusting practices of these with the religious beliefs of the Eastern Lamas, the "Yellow Caps," and their *Narjols* or holy men. As an instance see page 24, first footnote.

hope and birds of radiant plumage sing perched in green bowers, chanting success to fearless Pilgrims. They sing of Bodhisattvas' virtues five, the fivefold source of Bodhi power, and of the seven steps in Knowledge.

Pass on! For thou hast brought the key; thou art secure.

And to the second gate the way is verdant too. But it is steep and winds up hill; yea, to its rocky top. Grey mists will over-hang its rough and stony height, and all be dark beyond. As on he goes, the song of hope soundeth more feeble in the pilgrim's heart. The thrill of doubt is now upon him; his step less steady grows.

Beware of this, O candidate! Beware of fear that spreadeth, like the black and soundless wings of midnight bat, between the moonlight of thy Soul and thy great goal that loometh in the distance far away.

Fear, O disciple, kills the will and stays all action. If lacking in the Shila virtue,—the pilgrim trips, and Karmic pebbles bruise his feet along the rocky path.

Be of sure foot, O candidate. In Kshanti's\* essence bathe thy Soul; for now thou dost approach the portal of that name, the gate of fortitude and patience.

Close not thine eyes, nor lose thy sight of Dorje;† Mara's arrows ever smite the man who has not reached Viraga.\*

---

\* Kshanti, "patience," *vide supra* the enumeration of the golden keys.

† *Dorje* is the Sanskrit *Vajra*, a weapon or instrument in the hands of some gods (the Tibetan *Dragshed*, the *Devas* who protect men), and is regarded as having the same occult power of repelling evil influences by purifying the air as Ozone in chemistry. It is also a *Mudra*, a gesture and posture used in sitting for meditation. It is, in short, a symbol of power

Beware of trembling. 'Neath the breath of fear the key of Kshanti rusty grows: the rusty key refuseth to unlock.

The more thou dost advance, the more thy feet pitfalls will meet. The path that leadeth on, is lighted by one fire—the light of daring, burning in the heart. The more one dares, the more he shall obtain. The more he fears, the more that light shall pale—and that alone can guide. For as the lingering sunbeam, that on the top of some tall mountain shines, is followed by black night when out it fades, so is heart-light. When out it goes, a dark and threatening shade will fall from thine own heart upon the path, and root thy feet in terror to the spot.

Beware, disciple, of that lethal shade. No light that shines from Spirit can dispel the darkness of the nether Soul, unless all selfish thought has fled therefrom, and that the pilgrim saith: "I have renounced this passing frame; I have destroyed the cause: the shadows cast can, as effects, no longer be."

For now the last great fight, the final war between the Higher and the Lower Self, hath taken place. Behold, the very battlefield is now engulfed in the great war, and is no more.

But once that thou hast passed the gate of Kshanti, step the third is taken. Thy body is thy slave. Now, for the fourth

---

over invisible evil influences, whether as a posture or a talisman. The *Bhons* or *Dugpas*, however, having appropriated the symbol, misuse it for purposes of Black Magic. With the "Yellow Caps," or *Gelugpas*, it is a symbol of power, as the Cross is with the Christians, while it is in no way more "superstitious." With the *Dugpas*, it is like the double triangle reversed, the sign of sorcery.

\* *Viraga* is that feeling of absolute indifference to the objective universe, to pleasure and to pain. "Disgust" does not express its meaning, yet it is akin to it.

prepare, the Portal of temptations which do ensnare the inner man.

Ere thou canst near that goal, before thine hand is lifted to upraise the fourth gate's latch, thou must have mustered all the mental changes in thy Self and slain the army of the thought sensations that, subtle and insidious, creep unasked within the Soul's bright shrine.

If thou would'st not be slain by them, then must thou harmless make thy own creations, the children of thy thoughts, unseen, impalpable, that swarm round humankind, the progeny and heirs to man and his terrestrial spoils. Thou hast to study the voidness of the seeming full, the fulness of the seeming void. O fearless Aspirant, look deep within the well of thine own heart, and answer. Knowest thou of Self the powers, O thou perceiver of external shadows?

If thou dost not—then art thou lost.

For, on Path fourth, the lightest breeze of passion or desire will stir the steady light upon the pure white walls of Soul. The smallest wave of longing or regret for Maya's gifts illusive, along Antaskarana—the path that lies between thy Spirit and thy self, the highway of sensations, the rude arousers of Ahankara \*—a thought as fleeting as the lightning flash will make thee thy three prizes forfeit—the prizes thou hast won.

For know, that the ETERNAL knows no change.

"The eight dire miseries forsake for evermore. If not, to wisdom, sure, thou can'st not come, nor yet to liberation,"

---

\* *Ahankara*—the "I" or feeling of one's personality, the "I-am-ness."

saith the great Lord, the Tathagata of perfection, "he who has followed in the footsteps of his predecessors."\*

Stern and exacting is the virtue of Viraga. If thou its path would'st master, thou must keep thy mind and thy perceptions far freer than before from killing action.

Thou hast to saturate thyself with pure Alaya, become as one with Nature's Soul-Thought. At one with it thou art invincible; in separation, thou becomest the playground of Samvriti,† origin of all the world's delusions.

All is impermanent in man except the pure bright essence of Alaya. Man is its crystal ray; a beam of light immaculate within, a form of clay material upon the lower surface. That beam is thy life-guide and thy true Self, the Watcher and the silent Thinker, the victim of thy lower Self. Thy Soul cannot be hurt but through thy erring body; control and master both, and thou art safe when crossing to the nearing "Gate of Balance."

---

\* "One who walks in the steps of his predecessors" or "those who came before him," is the true meaning of the name *Tathagata*.

† *Samvriti* is that one of the two truths which demonstrates the illusive character or emptiness of all things. It is *relative* truth in this case. The Mahayana school teaches the difference between these two truths — *Paramarthasatya* and *Samvrittisatya* (*Satya*, "truth"). This is the bone of contention between the *Madhyamikas* and the *Yogacharyas*, the former denying and the latter affirming that every object exists owing to a previous cause or by a concatenation. The *Madhyamikas* are the great Nihilists and Deniers, for whom everything is *parikalpita*, an illusion and an error in the world of thought and the subjective, as much as in the objective universe. The *Yogacharyas* are the great spiritualists. *Samvriti*, therefore, as only relative truth, is the origin of all illusion.

Be of good cheer, O daring pilgrim "to the other shore."  
Heed not the whisperings of Mara's hosts; wave off the  
tempters, those ill-natured Sprites, the jealous Lhamayin\* in  
endless space.

Hold firm! Thou nearest now the middle portal, the gate of  
Woe, with its ten thousand snares.

Have mastery o'er thy thoughts, O striver for perfection, if  
thou would'st cross its threshold.

Have mastery o'er thy Soul, O seeker after truths undying,  
if thou would'st reach the goal.

Thy Soul-gaze centre on the One Pure Light, the Light that  
is free from affection, and use thy golden Key. . .

The dreary task is done, thy labour well-nigh o'er. The  
wide abyss that gaped to swallow thee is almost spanned.

Thou hast now crossed the moat that circles round the gate  
of human passions. Thou hast now conquered Mara and his  
furious host.

Thou hast removed pollution from thine heart and bled it  
from impure desire. But, O thou glorious combatant, thy task  
is not yet done. Build high, Lanoo, the wall that shall hedge in  
the Holy Isle,† the dam that will protect thy mind from pride  
and satisfaction at thoughts of the great feat achieved.

A sense of pride would mar the work. Aye, build it strong,  
lest the fierce rush of battling waves, that mount and beat its

---

\* *Lhamayin* are elementals and evil spirits adverse to men and their  
enemies.

† The Higher Ego, or Thinking Self.



shore from out the great World Maya's Ocean, swallow up the pilgrim and the isle—yea, even when the victory's achieved.

Thine "Isle" is the deer, thy thoughts the hounds that weary and pursue his progress to the stream of Life. Woe to the deer that is o'ertaken by the barking fiends before he reach the Vale of Refuge—Dhyana Marga, "path of pure knowledge" named.

Ere thou canst settle in Dhyana Marga\* and call it thine, thy Soul has to become as the ripe mango fruit: as soft and sweet as its bright golden pulp for others' woes, as hard as that fruit's stone for thine own throes and sorrows, O Conqueror of Weal and Woe.

Make hard thy Soul against the snares of Self; deserve for it the name of "Diamond-Soul."†

For, as the diamond buried deep within the throbbing heart of earth can never mirror back the earthly lights; so are thy mind and Soul; plunged in Dhyana Marga, these must mirror nought of Maya's realm illusive.

When thou hast reached that state, the Portals that thou hast to conquer on the Path fling open wide their gates to let thee pass, and Nature's strongest might possess no power to stay thy course. Thou wilt be master of the sevenfold Path: but not till then, O candidate for trials passing speech.

---

\* *Dhyana-Marga* is the "Path of *Dhyana*," literally; or the *Path of pure knowledge*, of *Paramartha* or (Sanskrit) *Svasamvedana* "the self-evident or self-analyzing reflection."

† See page 12, footnote No. 1. "Diamond-Soul" or *Vajradhara* presides over the *Dhyani-Buddhas*.

Till then, a task far harder still awaits thee: thou hast to feel thyself ALL-THOUGHT, and yet exile all thoughts from out thy Soul.

Thou hast to reach that fixity of mind in which no breeze, however strong, can waft an earthly thought within. Thus purified, the shrine must of all action, sound, or earthly light be void; e'en as the butterfly, o'ertaken by the frost, falls lifeless at the threshold—so must all earthly thoughts fall dead before the fane.

Behold it written:

"Ere the gold flame can burn with steady light, the lamp must stand well guarded in a spot free from all wind."\* Exposed to shifting breeze, the jet will flicker and the quivering flame cast shades deceptive, dark and ever-changing, on the Soul's white shrine.

And then, O thou pursuer of the truth, thy Mind-Soul will become as a mad elephant, that rages in the jungle. Mistaking forest trees for living foes, he perishes in his attempts to kill the ever-shifting shadows dancing on the wall of sunlit rocks.

Beware, lest in the care of Self thy Soul should lose her foothold on the soil of Deva-knowledge.

Beware, lest in forgetting SELF, thy Soul lose o'er its trembling mind control, and forfeit thus the due fruition of its conquests.

Beware of change! For change is thy great foe. This change will fight thee off, and throw thee back, out of the Path thou treadest, deep into viscous swamps of doubt.

---

\* *Bhagavad-Gita*.

Prepare, and be forewarned in time. If thou hast tried and failed, O dauntless fighter, yet lose not courage: fight on and to the charge return again, and yet again.

The fearless warrior, his precious life-blood oozing from his wide and gaping wounds, will still attack the foe, drive him from out his stronghold, vanquish him, ere he himself expires. Act then, all ye who fail and suffer, act like him; and from the stronghold of your Soul, chase all your foes away—ambition, anger, hatred, e'en to the shadow of desire—when even you have failed. . .

Remember, thou that fightest for man's liberation,\* each failure is success, and each sincere attempt wins its reward in time. The holy germs that sprout and grow unseen in the disciple's soul, their stalks wax strong at each new trial, they bend like reeds but never break, nor can they e'er be lost. But when the hour has struck they blossom forth.† . . .

---

\* This is an allusion to a well-known belief in the East (as in the West, too, for the matter of that) that every additional Buddha or Saint is a new soldier in the army of those who work for the liberation or salvation of mankind. In Northern Buddhist countries, where the doctrine of *Nirmanakayas*—those *Bodhisattvas* who renounce well-earned Nirvana or the *Dharmakaya* vesture (both of which shut them out for ever from the world of men) in order to invisibly assist mankind and lead it finally to *Paranirvana*—is taught, every new *Bodhisattva* or initiated great Adept is called the "liberator of mankind." The statement made by Schlagintweit in his "*Buddhism in Tibet*" to the effect that *Prulpai Ku* or "*Nirmanakaya*" is "the *body* in which the Buddhas or Bodhisattvas appear upon earth to teach men"—is absurdly inaccurate and explains nothing.

† A reference to human passions and sins which are slaughtered during the trials of the novitiate, and serve as well-fertilized soil in which "holy germs" or seeds of transcendental virtues may germinate. Pre-existing or *innate* virtues, talents or gifts are regarded as having been acquired in a

But if thou cam'st prepare, then have no fear.

Henceforth thy way is clear right through the Virya gate, the fifth one of the Seven Portals.

Thou art now on the way that leadeth to the Dhyana haven, the sixth, the Bodhi Portal.

The Dhyana gate is like an alabaster vase, white and transparent; within there burns a steady golden fire, the flame of Prajna that radiates from Atma.

Thou art that vase.

Thou hast estranged thyself from objects of the senses, travelled on the "Path of seeing," on the "Path of hearing," and standest in the light of Knowledge. Thou hast now reached Titiksha state.\*

O Narjol thou art safe.

Know, Conqueror of Sins, once that a Sowaneet hath cross'd the seventh Path, all Nature thrills with joyous awe and feels subdued.

The silver star now twinkles out the news to the night-blossoms, the streamlet to the pebbles ripples out the tale; dark ocean-waves will roar it to the rocks surf-bound, scent-

---

previous birth. Genius is without exception a talent or aptitude brought from another birth.

\* *Titiksha* is the fifth state of *Raja Yoga*—one of supreme indifference; submission, if necessary, to what is called "pleasures and pains for all," but deriving neither pleasure nor pain from such submission—in short, the becoming physically, mentally, and morally indifferent and insensible to either pleasure or pain.

† *Sowanee* is one who practices *Sowan*, the first path in *Dhyana*, a *Srotapatti*.

laden breezes sing it to the vales, and stately pines mysteriously whisper: "A Master has arisen, a MASTER OF THE DAY".\*

He standeth now like a white pillar to the west, upon whose face the rising Sun of thought eternal poureth forth its first most glorious waves. His mind, like a becalmed and boundless ocean, spreadeth out in shoreless space. He holdeth life and death in his strong hand.

Yea, He is mighty. The living power made free in him, that power which is HIMSELF, can raise the tabernacle of illusion high above the gods, above great Brahm and Indra. Now he shall surely reach his great reward!

Shall he not use the gifts which it confers for his own rest and bliss, his well-earn'd weal and glory—he, the subduer of the great Delusion?

Nay, O thou candidate for Nature's hidden lore! If one would follow in the steps of holy Tathagata, those gifts and powers are not for Self.

Would'st thou thus dam the waters born on Sumeru?† Shalt thou divert the stream for thine own sake, or send it back to its prime source along the crests of cycles?

If thou would'st have that stream of hard-earn'd knowledge, of Wisdom heaven-born, remain sweet running waters, thou should'st not leave it to become a stagnant pond.

Know, if of Amitabha, the "Boundless Age," thou would'st become co-worker, then must thou shed the light acquired,

---

\* "Day" means here a whole *Manvantara*, a period of incalculable duration.

† Mount Meru, the sacred mountain of the Gods.

like to the Bodhisattvas twain,\* upon the span of all three worlds.†

Know that the stream of superhuman knowledge and the Deva-Wisdom thou hast won, must, from thyself, the channel of Alaya, be poured forth into another bed.

Know, O Narjol, thou of the Secret Path, its pure fresh waters must be used to sweeter make the Ocean's bitter waves—that mighty sea of sorrow formed of the tears of men.

Alas! when once thou hast become like the fix'd star in highest heaven, that bright celestial orb must shine from out the spatial depths for all—save for itself; give light to all, but take from none.

Alas! when once thou hast become like the pure snow in mountain vales, cold and unfeeling to the touch, warm and protective to the seed that sleepeth deep beneath its bosom—'tis now that snow which must receive the biting frost, the northern blasts, thus shielding from their sharp and cruel tooth the earth that holds the promised harvest, the harvest that will feed the hungry.

---

\* In the Northern Buddhist symbology, *Amitabha* or "Boundless Space" (*Parabrahm*) is said to have in his paradise two *Bodhisattvas*—Kwan-shi-yin and Tashishi—who ever radiate light over the three worlds where they lived, including our own (*vide* next footnote, below), in order to help with this light (of knowledge) in the instruction of Yogis, who will, in their turn, save men. Their exalted position in *Amitabha's* realm is due to deeds of mercy performed by the two, as such Yogis, when on earth, says the allegory.

† These three worlds are the three planes of being, the terrestrial, astral and the spiritual.

Self-doomed to live through future Kalpas,\* unthanked and unperceived by man; wedged as a stone with countless other stones which form the "Guardian Wall",† such is thy future if the seventh gate thou passest. Built by the hands of many Masters of Compassion, raised by their tortures, by their blood cemented, it shields mankind, since man is man, protecting it from further and far greater misery and sorrow.

Withal man sees it not, will not perceive it, nor will he heed the word of Wisdom . . . for he knows it not.

But thou hast heard it, thou knowest all, O thou of eager guileless Soul. . . . and thou must choose. Then hearken yet again.

On Sowan's Path, O Srotapatti,‡ thou art secure. Aye, on that Marga,§ where nought but darkness meets the weary pilgrim, where torn by thorns the hands drip blood, the feet are cut by sharp unyielding flints, and Mara wields his strongest arms—there lies a great reward immediately beyond.

Calm and unmoved the Pilgrim glideth up the stream that to Nirvana leads. He knoweth that the more his feet will bleed, the whiter will himself be washed. He knoweth well that after seven short and fleeting births Nirvana will be his.

---

\* Cycles of ages.

† The "Guardian Wall" or the "Wall of Protection." It is taught that the accumulated efforts of long generations of Yogis, Saints and Adepts, especially of the *Nirmanakayas*—have created, so to say, a wall of protection around mankind, which wall shields mankind invisibly from still worse evils.

‡ *Sowan* and *Srotapatti* are synonymous terms.

§ *Marga*—"Path."

Such is the Dhyana Path, the haven of the Yogi, the blessed goal that Srotapattis crave.

Not so when he hath crossed and won the Aryahata Path.\*

There Klesha† is destroyed forever, Tanha's roots‡ torn out. But stay, Disciple . . . Yet, one word. Canst thou destroy divine COMPASSION? Compassion is no attribute. It is the LAW of LAWS—eternal Harmony, Alaya's SELF; a shoreless universal essence, the light of everlasting Right, and fitness of all things, the law of love eternal.

The more thou dost become at one with it, thy being melted in its BEING, the more thy Soul unites with that which IS, the more thou wilt become COMPASSION ABSOLUTE.§

Such is the Arya Path, Path of the Buddhas of perfection.

Withal, what mean the sacred scrolls which make thee say?

"OM! I believe it is not all the Arhats that get of the Nirvanic Path the sweet fruition."

"OM! I believe that the Nirvana-Dharma is entered not by all the Buddhas".\*\*

---

\* From the Sanscrit Arhat or Arhan.

† *Klesha* is the love of pleasure or of worldly enjoyment, evil or good.

‡ *Tanha*, the will to live, that which causes rebirth.

§ This "compassion" must not be regarded in the same light as "God, the divine love" of the Theists. Compassion stands here as an abstract, impersonal law whose nature, being absolute Harmony, is thrown into confusion by discord, suffering and sin.

\*\* *Thegpa Chenpoido*, "*Mahayana Sutra*," Invocations to the Buddhas of Confession," Part I, iv. In the Northern Buddhist phraseology all the great Arhats, Adepts and Saints are called Buddhas.



"Yea; on the Arya Path thou art no more Srotapatti, thou art a Bodhisattva.\* The stream is cross'd. 'Tis true thou hast a right to Dharmakaya vesture; but Sambhogakaya is greater than a Nirvaneer, and greater still is a Nirmanakaya—the Buddha of Compassion.†

---

\* A *Bodhisattva* is, in the hierarchy, less than a "perfect Buddha." In the exoteric parlance these two are very much confused. Yet the innate and right popular perception, owing to that self-sacrifice, has placed a Bodhisattva higher in its reverence than a Buddha.

† This same popular reverence calls "Buddhas of Compassion" those Bodhisattvas who, having reached the rank of an Arhat (*i.e.*, having completed the *fourth* or *seventh* Path), refuse to pass into the Nirvanic state or "don the *Dharmakaya* robe and cross to the other shore," as it would then become beyond their power to assist men even so little as Karma permits. They prefer to remain invisibly (in Spirit, so to speak) in the world, and contribute toward man's salvation by influencing them to follow the Good Law, *i.e.*, lead them on the Path of Righteousness. It is part of the exoteric Northern Buddhism to honour all such great characters as Saints, and to offer even prayers to them, as the Greeks and Catholics do to their Saints and Patrons; on the other hand, the esoteric teachings countenance no such thing. There is a great difference between the two teachings. The exoteric layman hardly knows the real meaning of the word *Nirmanakaya*—hence the confusion and inadequate explanations of the Orientalists. For example Schlagintweit believes that *Nirmanakaya*-body, means the physical form assumed by the Buddhas when they incarnate on earth—"the least sublime of their earthly encumbrances" (*vide Buddhism in Tibet*)—and he proceeds to give an entirely false view on the subject. The real teaching is, however, this:

The three Buddhic bodies or forms are styled:

1. *Nirmanakaya*.
2. *Sambhogakaya*.
3. *Dharmakaya*.

The first is that ethereal form which one would assume when leaving his physical he would appear in his astral body—having in addition all the

Now bend thy head and listen well, O Bodhisattva—  
Compassion speaks and saith: "Can there be bliss when all  
that lives must suffer? Shalt thou be saved and hear the whole  
world cry?"

Now thou hast heard that which was said.

Thou shalt attain the seventh step and cross the gate of  
final knowledge but only to wed woe—if thou would'st be  
Tathagata, follow upon thy predecessor's steps, remain  
unselfish till the endless end.

Thou art enlightened — Choose thy way.

Behold, the mellow light that floods the Eastern sky. In  
signs of praise both heaven and earth unite. And from the  
four-fold manifested Powers a chant of love ariseth, both from  
the flaming Fire and flowing Water, and from sweet-smelling  
Earth and rushing Wind.

knowledge of an Adept. The Bodhisattva develops it in himself as he  
proceeds on the Path. Having reached the goal and refused its fruition,  
he remains on Earth, as an Adept; and when he dies, instead of going  
into Nirvana, he remains in that glorious body he has woven for himself,  
invisible to uninitiated mankind, to watch over and protect it.

*Sambhogakaya* is the same, but with the additional lustre of "three  
perfections," one of which is entire obliteration of all earthly concerns.

The *Dharmakaya* body is that of a complete Buddha, i.e., no body at all,  
but an ideal breath: Consciousness merged in the Universal  
Consciousness, or Soul devoid of every attribute. Once a *Dharmakaya*, an  
Adept or Buddha leaves behind every possible relation with, or thought  
for this earth. Thus, to be enabled to help humanity, an Adept who has  
won the right to Nirvana, "renounces the *Dharmakaya* body" in mystic  
parlance; keeps, of the *Sambhogakaya*, only the great and complete  
knowledge, and remains in his *Nirmanakaya* body. The Esoteric School  
teaches that Gautama Buddha with several of his Arhats is such a  
*Nirmanakaya*, higher than whom, on account of the great renunciation  
and sacrifice to mankind, there is none known.

Hark! . . . from the deep unfathomable vortex of that golden light in which the Victor bathes, ALL NATURE'S wordless voice in thousand tones ariseth to proclaim:

JOY UNTO YE, O MEN OF MYALBA.\*

A PILGRIM HATH RETURNED BACK "FROM THE OTHER SHORE."

A NEW ARHANT† IS BORN

PEACE TO ALL BEINGS.‡

---

\* *Myalba* is our earth—pertinently called "Hell," and the greatest of all Hells, by the esoteric school. The esoteric doctrine knows of no hell or place of punishment other than on a man-bearing planet or earth. *Avitchi* is a state and not a locality.

† Meaning that a new and additional Saviour of mankind is born, who will lead men to final Nirvana i.e., after the end of the life-cycle.

‡ This is one of the variations of the formula that invariably follows every treatise, invocation or Instruction. "Peace to all beings," "Blessings on all that Lives," &c., &c.

## THE PLEDGE OF KWAN-YIN

*Never will I seek nor receive private, individual salvation; never will I enter into final peace alone; but forever and everywhere will I live and strive for the redemption of every creature throughout the world from the bonds of conditioned existence.*

Kwan-Yin

Unconditional affirmation of the Kwan-Yin pledge can only come from the unconditional core of the human being. Words are uttered in time, and usually delimit meaning. They express thought, but they also obscure thought. To be able to use words in a manner that reaches beyond limits is to recognize prior to the utterance and to realize after the utterance that one is participating only on the plane of that which has a beginning and an end, though in emulation and celebration of that which is beginningless and endless. Every word and each day is like an incarnation. Silence and deep sleep convey an awareness of duration that cannot be inserted into ordinary time, but indicate the return to a primal sense of being where one is neither conditioned by nor identified with external events, memories, anticipations, likes and dislikes, hopes and fears, possibilities and limitations. Common speech and ordinary wakefulness, for most individuals, are but clouded mirrors dimly reflecting the resonance and radiance of spiritual wakefulness. Any sacred pledge may be uttered by a human being with a wavering mind and a fickle heart, but it can also be authentically affirmed in the name of the larger Self that is far beyond the utterance and the formulation, yet immanent in both. This is the time-honoured basis of religious

rites, as well as the original source of civil laws. Emile Durkheim explained how early in the evolution of societies human beings learnt to transfer the potency of religious oaths to secular restraints and thereby established a high degree of reliability in human relationships. Mohandas Gandhi spoke of the sun, the planets and the mighty Himalayas as expressing the ultimate reliability of the universe, and taught that when human beings bind themselves by the power of a vow, they seek to become wholly reliable. If reliability essentially connotes a consistent standard of unqualified and unconditional success, then in taking a vow one is necessarily seeing beyond one's limitations. If one is wise one allows for the probability of failure and the possibility of forgetfulness, but somewhere deep in oneself one still wants to be measured and tested by that vow. Thereby a vow which is unconditional, which releases the spiritual will, calibrates one's highest self-respect and is vitally relevant to the mystery of self-transformation.

The Kwan-Yin pledge is a Bodhisattvic vow taken on behalf of all living beings. It is closely connected with the *bodhichitta*, wisdom-seeking mind, the seed of enlightenment. The idea that an unenlightened human being can effectively generate a seed of enlightenment is the central assumption behind the compassionate teaching of Mahatmas and Bodhisattvas, of the Buddhas and Christs. A drop of water is suggestive of an ocean; a flashing spark or single flame is analogous to an ocean of light; the minuscule mirrors the large. Herein lies the hidden strength of the Kwan-Yin pledge. What may seem small from the standpoint of the personal self, when it is genuinely offered on behalf of the limitless universe of living beings and of all humanity past, present, and future can truly negate the finality of finitude, the ultimacy of what seems

urgent, the immensity of what appears immediate. The human mind ceaselessly creates false valuations, giving ephemera an excessive sense of reality, to uphold itself in a world of flux. To negate this tendency in advance and to assign reality only to the whole requires a profound mental courage. It requires, while one is alive, a recognition of the connection between the moment of birth and the moment of death, of the intimate relationship between the pain of one human being and the sorrow of all humanity. But it also involves a recognition that greater beings than oneself have taken precisely such a vow, have affirmed this pledge again and again. Therefore, one can invite oneself, however frail, however feeble, into the family of those who are the self-chosen, unacknowledged but unvanquished friends of the human race.

The prospect of such a vow is naturally perplexing to the lower mind, which is almost totally ignorant of the priorities of the immortal soul and knows very little about even this life, let alone about previous lives. On what basis could the personality assume a gnostic authority in regard to its own limitations? If one simply looks at the last ten years of one's life, one will readily see that many things which looked irrelevant, remote, even impossible in the past, unexpectedly become part of one's way of thinking, one's depth of feeling. If a human being does not truly know himself, merely to be aware of himself at the personal level in terms of persisting limitations is frustrating. This does not take into account that in oneself which is ineffable and unexpressed, whatever cannot come through the confining parameters of thought, the truncating crudities of speech and the stultifying restrictions of action.

The Kwan-Yin pledge can be taken by anyone at any time, but the level of thought and intensity with which it is taken

will determine the degree and reliability of response of the whole of one's being. Shantideva puts this in the form of an ordination:

When the Sugatas of former times committed themselves to the *bodhichitta*, they gradually established themselves in the practice of a Bodhisattva. So, I too commit myself to the *bodhichitta* for the welfare of all beings and will gradually establish myself in the practice of a Bodhisattva. Today my birth has become fruitful; my birth as a human being is justified. Today I am born in the Buddha Family; I am now a son of the Buddha. Now I am determined to perform those acts appropriate to my Family; I will not violate the purity of this faultless, noble Family.

To be able to take one's place in the glorious company of *Bodhisattvas* is not to assume that one can, purely on one's own, fulfil this exalted aim. But once one has truly affirmed it, no other aim has any comparable significance. This recognition would be critical to a timely taking of the mighty vow of Buddha, the sacred pledge of Kwan-Yin, the *Bodhisattva* ordination of Shantideva. Timeliness in this sense would mean that one simply cannot imagine an alternative. If a person were to take the pledge prematurely, lacking this sense of necessity, it would precipitate difficulties, making that person guilty, tortured with anxiety, involved even more in futile comparisons and contrasts with other human beings, more depressed, more desolate. But out of all these failures there may come some sense of timeliness at a later moment of ripeness.

Timeliness does not occur all at once. Timeliness, like all wisdom, must be the ripe fruit of time-bound experiments and time-bound errors. Because these are time-bound, they are evanescent; they are not enduring. In the same way in which

one stumbled and learnt to walk or mumbled the multiplication tables, one may rediscover something about grace in movement or the deep logic of elementary numbers. So also one may rediscover the higher stage, the fuller meaning, the larger significance for the whole of one's life of the pledge one took. Suppose a person truly resolves to injure no human being and wishes to release love in every direction. If one is deeply attracted by this affirmation, what does it matter if there is something imperfect and inconclusive in one's repeated efforts to embody it? Mature individuals, who have done this again and again, know that soon after one has made such an affirmation, one is going to be tested. One has invited the Light of the Logos to shine upon the dark corners of one's being. Through heightened awareness one sees unconscious elements in one's nature which one did not even imagine were apt to give offence, but are now discerned as obscurations of one's deepest feelings, one's finest nature, one's truest, profoundest sense of brotherhood. These discoveries are significant, but the hardest lesson at all times is the paramount necessity of patience and persistence. This is a pledge in favour of selfless service, and it cannot ever be premature. It will always be timely, though compelling timeliness can only come when there is serene insight, supported by the strength of personal invulnerability.

It is the immemorial teaching that the pristine seed of enlightenment, however small, may germinate far in the future into a flowering tree of wisdom, a mighty trunk of enlightenment. Inherent to the pure seed is a potency that represents the complete disavowal of considerations of success and failure for oneself, separate from the whole world. There is a fundamental abnegation of all the earthly criteria of happiness, power and achievement. For the immortal soul, the



pledge could never be premature. Nevertheless, every sacred utterance should be the result of deep thought and true feeling, and should be renewed in silence, enriched by contemplation, and carried over from waking through dreamless sleep into the day of daily manifestation. If a person knows this much, then that person knows the essential nature of the task of self-transformation. As the task also involves self-forgetfulness and reaching out to all human beings, a point must surely come when the very thought of one's own progress or lack of it in relation to the pledge will shrink into insignificance simply because one's consciousness becomes so occupied with the greater growth, the larger welfare, of the human race. If a person thought this out carefully, he or she could safeguard against the greatest danger, ignoring which is the mark of immaturity: the cold forgetfulness that arises from the initial unwisdom or psychic heat in taking a vow. *A vow is sacred; it must germinate in silence. It invokes sacred speech, but it must ripen through suffering.* Where the vow involves a recognition of the ubiquity of human suffering and where one chooses to make one's own suffering meaningful and creative for a larger purpose, the vow has self-correction built into it. Those who have received this great teaching and have been inspired by the very highest ideal will be wise to take the Kwan-Yin pledge at some level. In the words of Buddha, "Anyone who even hears about Kwan-Yin begins the search then and there for enlightenment."

The light of daring is essential to the timely taking of the Kwan-Yin pledge. In the *Kwan-Yin Sutra* there is a reference to the flames of agony that consume personal consciousness. Kwan-Yin in its metaphysical meaning is bound up with fire and water. Kwan-Yin is connected with the primordial Light of the Logos, which is the paradigm and the pristine source of

all creativity in the cosmos, of the hidden power in every human being to produce a result that is beneficent. If Kwan-Yin is ontologically connected with light, but is also compared to the ocean, what then is the meaning of the textual reference to extinguishing the flames of agony? This is a metaphysical paradox. What is light on the most abstract level of undifferentiated primordial matter is the darkness of non-being, such as that which is around the pavilion of God in the *Old Testament*, or that which is sometimes simply referred to as "In the beginning", the Archæus, the dark abyss of Space. Kwan-Yin is rooted in Boundless Space and therefore involves noumenal existence at so high a level of attributeless compassion in Eternal Duration that it is the paradigm of all the vows and pledges taken by vast numbers of pilgrims throughout unrecorded history. It is also called Bath-Kol, the Daughter of the Voice, in the Hebrew tradition, that which when sought within the inmost sanctuary bestows a merciful response within the human heart. There is a latent Kwan-Yin in every human being. It is the voice of conscience at the commonest level. It is the *chitkala* of the developed disciple. At the highest level it is *Nada*, the Voice of the Silence, the Soundless Sound, that which is comprehended in initiation, and ceaselessly reverberates in the *anahata*, the deathless centre of the human body, transformed into a divine temple.

The deeper meaning of the Kwan-Yin pledge is enshrined in profound metaphysics, but at the same time, it reaches down to the level of human ignorance and pain, at all levels extinguishing the intensity of craving, the fires of nescience. This is the teaching of the *Kwan-Yin Sutra*. When that which is light at the highest level descends, it becomes like unto cool water, although intrinsically it is so radiant that it would be blinding. But when it is diffused it converts its state into a

fluid which is extremely soothing, sometimes compared to the cool rays of the moon. And then it is capable of giving comfort and sustenance. When a person is soothed and cooled, it is possible to let go, to relinquish the intensity of self-concern. Personal heat is intensely painful when it is experienced without any awareness of alternatives. But when one finds that it may be displaced by soothing wisdom, the cooling waters of compassion, then it is possible to ease the pain and to convert one's mind from a falsely fiery state, which is destructive, into a cooling and regenerative condition. These are all alchemical expressions of processes that are involved in making deliberate changes in states of consciousness connected with different levels of matter.

Theosophically, every level of thought corresponds to and is consubstantial with a level of differentiation of substance. Therefore, one can even discover in ordinary language certain words that tend to heat up the psycho-mental atmosphere. The very way in which one characterizes one's own condition may do a lot of violence through language. One can burn oneself or become totally suffocated by the flames, though the Hasidic mystics remind us that even if the castle is burning, there is a lord. Even while one is burning there can be some recognition of that incorruptible, inconsumable essence in oneself. This possibility is the root of all faith in one's power of spiritual survival, as well as the basis of all notions of physical survival, which are only shadowy representations of this deeper urge to persist and prevail. If one has everyday experience of how certain words and shibboleths can engender a lower heat, one can also employ gentler words, healing metaphors and analogies, broader categories, that soothe and cool one's atmosphere. Even learning to do this is an art, one that can only be practised in a human being's

sincere efforts at apprenticeship to the great masters of the art. Kwan-Yin is the cosmic archetype of the art. She who expresses compassion in every conceivable context shows how inexhaustible are the ways of compassion of wise beings, how Initiates use every opportunity to release help. This is part of the universal inheritance of humanity. It is also mirrored in every mother or father who, despite all the lower levels of concern, somewhere knows that what he or she does cannot really be put into the language of calculation, cannot really be weighed or measured.

Gratitude cannot be compelled, but without it life would not go on. It is as if human beings impose upon what they innately know a false structure of expectations, which entangles them in mental cobwebs that are entirely self-created. If emotion becomes sufficiently intense, bitter and sour, there can be a tremendous burden, but even that burden is an act of compassion of the spirit because its weight eventually burns out the *tanha*, the persisting thirst for material sensation, for false personal life. It will dissolve at the moment of death, but this does not happen all at once. It will receive certain shocks in life, and thereby human beings come to throw off the enormous excesses of their own compulsive cerebration, a great deal of the wastage and the futility of their own emotions, the wear and tear upon the subtle vestures through their own anxieties.

What Nature does as a matter of course can be aided by conscious thought. But where it is aided by conscious thought in the name of the highest cosmic principle and in the company of a long lineage, a golden company of great exemplars of the vow and the pledge for universal enlightenment, one can truly consecrate one's life and thereby refrain from becoming too tensely involved in the process of

everyday psychological alchemy. This is implicit in what Buddha taught. If one truly enjoys the very thought of what Kwan-Yin is, and of what is in the Kwan-Yin pledge, this enjoyment should itself help to reduce much of the agony and the anxiety, the tension and strain, of daily striving. The real problem is to be wholehearted, with as undivided a mind as can be brought to the pledge. This must be done without qualifications, without contradictions, but with that holy simplicity of which the mystics speak, a childlike innocence, candour and trust. It is an act of acceptance of the universe and a letting go of whatever comes in the way. When anything does interfere, it must be consumed in the fires of sacrificial change that alone will lead to true spiritual growth. Many a monk on the Bodhisattva Path has found immense benefit through the talismanic use of these three verses:

If you are unable to exchange your happiness  
For the suffering of other beings,  
You have no hope of attaining Buddhahood  
Or even of happiness in this lifetime.

If one whom I have helped my best  
And from whom I expect much  
Harms me in an inconceivable way,  
May I regard that person as my best teacher.

I consider all living beings  
More precious than "wish-fulfilling gems",  
A motivation to achieve the greatest goal:  
So may I at all times care for them.

*Hermes*, November 1979

by Raghavan Iyer

## DATELESS AND DEATHLESS

*Having taken as a bow the great weapon of the Secret Teaching, one should fix in it the arrow sharpened by constant Meditation. Drawing it with a mind filled with That (Brahman) penetrate, O bright youth, that Immutable Mark.*

*The pranava (AUM) is the bow; the arrow is the self; Brahman is said to be the mark. With heedfulness It is to be penetrated. Become one with It as the arrow in the mark.*

*Mundaka Upanishad*

*Dateless and deathless, the intricate impulse works its will.*

*Rupert Brooke*

To become a man of meditation is to master the Science of Spirituality, which may be approached by any aspirant who is in earnest pursuit of the ageless truth. All human beings are consubstantial with the very highest in the cosmos. All human beings are also continuously interacting, through the ceaseless flux and efflux of life-atoms in their enveloping vestures, with everything that exists. This dual participation in time and timelessness is central to the attempt of any person to raise his or her sights, to arouse the power of spiritual awakening, to go beyond all categories, including even the subtlest intellectual conceptions. The essence of the inmost core of being, the self, is inseparable from the Self of the whole and the Self in each and all. Whenever a person makes such an attempt, he is not in the same position as at any other moment. No human being can be sundered from other human selves owing to the

constant interaction of life-atoms, and every human soul participates, in principle and in practice, in all the states of being of all beings that are now alive, or were embodied upon this earth.

From this enormous universal perspective, one can see that most ordinary thinking, even concerning spiritual life, is way off centre, what the Hopi Indians called *koyaanisqatsi*, out of balance, reeling, badly requiring radical readjustment. It is based upon an emphasis on a minute portion of oneself bound up with present preoccupations and feelings, passing emotions and desires. Owing to limited specific aims, people hold extremely foreshortened, fragmented and distorted conceptions of themselves. When this fact is coupled with the endemic tendency to manufacture a delusive personality out of habits, wants, memories and fears, one comes to see that most so-called human life is a sorry disappointment to the immortal soul. Yet, whilst every human being must live in the world for the sake of spiritual growth – for there can be no growth without participation – no human being need be lost. Every human being must to some extent participate in the world of illusion, in the whirl of change, and therefore in the realm of ever-conflicting and ever-changing thoughts, feelings and desires. This does not, however, alter the fundamental fact that every human being is perpetually rooted in That which is beyond all time and worlds.

In the *Upanishads* this paradox is portrayed by the metaphor of two birds in a tree – the one busily pecking at the tree's fruits, the other serenely watching from above. One's true Self is a spectator in eternity, seeing everything from a universal and eternal standpoint that is unmodified by mental conceptions and undisturbed by fleeting emotions. It is witness to the captivity of the other bird in the world of

illusions, a participating and fragmented mind, which is by turns passive and assertive, frightened and aggressive, grasping and gasping. Once one recognizes that there is a deeper core in one's being which does not become involved in the world of time, change and reaction, but is able to reflect upon the entirety of what happens to all the lower vestures, then one begins to recognize in oneself a principle of transcendence and a true basis of aspiration.

There is no unbridgeable gap between the two perspectives. The potential awareness in the bird that is caught in illusions of the other bird as its true Self will make a crucial difference in its ability to relativate its plane of perception. From the perspective of the Science of Spirituality, which is grounded in the ontology of objective idealism, everything in the universe is the result of ideation. All forms, at every level, are, at root, expressions or manifestations of pure ideas. Two important consequences follow from this: first of all, there is an interpenetration of all worlds through ideas; and secondly, there is in every human being a power to step aside from self. Through ideation, one can abstract and remove oneself from seeming captivity to the world, and instead of doing this involuntarily through sleep or death, or intermittently through emotional or intellectual ecstasy, one can learn to do this consciously, constructively and as a matter of spiritual discipline.

If one can think this through, not merely in relation to specific contexts and particular situations, but in terms of all manifested existence and the entire sphere of objective phenomena, one will come to see that there is an illusion inherent in the manifested world itself, and that its relative reality is only the result of ideational participation, involvement through a lesser ideation, by the Self in that



world. In other words, though the metaphor of the two birds or selves is helpful, one is, in reality, only one being with the power of ideation. The concept of the scale of ideation, ranging from the absolute and abstract to the particular and concrete, is directly reflected in the constitution of the human mind. The distinction between the divine intelligence of higher *Manas* and the personal ray of the same mind is really a difference between sets or classes of perceptions. One can look at anything passively by comparing and contrasting, obsessively, and from within a narrow spatio-temporal framework. Or one can loosen the framework and look at the same thing from a larger perspective, in relation to the distant past and what may be in the dawning future, in relation to what is deceptively near or far, but also in relation to certain intimate feelings and enduring convictions that are actually much closer to oneself than the dominant emotions or *idée fixe* of any particular context.

These capacities to alter perspectives, to expand horizons and to deepen perceptions all spring from the fundamental capacity to ideate. At its very deepest core, the Self is eternally ideating and eternally watching, but this vital truth is obscured by the extent to which one becomes wholly identified with the participating and reacting self. The projected ray, itself the product and proof of the power of ideation, becomes permeable to external sights and forces which appear to be inescapable because they affect one's inner feelings, states of mind and persisting moods. Affecting one's astral system and the extent to which it is stretched or strained or loosened, this immersion in and identification with lesser planes of ideation distorts one's tone of voice and spreads a film over one's vision, clouding everything one sees.

All of this represents an obscuration of one's true Self that is the effect of complex karma. But when one begins to be able to recognize this and understand what one has done to oneself through neglect of true meditation over lifetimes, one can move away from this initial duality and seek the beginnings of authentic meditation upon the OM. Celebration of the OM is the central thread of the spiritual path and of the quintessential hermetic current. Celebration of hymns of praise to the OM is the axis around which the entire work of the Great Lodge of *Mahatmas* turns, and it is a celebration on behalf of and among intrepid individuals who are willing to become men and women of meditation, consciously very aware of what the highest level of OM represents. The OM is the highest that one can conceive. The unbroken current of meditation of the true Self is also the supreme resource behind the whole of manifestation and THAT which is beyond manifestation itself. It is *Nada Brahman*, the divine resonance that becomes the vibrant vesture of the divine radiance of the Light of the unmanifested *Logos*.

At its highest level, AUM is the Soundless Sound which becomes the medium of transmission for the Ineffable Light. The AUM is also the origin of sound in the world of manifestation, the most sacred syllable, the hierophantic leader of all prayers and chants, and the most important subject of all meditation. Thus, it may be seen in two ways. As a single letter uttered with one articulation, it is the OM, the symbol of the Supreme Spirit. One should imagine this as a constant, omnipresent sounding, capable of being consciously sounded within the consecrated temple of the human form. One should imagine it superimposed on all other sounds, all other vibrations, all other thoughts and feelings. To do so is to cooperate consciously with the great cosmic sounding of the

One Resonance, but within the sphere and temple of one's own invisible vestures. OM is the Supreme Spirit, Ishvara, the Most High.

Considered as the trilateral word AUM, consisting of the three letters A, U and M, as well as the crucial silent stoppage, it implies all the archetypal trinities and triplicities inherent in the manifesting *Tetraktys*. It is the three *Vedas* and the *Vedanta*. It is the three primary states of human consciousness, which are at one simple level waking, sleeping and deep sleep; it is also turiya, the state of supreme spiritual wakefulness. It is the three divisions of the universe invoked in the *Gayatri* – *bhur*, which is the most material and visible realm, *bhuvah*, which is the indwelling, invisible counterpart of the visible, and *svah*, which is transcendental, ethereal and celestial in comparison with all that is astral and earthy. It is also the *trimurti*, the three ruling deities Brahma, Vishnu and Shiva, the mighty agents of creation, preservation and destruction, the three principal attributes of the One Supreme Reality, which is *Sat-Chit-Ananda*, the fusion of Truth, Ideation and Bliss. In this sense, the AUM embraces the entire cosmos as emanated and controlled by the Supreme Spirit, the *Paramatman* which is a pristine, primeval radiation from the Divine Ground, *Parabrahman*.

At the highest, most para-cosmic and universal level, the Sacred Word is both the One and the Three-in-One. It is the OM, the single homogeneous sound which, whether uttered or unuttered, is the supreme sound, the One Sound behind all other sounds. Because it is a vesture of the one unmanifested Logoc Light, it is the source of all vibrations. It can also be seen as the triune AUM because, as human beings, all individuals are triune in nature and connected with the triune aspects of the cosmos – the physical, the astral and the

ethereal. But the AUM can also be related to the three aspects or interpenetrating phases of one single continuous activity which involves creation, preservation, destruction and regeneration. Just as one can postulate that Deity is independent of and prior to all worlds, and the universe itself, so too one can cognize the mirroring of Deity in Nature, in the cosmos, in the process of manifestation, as a triune AUM, which is then the source of all the many variegated combinations, permutations, collections and associations of vibrations that are involved on all planes of life. By deliberately moving away from the dualism of two selves, and towards the interrelated vibrations of the two AUMs, which are really one and the same, one may come to cognize the unmanifest behind the manifest, the substratum behind the mutable, and the indwelling, unmanifest, ever-existing spiritual source of life, light and energy behind the cosmic dance of Deity. It is ceaselessly at play, continually working through vast, immense multiplicity, constantly harmonizing, sifting and selecting, but also perpetually dissolving and destroying forms, and reaffirming endlessly the inmost, imperishable essence of Life.

Thus, the *Maitrayana Brahmana Upanishad* speaks of the OM as:

The *Udgitha*, called *Pranava*, the leader, the bright, the sleepless, free from old age and death, three-footed, consisting of three letters and likewise to be known as fivefold, placed in the cave of the heart.

It is the end and aim of the deepest undercurrent of constant meditation, beyond all borrowed vestures and finite faculties, and one with the Highest Self. As an ardent apprentice in the science of meditation upon the AUM, one might start one's

day by thinking of it in relation to the dawn of manifestation, corresponding to the moment when one awakens, arises from sleep and begins one's duties in waking existence. One could return to it around midday, again at sunset and again before going to sleep. Thus, one could give oneself four significant moments during the day, four precious opportunities to reaffirm the dateless and deathless, the bright, the bodiless, the indestructible, the immortal and invulnerable as one's inmost Self and the inmost Self of all that exists, but also as THAT which transcends the cosmos. If one aspires to adore the AUM, worship it, commune with it and become one with it, then the more one can contemplate it, chant it, feel with it and for it, the more one could think about it – thinking until one loses oneself in the thought and feeling of its nature – the better for one's constant current of meditation.

The *Maitrayana Brahmana Upanishad* gives further food for reflection upon the object of worship, explaining that:

In the beginning Brahman was all this. He was one, and infinite. . . . The Highest Self is not to be fixed, he is unlimited, unborn, not to be reasoned about, not to be conceived. He is like the ether, everywhere, and at the destruction of the Universe, he alone is awake. Thus from that ether he wakes all this world, which consists of thought only, and by him alone is all this meditated on, and in him it is dissolved.

In other words, thinking about that Highest Self, one can fuse the three functions of the meditator, the act of meditating and the object of meditation. He is the object of meditation, but He is also the subject of meditation who gives the power to meditate. His self-subsisting essence is the sustenance of the power of meditation. The way in which the subject, the object and the activity of meditation are fused in Him as the Three-

in-One represents the entire invisible, unmanifest universe veiled by the manifest cosmos. And that is true of each and every human being. Once one begins to focus on THAT which is all that exists, as in the wonderful songs of the poet-sage Namalvar, one will be drowned in Him. These people, those people, this man, that man, this woman, that woman – none of these have any meaning other than Him. All hands are His hands, all feet are His feet, all eyes are His eyes, all minds are His mind. Everything thrills and throbs in the AUM because of the one indwelling, universal, ever-existent Light of the *Logos*. As the *Upanishad* says:

His is that luminous form which shines in the sun, and the manifold light in the smokeless fire. . . . He who is in the fire, and he who is in the heart, and he who is in the sun, they are one and the same. He who knows this becomes one with the One.

The sole prerogative and higher privilege of being human is the possibility of knowing, celebrating and adoring the Universal Self and beholding its triune nature within and behind all subjects and objects, as well as all their interconnections. To know that Self is to fuse everything ceaselessly and yet remain apart, alone and ever awake in the Night of Non-Manifestation, apart from the entire masquerade of manifestation. W.Q. Judge states, in commenting upon these passages from the *Maitrayana Brahmana Upanishad*, that –

"to know" this does not mean to merely apprehend the statement, but actually become personally acquainted with it by interior experience. And this is difficult. But it is to be sought after. And the first step is to attempt to realize universal brotherhood, for when one becomes identified with the One, who is all, he "participates in the souls of all

creatures"; surely then the first step in the path is universal brotherhood.

*The Path*, May 1886

To experience the elusive ideal of universal brotherhood as actual conscious participation in the souls of all creatures means thinking through as many lives as possible from the standpoint of the soul going through the school of experience and seeing all of them within a single universal pilgrimage. In another place, Judge underscores the intimate connection between ethically and psychologically inserting oneself into the pilgrimage of Humanity and the quickening of the power of meditation in the awakened soul:

If we do all our acts, small and great, every moment, for the sake of the whole human race, as representing the Supreme Spirit, then every cell and fibre of the body and inner man will be turned in one direction, resulting in perfect concentration.

*Irish Theosophist*, July 1883

This fusion of thought, will and feeling, cognition and concentration, volition and empathy, so crucial to the activation of the true potency of meditation, is virtually impossible when predicated upon the nebulous notion of the personal self. But when seen as the living solidarity of all souls, all selves, all beings, in the one universal pilgrimage, it becomes buoyant and effortless, joyous and expansive.

This is the golden thread inspiring and sustaining alchemical self-regeneration through meditation, and it lies at the core of the sacred meaning of the *Gayatri*, the holiest of all mantras, which begins with the deathless AUM and ends with the dateless OM.

The object of this prayer is that we may carry out our whole duty, after becoming acquainted with the truth, while we are on our journey to thy Sacred Seat. This is our pilgrimage, not of one, not selfishly, not alone, but the whole of humanity. For the sacred seat is that place where all meet, where alone are all one. It is when and where the three great sounds of the first word of the prayer merge into one soundless sound. This is the only proper prayer, the sole saving aspiration.

*The Path*, January 1893

One can thus see that the very stance of an individual soul trying to become one with the Higher Self is only a way of stating what could equally be stated from the other side. The same process could also be seen as that of the universal Self entering into the receptive seeker, more fully suffusing every cell and atom of the surrendering devotee. The *Gayatri* invokes the True Sun of the Highest Self to unveil itself and illumine one's entire being. This hidden element of divine grace is vital to the operation of consecration, prayer and meditation because one's determination to learn the truth includes a fearless recognition that there is that which hides or veils it from one's vision. Only when the projected ray subordinates and surrenders itself to its divine parent can there be a release of intense, ardent, longing aspiration for the Supreme Truth, for the one Source, for the sacred seat of the ever-invisible, ever-existent Fire, which is the fountainhead of all Mystery Fires, ceaselessly burning throughout *manvantara* and *pralaya*, unaltered by the whole universe and unmodified by all conditioned existence.

If this is inaccessible, it arises from the karma of past deeds, which have left the brain substance and fibres of one's being too opaque and too sluggish to respond to higher vibrations. If



one is mired in a life of careless indifference and recalcitrant ignorance, unable to cooperate with the universal processes of Divine Life, it means that in the past one did not cooperate with and adore the Greater Mysteries, but settled instead for something small and tawdry, a delusive spell of self-adoration. Such a life creates a film or veil that estranges one's own feelings from the feelings of others, one's own concerns from the concerns of the universal pilgrimage of humanity. Failing in the custody and care of the divine flame within, one falls into that fickle carelessness which produces endemic passivity, extinguishing full awareness and plunging one into irresponsibility and the aimless drift of self-indulgence amidst the highs and lows of the insecure self. One becomes blinded and bound by a fundamental ignorance of the self-destructive, self-doomed nature of such an episodic existence, where the sacred power of mind is dragged down and made to enlist in the slavery of consciousness to the passions, to false distinctions between inner and outer, and also to an extremely narrow, ephemeral and unreal conception of space and time. Far from aiding the persona in its desperate plight, this infusion of a volatile mentality only serves to feed the vultures of the insatiable passions, and stokes the fires of multiplicity which can only produce a kind of chaotic screen that fogs, confuses and smokes out the light of true reason, hindering the hearing of the Soundless Sound. At best, there lingers a subliminal echo which can haunt but cannot heal. Thus all past karma has created a kind of captivity and a failure to understand illusions as illusions, yet this bondage is masked by a pessimistic pseudo-objectivity that declares a false finality to the conditioning of consciousness and a depressing fixity to the state of enslavement to delusion.

That is why it is so crucial that in the very act of adoration, using the *Gayatri*, one utters a tremendous cry of the soul, which is a cry of spiritual freedom. But such a cry is useless at the moment of death. It is to be made now or never, by those who use the *Gayatri* unfailingly; it is a cry for clarity, a cry that the veil may fall, that the scales may drop from one's eyes, and that the obscuration of one's being may be dispelled. Therefore, it takes the form of the sound Unveil! Judge, in translating the *Gayatri*, has deliberately fused its actual meaning with a very powerful mantra in the *Isha Upanishad*, producing a ringing rendition which conveys the full force of the invocation:

AUM. Unveil, O Thou who givest sustenance to the Universe, from whom all proceed, to whom all must return, that face of the True Sun now hidden by a vase of golden light, that we may see the truth and do our whole duty on our journey to thy sacred seat. OM.

The vase of golden light is the *Hiranyagarbha*, the cosmic sphere of Light around the secret, sacred Sun which is the true source of all enlightenment, all ideation, and all divine and supra-mental energy. It is only reflected at a very limited level in the physical sun, which is the source of what people call physical life or pranic vitality, and also what they call light. That light, however, appears bright only in contrast to physical darkness, and it is only an illusory light compared with the ineffable Light of the Divine Darkness that is the essential nature of the unmanifest *Logos*. Whilst the physical sun gives all the energy that people ordinarily understand, that pervasive energy must necessarily participate in the law of conservation and must also be subject to the law of entropy. The ineffable Light of the *Logos*, by contrast, is inconsumable and inexhaustible: it can only be the object of the highest

ideation of a *Manasa*, an immortal thinking being who can light up the flame that is its priceless share in the universal fire of *Mahat*.

The *Gayatri* can be extremely potent if it is used regularly every day, but it can only work when it is invoked on behalf of all living beings. It can become daily more intense as a regular act, a request or prayer, a kind of petition for grace arising out of the depths of the hidden hearts of the human race. Then it becomes a form of manifestation capable of summoning and activating the sacrificial ladder, along which travel the high *Dhyanis*, *Devas* and Hierarchies that move up and down the great rainbow bridge invoked by all the Vedic hymns. Being the *Matriveda*, the mother of the *Vedas*, the *Gayatri* is venerated as the highest possible *mantra*. It enables every human being to reach out on behalf of all Humanity, ardently to the One Source. By doing this again and again, one becomes attuned to that to which one appeals, and familiar with the avataric descent of the Divine Light and the shedding of its supernal grace.

If human beings start to use the *Gayatri* daily whilst their motives are yet sullied, they are in awesome danger. They risk summoning forces that will be too strong to resist or to regulate, and they will need the ever-present protection of the *Rishis* and *Mahatmas*, who are likened in Upanishadic metaphor to the ribs of an umbrella sheltering all beneath. Every human being holds the handle of this umbrella, but its ribs belong to all Humanity, for they represent the highest hierarchies of enlightened human beings who are conscious instruments of the Cosmic Will. They are the supreme divine agents of the One Law, the One Life and the One Light, and through their boundless compassion they can protect and provide opportunities to human beings, who suffer from

glaring gaps between their moral stature and their mental aspiration, between their spiritual strength and their emotional stamina, between their longing for union and their communion with the One. The compassion of perfected human beings gives strength to the weak. And it gives hope to those who are sometimes awed or made afraid by the enormity of their undertaking.

Yet, whilst this allegorical umbrella provides a measure of assured protection to the fallible aspirant, enlightened beings cannot vicariously substitute for the self-conscious effort each individual must make for himself or herself to maintain the mysterious thread of life's meditation as a constant vibration. There must, however, be honesty and moral courage in recognizing the avoidable gaps in one's practice, and a clarity in discerning tendencies that make one vulnerable to delusion through likes and dislikes, delusive affections and false dependencies. One must become vigilant against the simian tricks that memory plays, and against the perverse tendency to misuse the power of thought to produce rationales which only consolidate the discontinuities in oneself. All of these persist as concessions to that part of oneself which is drowsy, lazy, cowardly and terrified of the Light; that part which is terrified of standing up confidently and moving apart from the inert mass of most beings. Before one can become a true man or woman of meditation, and so a true servant of Humanity, one must first become, in a Pauline sense, separated out of the astral and psychic plane – a being without external signs of slavish connections with human beings. One must go through the Isolation of the immortal soul, a painful period of withdrawal from lesser supports. Only then can one attain the height of what is possible, reaching the pristine source that is above the head, and that, once touched,

eventually sets aflame the thousands of latent centres that are in the head, the legendary Tree of Light, Life and Cosmic Electricity in Man.

Long before this turning-point is reached, one must render reliable the steady effort to meditate. Thus it is said that if one cannot initially meditate upon the most abstract themes, one should begin by meditating upon meditation itself. Meditate upon the great Masters of Meditation, enjoying the very thought of the Buddhas of Contemplation, self-luminous beings who are masters of compassion and ceaselessly radiate currents of beneficence. In the very enjoyment of meditating upon the galaxy of *Dhyanis* and the host of *Mahatmas*, one will elevate oneself, expanding one's horizon, one's sense of kinship and one's conception of the human family. One will be thrilled that the human family can include such a vast array of self-resplendent beings, and one will begin to see this world anew.

Then, when one earnestly meditates and finds multiple obstructions arising, one will be able to see them for what they are and honestly trace them to their origins in forgetfulness, indolence and cowardice. At the same time, one will understand that the very ability one has gained to stand apart from these shadows is itself rooted in a recognition of that which is all-knowing, unforgetful, ever awake, courageous, free, untrammelled and universally self-conscious. Even though one's deeper Self must be repeatedly invoked, one will still find a certain joy arising in oneself, a certain natural desire flowing out of deep love for that universal Self. This is the true source of all other loves and the only thing that can ultimately give meaning to all one's other altruistic urges. It is the well-spring of one's empathy for all life, for all the kingdoms of Nature, for what is in every stone and plant and tree. It is that

in oneself which can resonate to the rising sun, can respond to the setting sun, and can echo back to the invisible Midnight Sun. All these are but veiled expressions of a deeper universal current of energy which is compassionate, which is sacrificial, and which is consciously emanated by the Masters of Light and Love, Compassion and Wisdom.

When one begins to develop a natural joy, hunger, longing and love for this mystic meditation, one will find that it acts as an eliminator. Many of one's lesser longings will simply fall away, and one's vanity, delusion and ego-projection will be revealed and emptied out. Yet, what was good and true at the core of them will never be lost, for that is an outflow of the fount of universal love which belongs to the *Paramatman*, the universal Self. If this meditation is real, it should arouse and deepen one's capacity to be one-pointed – single-minded and single-hearted – able to concentrate upon the appointed task at hand and able to consecrate it for the good of all. Letting go of all results, reducing one's participation in fantasy, anticipation and regret, one will become more fully engaged, more fully active and wide awake. With this, a great deal of what before looked to be oneself will become exteriorized, come out and fall away. It will all show itself for what it is – a mask, a veil. And layer by layer, veil upon veil of false self-hood will fall away until nothing remains but the one ineffable Light. It is beginningless and endless. It is the Light that is hidden in the Divine Darkness, behind all worlds, beings and manifestations. It is the One Light behind every spark of aspiration and every spark of truth, beauty and goodness in each and every being in existence. It is the Light of which Jesus spoke when he said, "If thine eye be single, thy body shall be full of Light", and it is the Light spoken of by Krishna as the lighting up in oneself of the Supreme Saviour, who then

becomes visible. Let each fearless pilgrim soul meditate upon that Light which lives in all as the Highest Self. Let each devotee concentrate upon it in adoration, surrendering and subordinating all to that one fiery Self. And let each heroic seeker after undying truth will to work for its eternal habitation in every human heart.

And now thy Self is lost in SELF, Thyself unto THYSELF, merged in THAT SELF from which thou first didst radiate.

Where is thy individuality, Lanoo, where the Lanoo himself? It is the spark lost in the fire, the drop within the ocean, the ever present ray become the All and the eternal radiance.

And now, Lanoo, thou art the doer and the witness, the radiator and the radiation, Light in the Sound, and the Sound in the Light.

*The Voice of the Silence*

*Hermes*, October 1987

by Raghavan Iyer

## AQUARIAN SPIRITUALITY

*It is argued that the Universal Evolution, otherwise, the gradual development of species in all the kingdoms of nature, works by uniform laws. This is admitted, and the law enforced far more strictly in Esoteric than in modern Science. But we are told also, that it is equally a law that "development works from the less to the more perfect, and from the simpler to the more complicated, by incessant changes, small in themselves, but constantly accumulating in the required direction."... Esoteric Science agrees with it, but adds that this law applies only to what is known to it as the Primary Creation – the evolution of worlds from primordial atoms, and the pre-primordial ATOM, at the first differentiation of the former; and that during the period of cyclic evolution in space and time, this law is limited and works only in the lower kingdoms.... As the Hindu philosophy very justly teaches, the "Aniyamsam Aniyasam," can be known only through false notions. It is the "many" that proceed from the ONE – the living spiritual germs or centres of forces – each in a septenary form, which first generate, and then give the PRIMARY IMPULSE to the law of evolution and gradual slow development.*

*The Secret Doctrine, ii 731-732*

Viewed from the impersonal standpoint of collective Karma and cyclic evolution, Nature suffers fools not unkindly but with compassion. Nature will not indefinitely indulge or underwrite human folly, for as Cicero observed, time destroys the speculations of man whilst it confirms the judgement of Nature. Through cyclic opportunities, Nature actually affords



individuals innumerable occasions for the clarification and purification of perception and intention. If human judgement and design are to have adequate leverage on Nature, they must have as their stable fulcrum an intuitive apprehension of law. At the most fundamental level, human judgement and natural law alike stand upon a common ground, a single transcendental source of Being. It is only by rejecting all dualisms, mediaeval or modern, and by refusing to absolutize polarities that the designs of men and the differentiations of Nature may be brought into self-conscious harmony. In the *Gupta Vidya*, the sacred and secret science, there is no cleavage between the aim of Self-knowledge (*Atma Vidya*) and the practical ideal of helping Nature and working on with her (*Ahimsa Yagna*). To the perfected will of the *yogin* of Time's circle (*Kalachakra*), Nature is the ally, pupil and servant. Fully comprehending that man is the key to the lock of Nature, the wise *yogin* finds no intrinsic tension between obeisance to the judgement of Nature in Time and obedience to Shiva, the good gardener of Nature in Eternity.

This philosophic fusion of science and religion, of *vidya* and *dharma*, is essential to the structure of the Aquarian civilization of the future and enshrined in the axiom that there is no religion higher than Truth. In accordance with this evolutionary programme and in tune with the Avatic vibration of the age, the Brotherhood of Bodhisattvas has actively sought to dispel the delusive dichotomy between science and religion. Krishna conveyed the beautiful synthesis of *jnana* and *bhakti* in his classic portrait of the Self-governed Sage in the *Bhagavad Gita*. Spiritual teachers have repeatedly warned against the degrading effects upon the mind-principle of ahankaric greed and atavistic fear working through materialism and superstition. From the therapeutic standpoint

of the ancient *Rishis*, the murky ferment of the twentieth century is not to be viewed as a creative tension between two viable cultures – the one religious and traditional, the other modern and scientific. Rather, it is to be seen as the ignorant and schizophrenic clash of two largely moribund inversions of authentic culture. Neither secular religion, with its crude demonolatry and selfish salvationism, nor materialistic science, with its cowardly conformity and slavish hedonism, still less the mutual recriminations and denunciations of one by the other, can offer human beings an assured basis for fulfilment and growth. Just as two wrongs do not make a right, no compound of these costly inversions can rectify the malaise of modern civilization. Neither fight nor flight nor unholy alliance can correct the deficiencies of two warring schemes of thought that do little justice to Man or Nature.

In order to participate freely in the regenerative, not the destructive, tendencies of the Aquarian Age, one must recognize that true religion and science do not need to be rescued from contemporary chaos by messianic crusaders. On the contrary, creative individuals must learn to cultivate moral courage and cool magnanimity so that they may plumb the depths of pure science and true religion within themselves. This cannot be done without assuming some degree of responsibility for the intense karmic precipitations during the present period of rapid transition. Without self-confidence based upon inviolable integrity, the bewildered individual will regrettably fall prey to the contagion of despairing diagnoses, sanctimonious effusions and evasive rationalizations offered by self-appointed pundits and critics alike. No shallow conceit, cynical or complacent, can substitute for the mental discernment and spiritual strength required of pathfinders in the Aquarian Age. Rather than

sitting in idle judgement upon contemporary history and humanity, much less the *Avatar*, wise individuals will seek to insert themselves into the tremendous rethinking initiated by scattered pioneers in regard to the essential core of Man and Nature and the vital relationship between them. If through earnestness, simplicity and *dianoia* one can radically revise one's conception of Nature and Man, then one may powerfully assist that silent revolution and subtle healing taking place today behind the clutter of competing slogans and chaotic events.

As individuals increasingly recognize that the faults which bedevil them lie in themselves and not in the stars, they will progressively discern the Aquarian design woven in the heavens. Through the religion of renunciation of the personal self and the science of Buddhic correlation, one can begin the difficult ascent in consciousness towards comprehension of the mysteries of heaven and earth.

As above, so below. Sidereal phenomena, and the behaviour of the celestial bodies in the heavens, were taken as a model, and the plan was carried out below, on earth. Thus, space, in its abstract sense, was called "the realm of divine knowledge," and by the *Chaldees* or Initiates *Ab Soo*, the habitat...of knowledge, because it is in space that dwell the intelligent Powers which *invisibly* rule the Universe.

*The Secret Doctrine*, ii 502

Conceptions of space have varied significantly over the centuries, depending largely upon cognate conceptions of time, matter and energy. The arcane conception of space as at once an infinite void and an invisible plenum, replete with intelligence, offers a profound challenge not only to post-Einsteinian science but also to post-Gandhian religion. It

demands an entirely fresh view of causality and consciousness, of activity and time. From the standpoint of contemporary physics, any object, including the human form, is almost entirely empty space devoid of anything that might be considered matter. Even without studying particle physics, perceptive individuals are prepared to accept that if they could visualize what an X-ray would show, they would find that only about one quadrillionth of any object is constituted of a few particles and that all the rest is seemingly empty space. Similarly, if they could visualize what various detectors operating over the visible and invisible spectrum reveal, they would find that every point in space is the intersection of myriad vibrating fields of energy. Again, if one were prepared to penetrate beneath the surface of personal and collective habits and institutions, through the discerning power of the disciplined conscience and awakened intuition, one would find an array of Monadic individuals suspended like stars in the boundless void of the unmanifest. To the resonant heart, this immense void would reveal itself as alive at every point with the vibration of the Great Breath in its complex rhythmic differentiations. Through such reflection one may recognize that the seeming solidity of things is mayavic. Their surfaces and contours as they appear to the physical senses and the perception of the *psyche* are enormously deceptive and strangely confining. By using the mind's eye one can come to see that what is seemingly full is void and that what is seemingly void is extremely full of Atma-Buddhi-Manasic or noumenal aspects of invisible atoms.

The term "atom" itself conveys a wide range of meanings in ancient philosophy, including that connotation which has indelibly impressed itself upon the consciousness of the twentieth century. The Greek root of the term "atom" literally

means "uncuttable", "indivisible" or "individual" and corresponds to the Sanskrit term *anu*. In its most metaphysical sense *anu* is the *Aniyamsam Aniyasam*, the smallest of the small, which is also the greatest of the great, equivalent to SPACE and a pointer to *Parabrahm*. In another sense, *anu* is the absolute Motion or eternal vibration of the Great Breath differentiated in the primordial manifested ATOM, equivalent to Brahmâ. Neither in the pregenetic or primogenetic states is *anu* subject to multiplication or division. The first plurality of atoms arose with the pristine differentiation of the sevenfold Dhyani-energies in the *Mahatattwa* creation, which was in turn followed by further hierarchies of atoms in the succeeding two creations. The meanings of the term "atoms as applied to the first three creations refer to spiritual and formless realities, including the use of the term to designate Atma-Buddhic Monads. Beginning with the fourth, or *mukhya*, creation, sometimes called the *primary creation* because it is the first of a series of four creations connected with material form, the term "atom" has a new series of meanings pertaining to the germinal centres of the elemental, mineral, plant and animal kingdoms. The term "atom" used in the customary physical sense applies to the extreme degree of differentiation in this series. Just as the infinite points of differentiated spaces are inseparable from the One Point that is the indivisible sum total of boundless Space, the living atoms of every plane are indivisible from *anu* – the ONE LIFE – and all resound to the fiery vibration of its eternal Motion.

To grasp the noetic significance of the existence of atoms, it is helpful to compare the atom with the molecule. The term "molecule" literally means "that which is ponderable or massive", and refers in chemistry to the smallest unit of a substance displaying fixed chemical properties. Typically,

molecules are complex compound entities produced and altered through processes of action and reaction. From the standpoint of meta-chemistry, atomic energies derive from the indivisible unity of the One Life, whilst molecular actions stem from the interplay of vital though secondary emanations. The same facts viewed from the standpoint of meta-psychology lead to the distinction between the noetic action of *Buddhi-Manas*, which draws upon the light of the one indivisible *Atman*, and the psychic action of the lower *Manas*, which is inherently restricted by the polarities of the *kama* principle to residual effects upon the composite mortal vestures. In essence, the difference between atoms and molecules, between noetic and psychic action, is the difference between seeing from within without and seeing only from outside. Hence, people often come closest to the core of things when they shut their sense-organs, which is where concentration and meditation begin.

By withdrawing, closing the eyes, closing the mouth, shutting the ears, by turning off the tumult of the mayavic kaleidoscope of the phenomenal world, one can draw within and enter into what initially seems like chaotic darkness. By persisting, one becomes more familiar with what may be called the photosphere surrounding every human being, the field of light-energies that operates beneath the visible world of form. As one becomes more sensitive to these indwelling energies, one can begin to apprehend that there are vast arrays of intelligent powers which invisibly rule the universe. What people ordinarily call intelligence is only the most superficial and limited aspect of a single distributed intelligence, working through cosmic hierarchies, and originating in a common transcendental source.

Something of the sacred potency and designing power of divine intelligence was broadly familiar to people in the nineteenth century, though in a distorted form due to the inversions of sectarian religion. Given that the impersonal nature of that intelligence can only be comprehended through the noetic faculties consubstantial with that intelligence, it is scarcely surprising that H.P. Blavatsky took such care to provide accounts of cosmogenesis and anthropogenesis free from any taint of the notion of a personal god or creator. It is also suggestive, given the transcendental and *arupa* nature of the intelligence within cyclic evolution, that she so firmly repudiated the materialist conception of a blind, chemically-driven evolution. What was perhaps not so clear in the nineteenth century was her profound reason for pointing to the essential distinction between the atomic and molecular character of noetic and psychic action.

Humanity now finds itself at a fortunate moment; much of what is happening in the sciences is reminiscent of what was once called occultism. If one reads any first-rate book on the frontiers of science, one is at times encountering the threshold of occultism. As H.P. Blavatsky prophesied, physics and chemistry have begun to penetrate the realm of atomic vibrations underlying the gross physical design of objects, and have partially revealed the complex matrix of differentiations of the ATOM, as they apply to the lowest planes. Whilst these sciences have not yet moved closer towards the metaphysically indivisible ATOM, they have clearly demonstrated that all physical structure is the superficial derivative of more fundamental differentiations. Although much of the systematic elaboration of these scientific insights has taken place since the commencement of the Aquarian Age in 1902, the critical moves were already made between 1895

and 1902, when there was a crucial intersection of cycles involving the close of the first five thousand years of *Kali Yuga* and the six-hundred-year cycle inaugurated by Tsong-Kha-Pa, as well as the zodiacal transition.

Towards the close of the nineteenth century, chemistry and physics found themselves up against myriad dead ends. Drawing upon Dalton's hypothesis of units of chemical type distinguishable by weight called atoms (1803), and Avogadro's hypothesis that standard volumes of gases of different compounds contain equal numbers of molecules (1811), chemistry was engaged in filling in the periodic table of the elements proposed by Mendeleev (1869). Having mastered the arts of ballistics and bridge-building, physics was winding down the practical elaboration of Oersted's discovery of the relation between electricity and magnetism (1819), and its elegant mathematical formulation in the electromagnetic field theory of light-waves developed by Maxwell (1861). Late in the century a noted lecturer even assured the British Association that physics was a closed and completed field, and that young men ought to go elsewhere to find challenging careers. All of this changed abruptly in 1895, when Röntgen discovered an entirely unaccountable type of radiant energy, the enigmatic X-rays. In 1896 Becquerel was able to localize this internal fire of matter to the substance uranium, which was then called "radioactive". Following some researches of Crookes, Thomson discovered the "electron" in 1897, the unit charge of electricity, a genuine Fohatic entity on the physical plane. In 1898, the same year that the Curies discovered the existence and radioactivity of radium, Rutherford was able to identify two of the Fohatic messengers of radioactivity – alpha particles and beta particles – the latter turning out to be identical with Thomson's electrons. In 1899 the Curies made



the fateful discovery that radioactivity could be artificially induced. Pursuing quite different lines of thought, Planck proposed in 1900 that all physical change takes place via discrete units or quanta of action. In 1902 Rutherford and Soddy developed the modern alchemical hypothesis that radioactivity was both the result and the cause of the transmutation of atoms from one chemical element to another.

Drawing upon these critical discoveries and insights, the entire face of the sciences has been transformed in the first decades of the Aquarian Age, and the new alchemists have had more than a little impact upon society. In 1905 an unknown Swiss patent clerk wrote a series of articles synthesizing the discoveries of the time with such remarkable breadth, clarity and force that his name has become virtually synonymous with the atomic age. Within twelve months Albert Einstein demonstrated several revolutionary propositions.

First of all, he showed that all electromagnetic radiations, including light, were composed of packets or quanta of energy, or "photons", thus resolving the nineteenth century wave-particle debate about the nature of light. This proposal corresponds to the principle that *Buddhi*, the light of the *Atman*, is both indiscrete in relation to the eternal motion of the Great Breath and discrete in relation to the mayavic field of vibratory Monadic emanations.

Secondly, he showed that physical energy and mass are mutually equivalent and interconvertible through a parametric matrix defined by the velocity of physical light. This corresponds to the occult axiom that spirit and matter constitute a double stream starting from the neutral centre of Being as *Daiviprakriti*, the Light of the *Logos*.

Thirdly, he showed that all physical measurements of distance, speed and time undertaken by observers moving relative to each other are transformed through a parametric conversion matrix defined by the velocity of physical light when passing from the frame of reference of one observer to that of another. This proposal, which put to rest the search for a crude material aether by joining light to the metric foundations of all physical phenomena, has its occult correspondence in the triadic unity of pre-cosmic Space, Motion and Duration on the plane of *Aether-Akasha*, mirrored in all relations and phenomena on the lower planes.

Fourthly, he showed the equivalence of the long-observed Brownian motion of small particles with a set of statistical laws of motion of molecules and atoms he derived from thermodynamics, thus developing the basis of the first empirical confirmation of the physical existence of atoms and molecules. This proposal, ending the nineteenth century career of atoms and molecules as merely rationalistic entified abstractions, has occult correspondences to the principles of distributive and collective Karma.

Since 1905 there has been a virtual explosion in the sciences, as successive dimensions and orders of microcosmic and macrocosmic nature have been explored. In 1911 Rutherford discovered the nuclear structure of physical atoms, in 1913 Bohr proposed the quantum theory governing that structure, and in 1913 and 1914, respectively, Soddy and Moseley rewrote the periodic table of the elements in terms of modern atomic theory, thus resuscitating the entire field of chemistry. In 1915 Einstein himself proposed an as yet controversial, and only partially elaborated or confirmed, theoretical synthesis of space, duration, motion and force. This line of enquiry, if

perfected, would correspond to the occult correlation of the differentiations of *Fohat* as it "scatters the Atoms" on the plane of *Alaya-Akasha*. In 1927 Heisenberg formulated the "uncertainty principle" concerning the limits of observation of location and motion, a principle which is gradually compelling scientists to include consciousness in their theories of atomic and subatomic physical nature. By 1953 the labours of many biochemists culminated in the work of Crick and Watson, revealing the double helix of DNA, thus joining atomic and molecular theory to the design of living forms.

Whilst the dawn of the Aquarian Age is as yet far from witnessing the emergence of a complete scientific theory integrating the One Life and the primordial ATOM with myriad lives and atoms on seven planes, it has certainly relinquished the stolid, compartmentalized conceptions of the late Piscean Age. People have now become far more aware that the invisible universe is an extremely intelligent universe; someone well trained in contemporary science is much more aware of the spiritual than those caught up in sectarian religion. Sectarians are often weak in theory owing to their weak wills in practice, and often are merely in search of alibis. But those who deeply ponder upon the cosmos with the aid of physics, biology and chemistry, and who show some philosophical or metaphysical imagination, can readily accommodate the idea that behind the sloganistic term "vibes" is an exact knowledge governed by precise laws. Given this holistic standpoint, what is the necessary connection between directing these forces and that true obedience to Nature envisaged by the *Gupta Vidya*? This question became ominous and acute for human society on January 22, 1939, because on that day the uranium atom was split by Hahn and Strassman.

Significantly, on the same day in 1561 Francis Bacon, one of the forefathers of modern science, was born.

Bacon's vital insight that "Knowledge is power" echoed the ancient Eastern view that knowledge can liberate men. This perspective made possible the enormous adventure of modern science and the correlative spread of universal education. Before Bacon, despite Renaissance affirmations of the dignity of man, few people were able to read or write. Even the Bible was a closed book to human beings who lacked sufficient knowledge of the language to appreciate religious texts. In the Elizabethan Age, at the turn of the sixteenth century, people had to look to Nature for learning; hence the Shakespearean affirmation that there are "books in the running brooks, sermons in stones", and hence, too, his reference to the "book and volume of my brain". Like the Renaissance, Shakespeare recognized the old Pythagorean and Hermetic conception of man as a microcosm of the macrocosm. If one studies the Elizabethan world, especially in E.M. Tillyard's enthralling book, one finds an extraordinary collection of reincarnated Pythagoreans inhabiting and regenerating a society in which it was the most natural thing to draw from the many great metaphors of the Mahatmic Sage of Samos.

*Troilus and Cressida*, in one of the noblest passages Shakespeare ever penned, portrays the Pythagorean conception of cosmic hierarchies and their continual relevance to human society. Speaking of the precise degree and placement of everything in Nature, Ulysses affirms that each thing has a function, which stands in relation to that which is above it, that which is beyond it, that which is below it, and that which is beside it.

The heavens themselves, the planets, and this centre  
 Observe degree, priority, and place,  
 Insisture, course, proportion, season, form,  
 Office, and custom, in all line of order;  
 And therefore is the glorious planet Sol  
 In noble eminence enthron'd and spher'd  
 Amidst the other; whose med'cinable eye  
 Corrects the ill aspects of planets evil,  
 And posts, like the commandment of a king,  
 Sans check to good and bad. But when the planets  
 In evil mixture to disorder wander,  
 What plagues and what portents, what mutiny!  
 What raging of the sea, shaking of earth!  
 Commotion in the winds! frights, changes, horrors,  
 Divert and crack, rend and deracinate  
 The unity and married calm of states  
 Quite from their fixture! O, when degree is shak'd,  
 Which is the ladder of all high designs,  
 The enterprise is sick. How could communities,  
 Degrees in schools, and brotherhoods in cities,  
 Peaceful commerce from dividable shores,  
 The primogenitive and due of birth,  
 Prerogative of age, crowns, sceptres, laurels,  
 But by degree, stand in authentic place?

*Troilus and Cressida*, Act I, Scene iii

This was also the time of the great seafaring adventurers of Europe, with rich memories of Marco Polo's fascinating stories about customs and cultures prevalent in different parts of the Eastern world. It was truly a period of considerable excitement and curiosity about the cultures of humanity and the vast unknown potential and mystery of Nature itself. By the seventeenth century the alchemical and Rosicrucian

traditions of mysticism and magic had laid the basis for what is now called modern technology, with its manifold implications in the social, economic and political arenas. The leading scientists of the nineteenth century showed a keen interest in patterns in Nature, and in the connections between them. For it is only by making connections between otherwise isolated and disparate events, and by discerning patterns, that synthesized conceptions of natural order may be developed. Creative individuals tend to think in terms of wholes, in terms of integrated and patterned arrangements of parts. Such holistic thinking is important to painters and poets and spontaneous amongst little children. But it is also central to the acquisition of that knowledge of Nature which, Bacon declared, is equivalent to power. Because the capacity to discern the patterns of Nature is the prerequisite for enlisting the forces of Nature on behalf of human designs, there is an inevitable moral component in every acquisition and use of knowledge. Bacon, a mysterious man, acknowledged this when he said, "We cannot command Nature except by obeying her."

In effect he showed a concern that there was already a certain presumption towards Nature which would later turn out to be exceedingly costly. Men were seeing Nature in terms of the outmoded conceptions of the Christian church, going back to Augustine and Aquinas, as something dead, inert and wholly apart from the soul. By the eighteenth century, many associated Nature with the chaotic wilderness, and displayed a cultural preference for horticultural hybrids, hothouse growths and elaborate gardens designed by man. It is true that there can be a great beauty in gardens, particularly those of Chinese and Japanese design, wherein beauty and tranquility are created by the simplest arrangement of stones and plants.

Yet, this need not involve despising Nature. And if people in the eighteenth century came to dislike the wilderness because they were frightened by the ghosts and goblins they encountered on the Yorkshire moors, this can hardly excuse the terrible exploitation and desecration of Nature in the nineteenth and twentieth centuries in support of industrialism and technology. This is precisely the hubris of Thrasymachus, in the *Republic* of Plato, criticized by Socrates as showing an inferior intelligence and character, a missing sense of proportion, and an ultimately self-divisive and self-destructive vanity. This Atlantean obsession with the will to dominate completely inverts the principles of proportion, degree and design that govern the evolution of the organic vestures which human beings presently inhabit.

If human beings would prove themselves worthy of the divine apprehension and intelligence within themselves, they must learn to design not merely gardens, but societies and cultures which observe and obey divine proportion and degree. They must learn to awaken and apply the noetic intuitive faculty to the arrangement and rearrangement of communities considering the relationships of individuals not only with each other, but also with empty space. By synthesizing their awakening Buddhic intelligence with the universal intelligence of the One Life, they must learn to cherish the intimations of infinite possibilities contained within the minutest elements of space. Following the Pythagorean conception of the ether as some sort of fluidic substance involved in vortical motion and filled with whirling bubble-like spheres equivalent to atoms, they must come to see that the mathematical laws governing the arrangement of atoms in living forms are the expression of Divine Thought mirroring unmanifest Harmony or *Rta*.

It is not possible to perceive a seemingly opaque world of form as a transparent and luminous manifestation of the One Life without arousing the noetic faculty. Furthermore, it is not possible to awaken the noetic faculty without learning to command the elements of the kingdoms below the fourth plane and without gaining joyous obedience to the Divine Will. It is this combination of self-command and self-obedience which Socrates characterized as *sophrosyne*, the self-government of the soul by its superior element coupled with the consent of the inferior element. It is also the basis of preparation for discipleship and entry into the Path leading towards Initiation. It is also equivalent to the Gandhian conception of *swaraj* or self-rule based upon *swadeshi* or self-reliance, which is sought by the devotee of *satya* in his experiments with truth on behalf of universal welfare or *Lokasangraha*.

If only because human beings have now learnt that there is enough physical energy present in a toothpick to produce twenty-five million kilowatt-hours of electricity, they have reached a point in evolution where they must gain *swaraj* through experiments in the use of soul-force and moral power if they are not to forfeit the divine estate of being truly human. Gandhi's soul-force is equivalent to the atomic noetic force of *Buddhi*, and his idea of moral power is equivalent to the psychic or molecular force of *prana*, moral perception and vital energy. Gandhi demonstrated and taught the possibility of noetic force using psychic force on behalf of human brotherhood and universal welfare. As more and more people come to see that selfishness, invariably rooted in the dissociation of human vital energy from its origins in the Great Breath, is inevitably suicidal, they also begin to recognize that it is only through noetic self-command that



there can be genuine self-respect. If they are perceptive, they will readily recognize that the perils and crises of the atomic age are a physical parable of a meta-psychological crisis. As the current of the Aquarian Age compels people to turn inward, the idea is spreading that it is not merely by changing the external environment, or by protesting what other people are doing, that a genuine improvement can be gained in collective human life. As Gandhi taught, the peril of our time arises from the abuse, misuse and neglect of soul-force. In Pythagorean terms, the evolutionary degree, and hence the authentic basis of self-respect, for each soul is to be found in the totality of its intentional relations with the entirety of Nature, both manifest and unmanifest.

The science of spirituality and the religion of responsibility are rooted in the metaphysics of the universe, and therefore have the complete support of cosmic will and design. Hence *The Voice of the Silence* instructs all those who would set themselves upon a secure foundation: "Give up thy life, if thou would'st live." Without a total renunciation of what one hitherto called living – which is really drifting in some sort of psychic daydream – one cannot cultivate the heightened spiritual attention and awareness needed for adequate participation in the Aquarian civilization of the future. The *Gupta Vidya* affirms that it is possible for human beings to cooperate with the invisible world self-consciously and to find meaning and dignity through obedience to the Law of Karma, obedience to the Will of the Spirit, obeisance to the Divine Order, obedience to the *Logos* in the cosmos and the God in man. The test of integrity in this inward search is effortless lightness and joyous control.

In the Aquarian communities and secular monastic ashrams of the future, it will be possible by design to have both free play and also continuous recognition of the evolving patterns and possibilities of Nature. Emancipation from the tyranny of habit and the conscious insertion of spiritual will into one's life will enable men and women to take full advantage of the invisible elements within space, within their own rooms, their brains, their hearts, but also throughout the entire plenum of Nature. As they gain a sense of themselves as trustees of a mysterious set of living vestures composed of visible and invisible atoms and nourished by Nature's generous gift of the life-giving waters of Space, then, through gratitude, individuals will become more humane, and more worthy of the Aquarian design of *Civitas Humanum*, the City of Man.

*Hermes*, October 1982

by Raghavan Iyer

# FROM THE SECRET DOCTRINE

## COSMIC EVOLUTION

*In Seven Stanzas translated from the Book of Dzyan.*

### STANZA I

1. THE ETERNAL PARENT WRAPPED IN HER EVER INVISIBLE ROBES HAD SLUMBERED ONCE AGAIN FOR SEVEN ETERNITIES.

2. TIME WAS NOT, FOR IT LAY ASLEEP IN THE INFINITE BOSOM OF DURATION.

3. UNIVERSAL MIND WAS NOT, FOR THERE WERE NO AH-HI TO CONTAIN IT.

4. THE SEVEN WAYS TO BLISS WERE NOT. THE GREAT CAUSES OF MISERY WERE NOT, FOR THERE WAS NO ONE TO PRODUCE AND GET ENSNARED BY THEM.

5. DARKNESS ALONE FILLED THE BOUNDLESS ALL, FOR FATHER, MOTHER AND SON WERE ONCE MORE ONE, AND THE SON HAD NOT AWAKENED YET FOR THE NEW WHEEL, AND HIS PILGRIMAGE THEREON.

6. THE SEVEN SUBLIME LORDS AND THE SEVEN TRUTHS HAD CEASED TO BE, AND THE UNIVERSE, THE SON OF NECESSITY, WAS IM-MERSED IN PARANISHPANNA, TO BE OUTBREATHED BY THAT WHICH IS AND YET IS NOT. NAUGHT WAS.

7. THE CAUSES OF EXISTENCE HAD BEEN DONE AWAY WITH; THE VISIBLE THAT WAS, AND THE INVISIBLE THAT IS, RESTED IN ETERNAL NON-BEING—THE ONE BEING.

8. ALONE THE ONE FORM OF EXISTENCE STRETCHED BOUNDLESS, INFINITE, CAUSELESS, IN DREAMLESS SLEEP; AND LIFE PULSATED UNCONSCIOUS IN UNIVERSAL SPACE, THROUGHOUT THAT ALL-PRESENCE WHICH IS SENSED BY THE OPENED EYE OF THE DANGMA.

9. BUT WHERE WAS THE DANGMA WHEN THE ALAYA OF THE UNIVERSE WAS IN PARAMARTHA AND THE GREAT WHEEL WAS ANUPADAKA?

## STANZA II

1. . . . WHERE WERE THE BUILDERS, THE LUMINOUS SONS OF MANVANTARIC DAWN? . . . IN THE UNKNOWN DARKNESS IN THEIR AH-HI PARANISHPANNA. THE PRODUCERS OF FORM FROM NO-FORM—THE ROOT OF THE WORLD—THE DEVAMATRI AND SVABHAVAT, RESTED IN THE BLISS OF NON-BEING.

2. . . . WHERE WAS SILENCE? WHERE THE EARS TO SENSE IT? NO, THERE WAS NEITHER SILENCE NOR SOUND; NAUGHT SAVE CEASELESS ETERNAL BREATH, WHICH KNOWS ITSELF NOT.

3. THE HOUR HAD NOT YET STRUCK; THE RAY HAD NOT YET FLASHED INTO THE GERM; THE MATRIPADMA HAD NOT YET SWOLLEN.

4. HER HEART HAD NOT YET OPENED FOR THE ONE RAY TO ENTER, THENCE TO FALL, AS THREE INTO FOUR, INTO THE LAP OF MAYA.

5. THE SEVEN SONS WERE NOT YET BORN FROM THE WEB OF LIGHT. DARKNESS ALONE WAS FATHER-MOTHER, SVABHAVAT; AND SVABHAVAT WAS IN DARKNESS.

6. THESE TWO ARE THE GERM, AND THE GERM IS ONE. THE UNIVERSE WAS STILL CONCEALED IN THE DIVINE THOUGHT AND THE DIVINE BOSOM. . . .

### **STANZA III**

1. . . . THE LAST VIBRATION OF THE SEVENTH ETERNITY THRILLS THROUGH INFINITUDE. THE MOTHER SWELLS, EXPANDING FROM WITHIN WITHOUT, LIKE THE BUD OF THE LOTUS.

2. THE VIBRATION SWEEPS ALONG, TOUCHING WITH ITS SWIFT WING THE WHOLE UNIVERSE

AND THE GERM THAT DWELLETH IN DARKNESS: THE DARKNESS THAT BREATHES OVER THE SLUMBERING WATERS OF LIFE. . .

3. DARKNESS RADIATES LIGHT, AND LIGHT DROPS ONE SOLITARY RAY INTO THE MOTHER-DEEP. THE RAY SHOOTS THROUGH THE VIRGIN EGG, THE RAY CAUSES

THE ETERNAL EGG TO THRILL, AND DROP THE NON-ETERNAL GERM, WHICH CONDENSES INTO THE WORLD-EGG.

4. THEN THE THREE FALL INTO THE FOUR. THE RADIANT ESSENCE BECOMES SEVEN INSIDE, SEVEN OUTSIDE. THE LUMINOUS EGG, WHICH IN ITSELF IS THREE, CURDLES AND SPREADS IN MILK-WHITE CURDS THROUGHOUT THE DEPTHS OF MOTHER, THE ROOT THAT GROWS IN THE DEPTHS OF THE OCEAN OF LIFE.

5. THE ROOT REMAINS, THE LIGHT REMAINS, THE CURDS REMAIN, AND STILL OEAOHOO IS ONE.

6. THE ROOT OF LIFE WAS IN EVERY DROP OF THE OCEAN OF IMMORTALITY, AND THE OCEAN WAS RADIANT LIGHT, WHICH WAS FIRE, AND HEAT, AND MOTION. DARKNESS VANISHED AND WAS NO MORE; IT DISAPPEARED IN ITS OWN ESSENCE, THE BODY OF FIRE AND WATER, OR FATHER AND MOTHER.

7. BEHOLD, OH LANOO! THE RADIANT CHILD OF THE TWO, THE UNPARALLELED REFULGENT GLORY: BRIGHT SPACE SON OF DARK SPACE, WHICH EMERGES FROM THE DEPTHS OF THE GREAT DARK WATERS. IT IS OEAOHOO THE YOUNGER, THE \* \* \* HE SHINES FORTH AS THE SON; HE IS THE BLAZING DIVINE DRAGON OF WISDOM; THE ONE IS FOUR, AND FOUR TAKES TO ITSELF THREE,\* AND THE UNION PRODUCES THE SAPTA, IN WHOM ARE THE SEVEN WHICH BECOME THE

---

\* In the English translation from the Sanskrit the numbers are given in that language, *Eka*, *Chatur*, etc., etc. It was thought best to give them in English.

TRIDASA (OR THE HOSTS AND THE MULTITUDES). BEHOLD HIM LIFTING THE VEIL AND UNFURLING IT FROM EAST TO WEST. HE SHUTS OUT THE ABOVE, AND LEAVES THE BELOW TO BE SEEN AS THE GREAT ILLUSION. HE MARKS THE PLACES FOR THE SHINING ONES, AND TURNS THE UPPER INTO A SHORELESS SEA OF FIRE, AND THE ONE MANIFESTED INTO THE GREAT WATERS.

8. WHERE WAS THE GERM AND WHERE WAS NOW DARKNESS? WHERE IS THE SPIRIT OF THE FLAME THAT BURNS IN THY LAMP, OH LANOO? THE GERM IS THAT, AND THAT IS LIGHT, THE WHITE BRILLIANT SON OF THE DARK HIDDEN FATHER.

9. LIGHT IS COLD FLAME, AND FLAME IS FIRE, AND FIRE PRODUCES HEAT, WHICH YIELDS WATER: THE WATER OF LIFE IN THE GREAT MOTHER.

10. FATHER-MOTHER SPIN A WEB WHOSE UPPER END IS FASTENED TO SPIRIT—THE LIGHT OF THE ONE DARKNESS—AND THE LOWER ONE TO ITS SHADOWY END, MATTER; AND THIS WEB IS THE UNIVERSE SPUN OUT OF THE TWO SUBSTANCES MADE IN ONE, WHICH IS SVABHAVAT.

11. IT EXPANDS WHEN THE BREATH OF FIRE IS UPON IT; IT CONTRACTS WHEN THE BREATH OF THE MOTHER TOUCHES IT. THEN THE SONS DISSOCIATE AND SCATTER, TO RETURN INTO THEIR MOTHER'S BOSOM AT THE END OF THE GREAT DAY, AND RE-BECOME ONE WITH HER; WHEN IT IS COOLING IT BECOMES RADIANT, AND THE SONS EXPAND AND CONTRACT

THROUGH THEIR OWN SELVES AND HEARTS; THEY EMBRACE INFINITUDE.

12. THEN SVABHAVAT SENDS FOHAT TO HARDEN THE ATOMS. EACH IS A PART OF THE WEB. REFLECTING THE "SELF-EXISTENT LORD" LIKE A MIRROR, EACH BECOMES IN TURN A WORLD.

## STANZA IV

1. . . . LISTEN, YE SONS OF THE EARTH, TO YOUR INSTRUCTORS—THE SONS OF THE FIRE. LEARN, THERE IS NEITHER FIRST NOR LAST, FOR ALL IS ONE: NUMBER ISSUED FROM NO NUMBER.

2. LEARN WHAT WE WHO DESCEND FROM THE PRIMORDIAL SEVEN, WE WHO ARE BORN FROM THE PRIMORDIAL FLAME, HAVE LEARNT FROM OUR FATHERS. . . . .

3. FROM THE EFFULGENCY OF LIGHT—THE RAY OF THE EVER-DARKNESS—SPRUNG IN SPACE THE RE-AWAKENED ENERGIES; THE ONE FROM THE EGG, THE SIX, AND THE FIVE. THEN THE THREE, THE ONE, THE FOUR, THE ONE, THE FIVE—THE TWICE SEVEN THE SUM TOTAL. AND THESE ARE THE ESSENCES, THE FLAMES, THE ELEMENTS, THE BUILDERS, THE NUMBERS, THE ARUPA, THE RUPA, AND THE FORCE OF DIVINE MAN—THE SUM TOTAL. AND FROM THE DIVINE MAN EMANATED THE FORMS, THE SPARKS, THE SACRED ANIMALS, AND THE MESSENGERS OF THE SACRED FATHERS WITHIN THE HOLY FOUR.



4. THIS WAS THE ARMY OF THE VOICE—THE DIVINE MOTHER OF THE SEVEN. THE SPARKS OF THE SEVEN ARE SUBJECT TO, AND THE SERVANTS OF, THE FIRST, THE SECOND, THE THIRD, THE FOURTH, THE FIFTH, THE SIXTH, AND THE SEVENTH OF THE SEVEN. THESE "SPARKS" ARE CALLED SPHERES, TRIANGLES, CUBES, LINES, AND MODELLERS; FOR THUS STANDS THE ETERNAL NIDANA—THE OEAOHOO, WHICH IS:

5. "DARKNESS" THE BOUNDLESS, OR THE NO-NUMBER, ADI-NIDANA SVABHAVAT:

I. THE ADI-SANAT, THE NUMBER, FOR HE IS ONE.

II. THE VOICE OF THE LORD SVABHAVAT, THE NUMBERS, FOR HE IS ONE AND NINE.

III. THE "FORMLESS SQUARE."

AND THESE THREE ENCLOSED WITHIN THE O ARE THE SACRED FOUR; AND THE TEN ARE THE ARUPA UNIVERSE. THEN COME THE "SONS," THE SEVEN FIGHTERS, THE ONE, THE EIGHTH LEFT OUT, AND HIS BREATH WHICH IS THE LIGHT-MAKER.

6. THEN THE SECOND SEVEN, WHO ARE THE LIPIKA, PRODUCED BY THE THREE. THE REJECTED SON IS ONE. THE "SON-SUNS" ARE COUNTLESS.

## STANZA V

1. THE PRIMORDIAL SEVEN, THE FIRST SEVEN BREATHS OF THE DRAGON OF WISDOM, PRODUCE IN

THEIR TURN FROM THEIR HOLY CIRCUMGYRATING BREATHS THE FIERY WHIRLWIND.

2. THEY MAKE OF HIM THE MESSENGER OF THEIR WILL. THE DZYU BECOMES FOHAT, THE SWIFT SON OF THE DIVINE SONS WHOSE SONS ARE THE LIPIKA, RUNS CIRCULAR ERRANDS. FOHAT IS THE STEED AND THE THOUGHT IS THE RIDER. HE PASSES LIKE LIGHTNING THROUGH THE FIERY CLOUDS; TAKES THREE, AND FIVE, AND SEVEN STRIDES THROUGH THE SEVEN REGIONS ABOVE, AND THE SEVEN BELOW. HE LIFTS HIS VOICE, AND CALLS THE INNUMERABLE SPARKS, AND JOINS THEM.

3. HE IS THEIR GUIDING SPIRIT AND LEADER. WHEN HE COMMENCES WORK, HE SEPARATES THE SPARKS OF THE LOWER KINGDOM THAT FLOAT AND THRILL WITH JOY IN THEIR RADIANT DWELLINGS, AND FORMS THERE—WITH THE GERMS OF WHEELS. HE PLACES THEM IN THE SIX DIRECTIONS OF SPACE, AND ONE IN THE MIDDLE—THE CENTRAL WHEEL.

4. FOHAT TRACES SPIRAL LINES TO UNITE THE SIXTH TO THE SEVENTH—THE CROWN; AN ARMY OF THE SONS OF LIGHT STANDS AT EACH ANGLE, AND THE LIPIKA IN THE MIDDLE WHEEL, THEY SAY: THIS IS GOOD, THE FIRST DIVINE WORLD IS READY, THE FIRST IS NOW THE SECOND. THEN THE "DIVINE ARUPA" REFLECTS ITSELF IN CHHAYA LOKA, THE FIRST GARMENT OF THE ANUPADAKA.

5. FOHAT TAKES FIVE STRIDES AND BUILDS A WINGED WHEEL AT EACH CORNER OF THE SQUARE, FOR THE FOUR HOLY ONES AND THEIR ARMIES.

6. THE LIPIKA CIRCUMSCRIBE THE TRIANGLE, THE FIRST ONE, THE CUBE, THE SECOND ONE, AND THE PENTACLE WITHIN THE EGG. IT IS THE RING CALLED "PASS NOT" FOR THOSE WHO DESCEND AND ASCEND. ALSO FOR THOSE WHO DURING THE KALPA ARE PROGRESSING TOWARDS THE GREAT DAY "BE WITH US." THUS WERE FORMED THE RUPA AND THE ARUPA: FROM ONE LIGHT SEVEN LIGHTS; FROM EACH OF THE SEVEN, SEVEN TIMES SEVEN LIGHTS. THE WHEELS WATCH THE RING. . . . .

## STANZA VI

1. BY THE POWER OF THE MOTHER OF MERCY AND KNOWLEDGE—KWAN-YIN—THE "TRIPLE" OF KWAN-SHAI-YIN, RESIDING IN KWAN-YIN-TIEN, FOHAT, THE BREATH OF THEIR PROGENY, THE SON OF THE SONS, HAVING CALLED FORTH, FROM THE LOWER ABYSS, THE ILLUSIVE FORM OF SIEN-TCHANG AND THE SEVEN ELEMENTS: \*

2. THE SWIFT AND RADIANT ONE PRODUCES THE SEVEN LAYA CENTRES, AGAINST WHICH NONE WILL PREVAIL TO THE GREAT DAY "BE-WITH-US," AND SEATS

---

\* Verse 1 of Stanza VI. is of a far later date than the other Stanzas, though still very ancient. The old text of this verse, having names entirely unknown to the Orientalists would give no clue to the student.

THE UNIVERSE ON THESE ETERNAL FOUNDATIONS SURROUNDING TSIEN-TCHAN WITH THE ELEMENTARY GERMS.

3. OF THE SEVEN—FIRST ONE MANIFESTED, SIX CONCEALED, TWO MANIFESTED, FIVE CONCEALED; THREE MANIFESTED, FOUR CONCEALED; FOUR PRODUCED, THREE HIDDEN; FOUR AND ONE TSAN REVEALED, TWO AND ONE HALF CONCEALED; SIX TO BE MANIFESTED, ONE LAID ASIDE. LASTLY, SEVEN SMALL WHEELS REVOLVING; ONE GIVING BIRTH TO THE OTHER.

4. HE BUILDS THEM IN THE LIKENESS OF OLDER WHEELS, PLACING THEM ON THE IMPERISHABLE CENTRES. HOW DOES FOHAT BUILD THEM? HE COLLECTS THE FIERY DUST. HE MAKES BALLS OF FIRE, RUNS THROUGH THEM, AND ROUND THEM, IN-FUSING LIFE THEREINTO THEN' SETS THEM INTO MOTION; SOME ONE WAY, SOME THE OTHER WAY. THEY ARE COLD, HE MAKES THEM HOT. THEY ARE DRY, HE MAKES THEM MOIST. THEY SHINE, HE FANS AND COOLS THEM. THUS ACTS FOHAT FROM ONE TWILIGHT TO THE OTHER, DURING SEVEN ETERNITIES.

5. AT THE FOURTH, THE SONS ARE TOLD TO CREATE THEIR IMAGES. ONE THIRD REFUSES— TWO OBEY.

THE CURSE IS PRONOUNCED; THEY WILL BE BORN ON THE FOURTH, SUFFER AND CAUSE SUFFERING; THIS IS THE FIRST WAR.

6. THE OLDER WHEELS ROTATED DOWNWARDS AND UPWARDS. . . . THE MOTHER'S SPAWN FILLED THE

WHOLE. THERE WERE BATTLES FOUGHT BETWEEN THE CREATORS AND THE DESTROYERS, AND BATTLES FOUGHT FOR SPACE; THE SEED APPEARING AND RE-APPEARING CONTINUOUSLY.

7. MAKE THY CALCULATIONS, LANOO, IF THOU WOULDST LEARN THE CORRECT AGE OF THY SMALL WHEEL. ITS FOURTH SPOKE IS OUR MOTHER. REACH THE FOURTH "FRUIT" OF THE FOURTH PATH OF KNOWLEDGE THAT LEADS TO NIRVANA, AND THOU SHALT COMPREHEND, FOR THOU SHALT SEE . . . . .

## STANZA VII

1. BEHOLD THE BEGINNING OF SENTIENT FORMLESS LIFE.

FIRST THE DIVINE, THE ONE FROM THE MOTHER-SPIRIT; THEN THE SPIRITUAL; THE THREE FROM THE ONE, THE FOUR FROM THE ONE, AND THE FIVE FROM WHICH THE THREE, THE FIVE, AND THE SEVEN. THESE ARE THE THREE-FOLD, THE FOUR-FOLD DOWNWARD; THE "MIND-BORN" SONS OF THE FIRST LORD; THE SHINING SEVEN.

IT IS THEY WHO ARE THOU, ME, HIM, OH LANOO. THEY, WHO WATCH OVER THEE, AND THY MOTHER EARTH.

2. THE ONE RAY MULTIPLIES THE SMALLER RAYS. LIFE PRECEDES FORM, AND LIFE SURVIVES THE LAST ATOM OF FORM. THROUGH THE COUNTLESS RAYS

PROCEEDS THE LIFE-RAY, THE ONE, LIKE A THREAD THROUGH MANY JEWELS.

3. WHEN THE ONE BECOMES TWO, THE THREEFOLD APPEARS, AND THE THREE ARE ONE; AND IT IS OUR THREAD, OH LANOO, THE HEART OF THE MAN-PLANT CALLED SAPTAPARMA.

4. IT IS THE ROOT THAT NEVER DIES; THE THREE-TONGUED FLAME OF THE FOUR WICKS. THE WICKS ARE THE SPARKS, THAT DRAW FROM THE THREE-TONGUED FLAME SHOT OUT BY THE SEVEN—THEIR FLAME—THE BEAMS AND SPARKS OF ONE MOON REFLECTED IN THE RUNNING WAVES OF ALL THE RIVERS OF EARTH.

5. THE SPARK HANGS FROM THE FLAME BY THE FINEST THREAD OF FOHAT. IT JOURNEYS THROUGH THE SEVEN WORLDS OF MAYA. IT STOPS IN THE FIRST, AND IS A METAL AND A STONE; IT PASSES INTO THE SECOND AND BEHOLD—A PLANT; THE PLANT WHIRLS THROUGH SEVEN CHANGES AND BECOMES A SACRED ANIMAL. FROM THE COMBINED ATTRIBUTES OF THESE, MANU, THE THINKER IS FORMED. WHO FORMS HIM? THE SEVEN LIVES, AND THE ONE LIFE. WHO COMPLETES HIM? THE FIVE-FOLD LHA. AND WHO PERFECTS THE LAST BODY? FISH, SIN, AND SOMA. . . .

6. FROM THE FIRST-BORN THE THREAD BETWEEN THE SILENT WATCHER AND HIS SHADOW BECOMES MORE STRONG AND RADIANT WITH EVERY CHANGE. THE MORNING SUN-LIGHT HAS CHANGED INTO NOON-DAY GLORY. . . .

7. THIS IS THY PRESENT WHEEL, SAID THE FLAME TO THE SPARK. THOU ART MYSELF, MY IMAGE, AND MY SHADOW. I HAVE CLOTHED MYSELF IN THEE, AND THOU ART MY VAHAN TO THE DAY, "BE WITH US," WHEN THOU SHALT RE-BECOME MYSELF AND OTHERS, THYSELF AND ME. THEN THE BUILDERS, HAVING DONNED THEIR FIRST CLOTHING, DESCEND ON RADIANT EARTH AND REIGN OVER MEN—WHO ARE THEMSELVES. . . .

# ANTHROPOGENESIS IN THE SECRET VOLUME

(VERBATIM EXTRACTS\*)

## STANZA I

1. THE LHA WHICH TURNS THE FOURTH IS SUBSERVIENT TO THE LHA OF THE SEVEN, THEY WHO REVOLVE DRIVING THEIR CHARIOTS AROUND THEIR LORD, THE ONE EYE. HIS BREATH GAVE LIFE TO THE SEVEN; IT GAVE LIFE TO THE FIRST.

2. SAID THE EARTH: "LORD OF THE SHINING FACE; MY HOUSE IS EMPTY . . . . SEND THY SONS TO PEOPLE THIS WHEEL. THOU HAST SENT THY SEVEN SONS TO THE LORD OF WISDOM. SEVEN TIMES DOTHE HE SEE THEE NEARER TO HIMSELF, SEVEN TIMES MORE DOTHE HE FEEL THEE. THOU HAST FORBIDDEN THY SERVANTS, THE SMALL RINGS, TO CATCH THY LIGHT AND HEAT, THY GREAT BOUNTY TO INTERCEPT ON ITS PASSAGE. SEND NOW TO THY SERVANT THE SAME."

3. SAID THE "LORD OF THE SHINING FACE": "I SHALL SEND THEE A FIRE WHEN THY WORK IS COMMENCED. RAISE THY VOICE TO OTHER LOKAS; APPLY TO THY

---

\* Only forty-nine Slokas out of several hundred are here given. Not every verse is translated verbatim. A periphrasis is sometimes used for the sake of clearness and intelligibility, where a literal translation would be quite unintelligible.



FATHER, THE LORD OF THE LOTUS, FOR HIS SONS . . . .  
THY PEOPLE SHALL BE UNDER THE RULE OF THE  
FATHERS. THY MEN SHALL BE MORTALS. THE MEN OF  
THE LORD OF WISDOM, NOT THE LUNAR SONS, ARE  
IMMORTAL. CEASE THY COMPLAINTS. THY SEVEN  
SKINS ARE YET ON THEE . . . . THOU ART NOT READY.  
THY MEN ARE NOT READY."

4. AFTER GREAT THROES SHE CAST OFF HER OLD  
THREE AND PUT ON HER NEW SEVEN SKINS, AND  
STOOD IN HER FIRST ONE.

## STANZA II

5. THE WHEEL WHIRLED FOR THIRTY CRORES MORE.  
IT CONSTRUCTED RUPAS: SOFT STONES THAT  
HARDENED; HARD PLANTS THAT SOFTENED. VISIBLE  
FROM INVISIBLE, INSECTS AND SMALL LIVES. SHE  
SHOOK THEM OFF HER BACK WHENEVER THEY  
OVERRAN THE MOTHER.

. . . . AFTER THIRTY CRORES SHE TURNED ROUND.  
SHE LAY ON HER BACK; ON HER SIDE. . . SHE WOULD  
CALL NO SONS OF HEAVEN, SHE WOULD ASK NO SONS  
OF WISDOM. SHE CREATED FROM HER OWN BOSOM.  
SHE EVOLVED WATER-MEN, TERRIBLE AND BAD.

6. THE WATER-MEN TERRIBLE AND BAD SHE  
HERSELF CREATED FROM THE REMAINS OF OTHERS,  
FROM THE DROSS AND SLIME OF HER FIRST, SECOND,  
AND THIRD, SHE FORMED THEM. THE DHYANI CAME  
AND LOOKED—THE DHYANI FROM THE BRIGHT

FATHER-MOTHER, FROM THE WHITE REGIONS THEY CAME, FROM THE ABODES OF THE IMMORTAL MORTALS.

7. DISPLEASED THEY WERE. OUR FLESH IS NOT THERE. NO FIT RUPAS FOR OUR BROTHERS OF THE FIFTH. NO DWELLINGS FOR THE LIVES. PURE WATERS, NOT TURBID, THEY MUST DRINK. LET US DRY THEM.

8. THE FLAMES CAME. THE FIRES WITH THE SPARKS; THE NIGHT FIRES AND THE DAY FIRES. THEY DRIED OUT THE TURBID DARK WATERS. WITH THEIR HEAT THEY QUENCHED THEM. THE LHAS OF THE HIGH, THE LHAMAYIN OF BELOW, CAME. THEY SLEW THE FORMS WHICH WERE TWO-AND FOUR-FACED. THEY FOUGHT THE GOAT-MEN, AND THE DOG-HEADED MEN, AND THE MEN WITH FISHES' BODIES.

9. MOTHER-WATER, THE GREAT SEA, WEPT. SHE AROSE, SHE DISAPPEARED IN THE MOON WHICH HAD LIFTED HER, WHICH HAD GIVEN HER BIRTH.

10. WHEN THEY WERE DESTROYED, MOTHER-EARTH REMAINED BARE. SHE ASKED TO BE DRIED.

### STANZA III

11. THE LORD OF THE LORDS CAME. FROM HER BODY HE SEPARATED THE WATERS, AND THAT WAS HEAVEN ABOVE, THE FIRST HEAVEN.

12. THE GREAT CHOANS CALLED THE LORDS OF THE MOON, OF THE AIRY BODIES. "BRING FORTH MEN, MEN OF YOUR NATURE. GIVE THEM THEIR FORMS WITHIN. SHE

WILL BUILD COVERINGS WITHOUT. MALES-FEMALES WILL THEY BE. LORDS OF THE FLAME ALSO . . . . "

13. THEY WENT EACH ON HIS ALLOTTED LAND: SEVEN OF THEM EACH ON HIS LOT. THE LORDS OF THE FLAME REMAIN BEHIND. THEY WOULD NOT GO, THEY WOULD NOT CREATE.

## STANZA IV

14. THE SEVEN HOSTS, THE "WILL-BORN LORDS," PROPELLED BY THE SPIRIT OF LIFE-GIVING, SEPARATE MEN FROM THEMSELVES, EACH ON HIS OWN ZONE.

15. SEVEN TIMES SEVEN SHADOWS OF FUTURE MEN WERE BORN, EACH OF HIS OWN COLOUR AND KIND. EACH INFERIOR TO HIS FATHER. THE FATHERS, THE BONELESS, COULD GIVE NO LIFE TO BEINGS WITH BONES. THEIR PROGENY WERE BHUTA, WITH NEITHER FORM NOR MIND. THEREFORE THEY ARE CALLED THE CHHAYA.

16. HOW ARE THE MANUSHYA BORN? THE MANUS WITH MINDS, HOW ARE THEY MADE? THE FATHERS CALLED TO THEIR HELP THEIR OWN FIRE; WHICH IS THE FIRE THAT BURNS IN EARTH. THE SPIRIT OF THE EARTH CALLED TO HIS HELP THE SOLAR FIRE. THESE THREE PRODUCED IN THEIR JOINT EFFORTS A GOOD RUPA. IT COULD STAND, WALK, RUN, RECLINE, OR FLY. YET IT WAS STILL BUT A CHHAYA, A SHADOW WITH NO SENSE . . . .

17. THE BREATH NEEDED A FORM; THE FATHERS GAVE IT. THE BREATH NEEDED A GROSS BODY; THE EARTH MOULDED IT. THE BREATH NEEDED THE SPIRIT OF LIFE;

THE SOLAR LHAS BREATHED IT INTO ITS FORM. THE BREATH NEEDED A MIRROR OF ITS BODY; "WE GAVE IT OUR OWN," SAID THE DHYANIS. THE BREATH NEEDED A VEHICLE OF DESIRES; "IT HAS IT," SAID THE DRAINER OF WATERS. BUT BREATH NEEDS A MIND TO EMBRACE THE UNIVERSE; "WE CANNOT GIVE THAT," SAID THE FATHERS. "I NEVER HAD IT," SAID THE SPIRIT OF THE EARTH. "THE FORM WOULD BE CONSUMED WERE I TO GIVE IT MINE," SAID THE GREAT FIRE . . . . MAN REMAINED AN EMPTY SENSELESS BHUTA . . . . THUS HAVE THE BONELESS GIVEN LIFE TO THOSE WHO BECAME MEN WITH BONES IN THE THIRD.

## STANZA V

18. THE FIRST WERE THE SONS OF YOGA. THEIR SONS THE CHILDREN OF THE YELLOW FATHER AND THE WHITE MOTHER.

19. THE SECOND RACE WAS THE PRODUCT BY BUDDING AND EXPANSION, THE A-SEXUAL FROM THE SEXLESS — THUS WAS, O LANOO, THE SECOND RACE PRODUCED.

20. THEIR FATHERS WERE THE SELF-BORN. THE SELF-BORN, THE CHHAYA FROM THE BRILLIANT BODIES OF THE LORDS, THE FATHERS, THE SONS OF TWILIGHT.

21. WHEN THE RACE BECAME OLD, THE OLD WATERS MIXED WITH THE FRESHER WATERS. WHEN ITS DROPS BECAME TURBID, THEY VANISHED AND DISAPPEARED IN THE NEW STREAM, IN THE HOT STREAM OF LIFE. THE OUTER OF THE FIRST BECAME THE INNER OF THE

SECOND. THE OLD WING BECAME THE NEW SHADOW,  
AND THE SHADOW OF THE WING.

## STANZA VI

22. THEN THE SECOND EVOLVED THE EGG-BORN, THE THIRD. THE SWEAT GREW, ITS DROPS GREW, AND THE DROPS BECAME HARD AND ROUND. THE SUN WARMED IT; THE MOON COOLED AND SHAPED IT; THE WIND FED IT UNTIL ITS RIPENESS. THE WHITE SWAN FROM THE STARRY VAULT OVERSHADOWED THE BIG DROP. THE EGG OF THE FUTURE RACE, THE MAN-SWAN OF THE LATER THIRD. FIRST MALE-FEMALE, THEN MAN AND WOMAN.

23. THE SELF-BORN WERE THE CHHAYAS: THE SHADOWS FROM THE BODIES OF THE SONS OF TWILIGHT.

## STANZA VII

24. THE SONS OF WISDOM, THE SONS OF NIGHT, READY FOR REBIRTH, CAME DOWN, THEY SAW THE VILE FORMS OF THE FIRST THIRD, "WE CAN CHOOSE," SAID THE LORDS, "WE HAVE WISDOM." SOME ENTERED THE CHHAYA. SOME PROJECTED THE SPARK. SOME DEFERRED TILL THE FOURTH. FROM THEIR OWN RUPA THEY FILLED THE KAMA. THOSE WHO ENTERED BECAME ARHATS. THOSE WHO RECEIVED BUT A SPARK, REMAINED DESTITUTE OF KNOWLEDGE; THE SPARK BURNED LOW. THE THIRD REMAINED MIND-LESS. THEIR JIVAS WERE NOT READY. THESE WERE SET APART AMONG THE SEVEN. THEY BECAME NARROW-HEADED. THE THIRD WERE READY. "IN

THESE SHALL WE DWELL," SAID THE LORDS OF THE FLAME.

25. HOW DID THE MANASA, THE SONS OF WISDOM, ACT? THEY REJECTED THE SELF-BORN. THEY ARE NOT READY. THEY SPURNED THE SWEAT-BORN. THEY ARE NOT QUITE READY. THEY WOULD NOT ENTER THE FIRST EGG-BORN.

26. WHEN THE SWEAT-BORN PRODUCED THE EGG-BORN, THE TWOFOLD AND THE MIGHTY, THE POWERFUL WITH BONES, THE LORDS OF WISDOM SAID: "NOW SHALL WE CREATE."

27. THE THIRD RACE BECAME THE VAHAN OF THE LORDS OF WISDOM. IT CREATED "SONS OF WILL AND YOGA," BY KRIYASAKTI IT CREATED THEM, THE HOLY FATHERS, ANCESTORS OF THE ARHATS.

## STANZA VIII

28. FROM THE DROPS OF SWEAT; FROM THE RESIDUE OF THE SUBSTANCE; MATTER FROM DEAD BODIES OF MEN AND ANIMALS OF THE WHEEL BEFORE; AND FROM CAST-OFF DUST, THE FIRST ANIMALS WERE PRODUCED.

29. ANIMALS WITH BONES, DRAGONS OF THE DEEP, AND FLYING SARPAS WERE ADDED TO THE CREEPING THINGS. THEY THAT CREEP ON THE GROUND GOT WINGS. THEY OF THE LONG NECKS IN THE WATER BECAME THE PROGENITORS OF THE FOWLS OF THE AIR.

30. DURING THE THIRD RACE THE BONELESS ANIMALS GREW AND CHANGED: THEY BECAME ANIMALS WITH BONES, THEIR CHHAYAS BECAME SOLID.

31. THE ANIMALS SEPARATED THE FIRST. THEY BEGAN TO BREED. THE TWO-FOLD MAN SEPARATED ALSO. HE SAID: "LET US AS THEY; LET US UNITE AND MAKE CREATURES." THEY DID.

32. AND THOSE WHICH HAD NO SPARK TOOK HUGE SHE-ANIMALS UNTO THEM. THEY BEGAT UPON THEM DUMB RACES. DUMB THEY WERE THEMSELVES. BUT THEIR TONGUES UNTIED. THE TONGUES OF THEIR PROGENY REMAINED STILL. MONSTERS THEY BRED. A RACE OF CROOKED RED-HAIR-COVERED MONSTERS GOING ON ALL FOURS. A DUMB RACE TO KEEP THE SHAME UNTOLD.

## **STANZA IX**

33. SEEING WHICH, THE LHAS WHO HAD NOT BUILT MEN, WEPT, SAYING:

34. "THE AMANASA HAVE DEFILED OUR FUTURE ABODES. THIS IS KARMA. LET US DWELL IN THE OTHERS. LET US TEACH THEM BETTER, LEST WORSE SHOULD HAPPEN. THEY DID . . . ."

35. THEN ALL MEN BECAME ENDOWED WITH MANAS. THEY SAW THE SIN OF THE MINDLESS.

36. THE FOURTH RACE DEVELOPED SPEECH.

37. THE ONE BECAME TWO; ALSO ALL THE LIVING AND CREEPING THINGS THAT WERE STILL ONE, GIANT FISH-BIRDS AND SERPENTS WITH SHELL-HEADS.

## STANZA X

38. THUS TWO BY TWO ON THE SEVEN ZONES, THE THIRD RACE GAVE BIRTH TO THE FOURTH-RACE MEN; THE GODS BECAME NO-GODS; THE SURA BECAME A-SURA.

39. THE FIRST, ON EVERY ZONE, WAS MOON-COLOURED; THE SECOND YELLOW LIKE GOLD; THE THIRD RED; THE FOURTH BROWN, WHICH BECAME BLACK WITH SIN. THE FIRST SEVEN HUMAN SHOOTS WERE ALL OF ONE COMPLEXION. THE NEXT SEVEN BEGAN MIXING.

40. THEN THE FOURTH BECAME TALL WITH PRIDE. WE ARE THE KINGS, IT WAS SAID; WE ARE THE GODS.

41. THEY TOOK WIVES FAIR TO LOOK UPON. WIVES FROM THE MINDLESS, THE NARROW-HEADED. THEY BRED MONSTERS. WICKED DEMONS, MALE AND FEMALE, ALSO KHADO (DAKINI), WITH LITTLE MINDS.

42. THEY BUILT TEMPLES FOR THE HUMAN BODY. MALE AND FEMALE THEY WORSHIPPED. THEN THE THIRD EYE ACTED NO LONGER.

## STANZA XI

43. THEY BUILT HUGE CITIES. OF RARE EARTHS AND METALS THEY BUILT, AND OUT OF THE FIRES VOMITED, OUT OF THE WHITE STONE OF THE MOUNTAINS AND OF



THE BLACK STONE, THEY CUT THEIR OWN IMAGES IN THEIR SIZE AND LIKENESS, AND WORSHIPPED THEM.

44. THEY BUILT GREAT IMAGES NINE YATIS HIGH, THE SIZE OF THEIR BODIES. INNER FIRES HAD DESTROYED THE LAND OF THEIR FATHERS. THE WATER THREATENED THE FOURTH.

45. THE FIRST GREAT WATERS CAME. THEY SWALLOWED THE SEVEN GREAT ISLANDS.

46. ALL HOLY SAVED, THE UNHOLY DESTROYED. WITH THEM MOST OF THE HUGE ANIMALS, PRODUCED FROM THE SWEAT OF THE EARTH.

## STANZA XII

47. FEW MEN REMAINED: SOME YELLOW, SOME BROWN AND BLACK, AND SOME RED REMAINED. THE MOON-COLOURED WERE GONE FOREVER.

48. THE FIFTH PRODUCED FROM THE HOLY STOCK REMAINED; IT WAS RULED OVER BY THE FIRST DIVINE KINGS.

49. . . . WHO RE-DESCENDED, WHO MADE PEACE WITH THE FIFTH, WHO TAUGHT AND INSTRUCTED IT. . . .