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THE VOICE
OF

THE SILENCE



H. P. BLAVATSKY

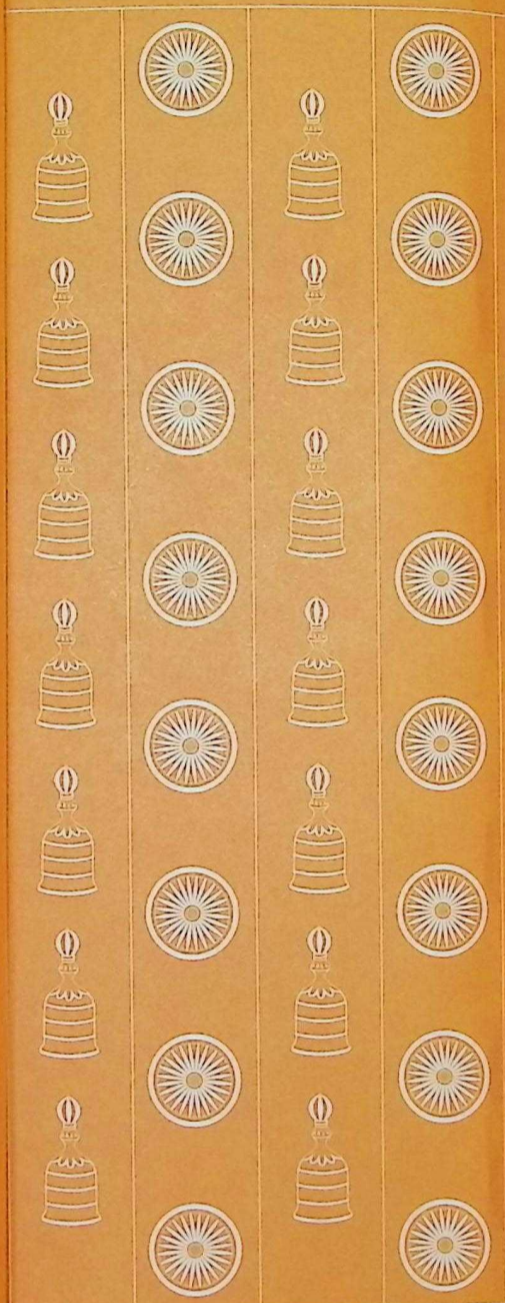
FOREWORD BY H. H. THE XIVTH DALAI LAMA

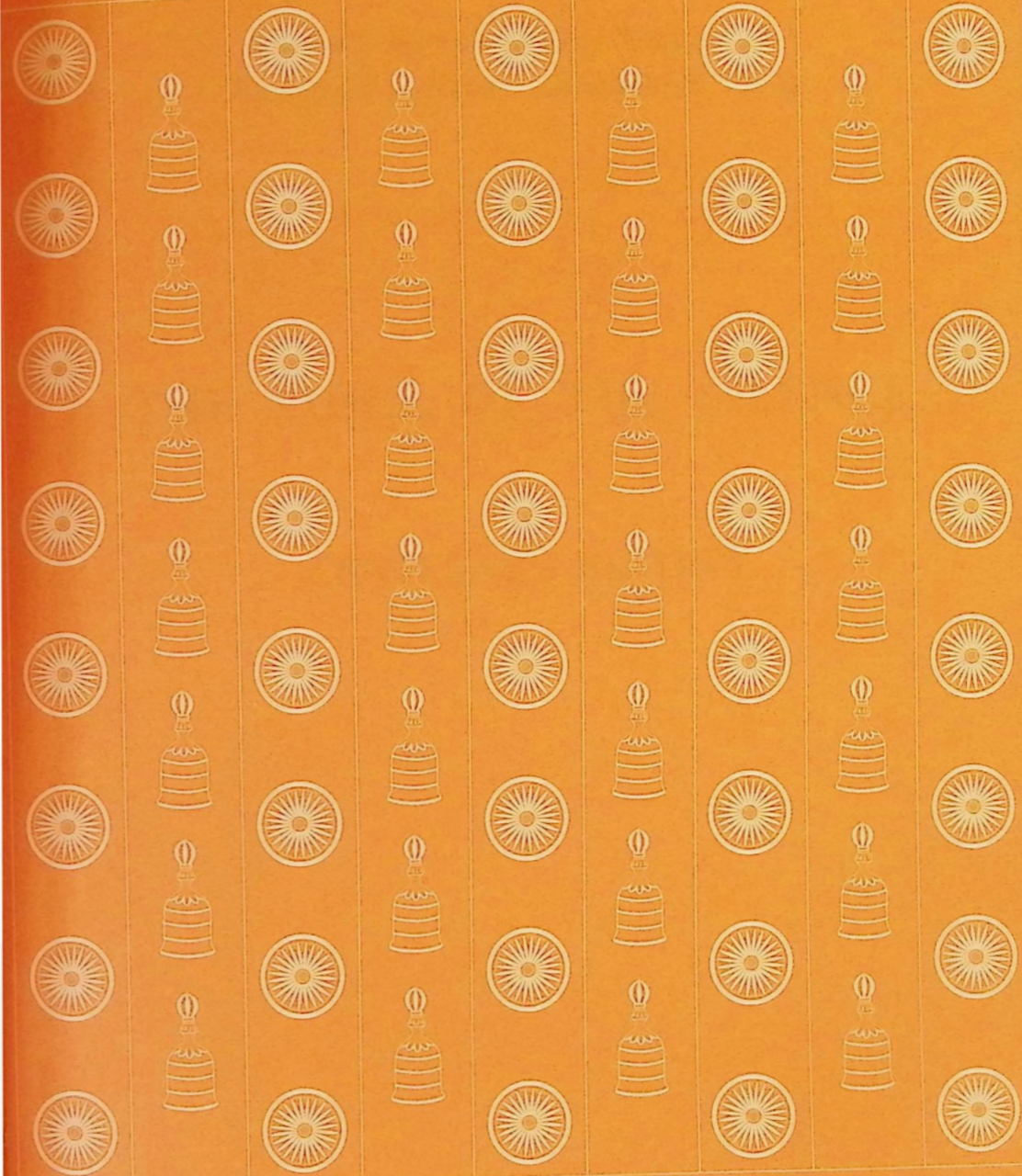
THE VOICE OF THE SILENCE

The Voice of the Silence, selected from *The Book of the Golden Precepts*, translated and annotated by H.P. Blavatsky in 1889, is for the daily use of Lanoos — disciples. This Centenary Edition of the spiritual classic includes a preface by Raghavan Iyer, a foreword for this edition by the XIVth Dalai Lama, and the message originally written for the Peking Edition of 1927 by the IXth Panchen Lama.

The precepts of *The Voice of the Silence* depict the dauntless Bodhisattva Path of self-renunciation for the sake of the universal enlightenment of all beings. Within a luminous vision of the highest goal of human evolution and spiritual alchemy, *The Voice* speaks clearly of the trials and pitfalls a spiritual aspirant must encounter and surmount. Combining metaphysical depth, ethical incisiveness and psychological breadth, it offers *the bread of Wisdom* and *the bread that feeds the shadow*, the pristine Teaching of Buddha which superbly sustains the pilgrim soul in the world's labyrinth.

The Stanzas of Dzyan, drawn from the same sources, intimate the vast expanse of cosmic evolution and the great human pilgrimage inseparable from it. Illuminating appendices to the Centenary Edition convey the spiritual significance of the present historical moment facing humanity. They also throw light upon the composition of *The Voice of the Silence*, place its conceptions within Tibetan Buddhist tradition, and provide a precise spiritual and ethical context in which to comprehend its teachings. The book speaks the forgotten language of the soul to all fervent seekers of enlightenment.





Global Renaissance Series: IV
General Editor: RAGHAVAN IYER

THE VOICE OF THE SILENCE

CENTENARY EDITION

THE VOICE
OF
THE SILENCE

H. P. BLAVATSKY

CENTENARY EDITION

Preface by

RAGHAVAN IYER

Foreword by

THE XIVth DALAI LAMA

With the Message of

THE IXth PANCHEN LAMA



CONCORD GROVE PRESS

1989

The Voice of the Silence

Original Edition: London, 1889



CONCORD GROVE PRESS

Oxford Santa Barbara Mysore

Concord House
1407 Chapala Street
Santa Barbara, CA 93101

First Concord Grove Press Edition: June 25, 1989

ISBN 0-88695-046-5

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Printed in the United States of America

*To the Sacred Memory
of the
Eternal Tibet*



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ĀUM

GLOBAL RENAISSANCE SERIES

General Editor: RAGHAVAN IYER

Common be your prayer;
Common be your goal;
Common be your purpose;
Common be your deliberation;
Common be your wishes;
Your hearts in concord,
Your intentions in concord,
Perfect be the union amongst you.

Rig Veda

* * *

Meditation is the tongue of the soul and the
language of the spirit.

JEREMY TAYLOR

* * * * *

BOOKS:

- I *The Jewel in the Lotus*, a universal bible
- II *The Bhagavad Gita* with the *Uttara Gita*
- III *The Dhammapada* with the *Udanavarga*
- IV *The Voice of the Silence* with the *Stanzas of Dzyan*
- V *The Yoga Sutras of Patanjali* with cognate texts
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PREFACE TO THE CENTENARY EDITION

It is a privilege to publish the Centenary Edition of *The Voice of the Silence*, chosen fragments from the *Book of the Golden Precepts* for the daily use of Lanoos. This priceless work, first rendered in English by the Russian Countess Helena Petrovna Blavatsky, was originally published in 1889. In 1927 the Chinese Buddhist Research Society published the Peking Edition with a message in Tibetan from the Ninth Panchen Lama, who was born in 1883 and installed in 1888. He sent his message at a time when he was on a journey to Inner Mongolia. It is reprinted here in Tibetan, Chinese and English. We are grateful to the Fourteenth Dalai Lama for his apt foreword to our Centenary Edition. This brings Shigatse, Lhasa and Inner Mongolia together in the service of Lord Buddha, as well as "H.P.B." and her Masters.

The Voice of the Silence has deeply inspired and strongly influenced many thousands of sincere seekers and humble aspirants to the wisdom and compassion of the Bodhisattva Path, called in the book the 'Secret Path', revealed only during initiation by Enlightened Masters or Mahatmas. These Great Beings have not only been closely connected in the past with Tibetan teachers in Shigatse, but also with the formidable lineage of Gurus who so faithfully served the illustrious Tathagatas at Lhasa. This book is a gem of inexhaustible wisdom, written in beautiful poetic prose with unforgettable metaphors, friendly but frank warnings about the pitfalls on the Path, and magnanimous encouragement for all souls. It gives superb guidance for all earnest pilgrims who are fearless, patient and persistent in their unutterable faith in the Diamond Soul, the *vajra* of adamantine courage, and the boundless compassion of time-honoured lineages of enlightened sages.

The Bodhisattvic Brotherhood behind the *Book of the Golden Precepts* traces back to Aryamaharatna Tsong-Kha-Pa (1357-1419), 'The Most Precious Master', entombed in Galden Monastery, yet a living presence in his *Lam Rim Chen Mo*, the Tibetan text on the stages of the Path to Enlightenment. Tsong-Kha-Pa founded the

Gelukpa Order, the 'Way of the Virtuous Ones', exemplified by monks in 'Yellow Caps', who strictly observed the *vinaya* rules of Gautama Buddha and stressed the cultivation of the wisdom that liberates and the compassion that heals. Tsong-Kha-Pa's nephew, Geden-Dub, was both an abbot of renown and a monarch honoured by the emperor of China. The remarkable successor of Geden-Dub received the title of Dalai Lama from the emperor of Mongolia in 1650. Through the Panchen and Dalai Lamas, the sacred flame of pristine Teaching was safeguarded and transmitted to the Fourteenth Dalai Lama, who tirelessly labours for his homeland. He spoke to the United Lodge of Theosophists, Santa Barbara, on October 27, 1984, and honoured me with a magnificent *tanka* of Maitreya Buddha, now placed in Concord House.

The Path to Enlightenment, *Bodhipatha*, is for each and all in the universal pilgrimage of Humanity. It can be taken to heart, according to Tsong-Kha-Pa, by three classes of persons: pleasure-loving aspirants, tranquillity-seeking neophytes, and exemplary workers for the right cessation of human sorrow. Those in the third category are ready for rigorous training to become Bodhisattvas over a series of incarnations. All seekers alike can commence the discipline of *dhyana*, ceaseless contemplation, by reflecting upon the following instruction:

For the steady gaze, with eyes closed or open, at a sacred icon in darkness, the lamp must burn brightly and be free from the influence of breeze. Similarly, to ponder upon the profound reality, one needs discernment (*vipasyana*), freedom from distractions, and calmness or equanimity (*samatha*).

"By the power of calming, the mind becomes steady and motionless; by means of discerning it becomes like a mountain.

"The vision of the Real is only possible for one whose mind is tranquil."

Lam Rim Chen Mo

The worldly novice could take refuge in the Three Jewels — Buddha, Dharma, Sangha — and rejoice that in this life he has been fortunately led to the Good Path. The meditative neophyte should realize that mindfulness, morality and moderation can only be

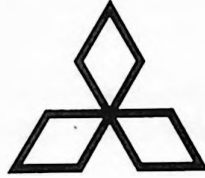
aroused by training oneself to be tranquil on the Paramita Path. The would-be traveller on the Bodhisattva's Secret Path must nurture the seed of enlightenment, *bodhichitta*; activate the spiritual will to strive for universal redemption; fuse wisdom and compassion through discriminative insight and calm contemplation upon "the voidness of the seeming full, the fullness of the seeming void" — upon Serenity and Silence. Yoking together the practice of calming and the progressive awakening of inward insight, the ardent seeker can hold and honour the lamp of selfless devotion and the sacred flame of the oldest lineage of Gurus who learnt in serene stillness under the Sacred Banyan — of the Eternal Host of 'The Great Sacrifice' — the Eternal Wisdom, *sanatana dharma*, of Dakshinamurti-Adibuddha-Argyanath, the Initiator of Initiates.

May this Centenary Edition aid myriads of souls all over the globe for a very long time to come in choosing the Ancient Way of the hidden Teachers of all Humanity. *Om Tat Sat.*

OM MANI PADME HUM

May 8, 1989
Concord House
Santa Barbara

RAGHAVAN IYER
White Lotus Day



The Voice of the Silence, tiny book though it is, is simply becoming the Theosophists' bible.

They are grand aphorisms, indeed. I may say so, because you know I did not invent them! I only translated them from Telugu, the oldest South Indian dialect. There are three treatises, about morals, and the moral principles of the Mongolian and Dravidian mystics. Some of the aphorisms are wonderfully deep and beautiful. Here they have created a perfect *furor*, and I think they would attract attention in Russia, too.

H. P. BLAVATSKY

With consciousness yoked to *yoga* by constant practice, not straying to anything else, one goes to the Supreme Resplendent Spirit, continuously contemplating it, O son of Pritha.

SHRI KRISHNA

The Wise should always be one with that Silence wherefrom words, together with the mind, turn back without reaching it, but which is attainable by the *yogins*.

SHRI SHANKARACHARYA

Therefore one should know *the Prajnāparamita* as the great spell, the spell of great knowledge, the utmost spell, the unequalled spell, allayer of all suffering in truth — for what could go wrong! By the *Prajnāparamita* has this spell been delivered —

“Gone, gone beyond, gone altogether beyond, O what an awakening, all hail! This completes the Heart of perfect wisdom.”

The Heart Sutra





FOREWORD

THE BODHISATTVA PATH

I first met the members of the Theosophical Society more than thirty years ago, when I visited India to attend the celebrations of the 2500th anniversary of the Buddha. Ever since, I have had the pleasure of sharing my thoughts with Theosophists from various parts of the world on many occasions. I have much admiration for their spiritual pursuits.

I believe that individuals can be good human beings without necessarily being spiritual. I also accept their right in not wanting to be spiritual or to believe in a particular religion. At the same time, I have always believed that inner or spiritual development is necessary for greater human happiness and to increase our capacity to benefit others. I am therefore happy to have this long association with the Theosophists and to learn about the Centenary Edition: **THE VOICE OF THE SILENCE** which is being brought out this year. I believe that this book has strongly influenced many sincere seekers and aspirants to the wisdom and compassion of the Bodhisattva Path. I very much welcome this Centenary Edition and hope that it will benefit many more.

THE XIVth DALAI LAMA

April 26, 1989

ENTER THE PATH

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། །རྒྱུ་ཉེན་མེད་ས་འགོག་ཅིང་དེ་སྐྱེད་ས་པའི། །

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常	能	根	無
懷	離	基	量
佛	惑	煩	愁
說	毒	惱	裏
緊	行	剔	非
注	善	除	人
意	道	戒	願

班禪活佛所賜藏文翻成中國文字



ENTER THE PATH

All beings desire liberation from misery.
Seek, therefore, for the causes of misery
and expunge them.

By entering on the path, liberation
from misery is attained.

Exhort, then, all beings to enter the path.

Peking, 1927

THE IXth PANCHEN LAMA



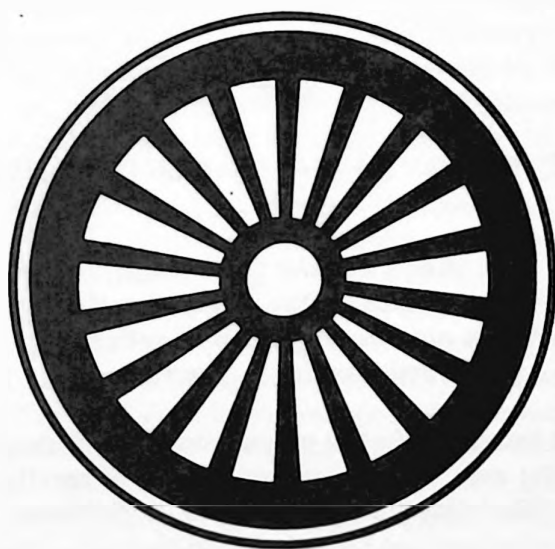
HELENA PETROVNA BLAVATSKY
(August 11/12, 1831 – May 8, 1891)

THE VOICE OF THE SILENCE

Rendered by

HELENA PETROVNA BLAVATSKY

(1831–1891)





INSCRIPTION ON TANKA¹ OF MAITREYA BUDDHA

**Know *dukkha* (suffering);
Give up *samudaya* (the cause of suffering);
Attain *nirodha* (cessation of suffering);
Practise *marga* — the Path.**

**Not indulging in the commission of evil deeds,
But ever accumulating a wealth of merit;
Discipline the poor mind in perfection.**

This is the Teaching of the Buddhas.

¹ Priceless gift of H.H. The XIVth Dalai Lama, placed in Concord House, Santa Barbara, on Saturday, October 27, 1984.

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 *Dnyaneshwari*, that superb mystic treatise in which Krishna describes to Arjuna in glowing colours the condition of a fully illumined Yogin; 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 oblong 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 cipher characters, which partake more of the nature of ideographs than of syllables. Another method (*lug*, in Tibetan) is to use the numerals and colours, 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 colours, 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 colours 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 anyone 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”. (*Katha 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.67)

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.11-12)

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

1889

“H. P. B.”



Dedicated to the few

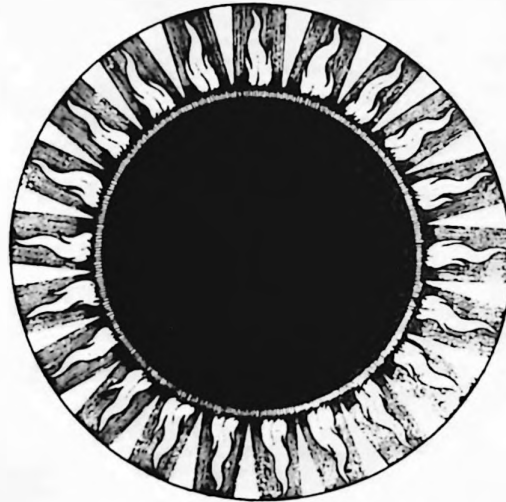


¹ The Pali word *Iddhi* is the synonym of the Sanskrit *Siddhis*, or psychic faculties, the abnormal powers in man. There are two kinds of *Siddhis*. One group which embraces the lower, coarse, psychic and mental energies; the other is one which exacts the highest training of Spiritual powers. Says Krishna in *Shrimad Bhagavat*: —

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

² 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.

³ *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.





FRAGMENT I

THE VOICE OF THE SILENCE

These instructions are for those ignorant of the dangers of the lower *IDDH*.¹

He who would hear the voice of *Nada*,² 'the Soundless Sound', and comprehend it, he has to learn the nature of *Dharana*.³

Having become indifferent to objects of perception, the pupil must seek out the *raja* 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.

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



⁴ The 'great Master' is the term used by *lanoos* or *chelas* to indicate one's 'Higher Self'. It is the equivalent of *Avalokiteshvara*, and the same as *Adibuddha* with the Buddhist Occultists, ATMAN the 'Self' (the Higher Self) with the Brahmins, and CHRISTOS with the ancient Gnostics.



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 firefly.

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;⁴ know, O Disciple, thy Soul is of the earth.



⁵ 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.

⁶ *Mahamaya*, 'Great Illusion', the objective Universe.

⁷ *Sakkayaditthi*, 'delusion' of personality.

⁸ *Attavada*, the heresy of the belief in Soul or rather in the separateness of Soul or *Self* from the One Universal, infinite SELF.

⁹ The *Tattvajnanin* is the 'knower' or discriminator of the principles in Nature and in man; and *Atmajnanin* is the knower of ATMAN or the Universal ONE SELF.

¹⁰ *Kalahamsa*, the 'Bird' or Swan (see note 11). Says the *Nada-bindu Upanishad (Rig Veda)* translated by the Kumbakonam Theosophical Society: "The syllable A is considered to be its (the bird Hamsa's) right wing, U its left, M its tail, and the *Ardha-matra* (half metre) is said to be its head."



When to the World's turmoil thy budding soul⁵ lends ear; when to the roaring voice of the great illusion thy Soul responds;⁶ 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.⁷

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'.⁸

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.

Saith the Great Law: — "In order to become the KNOWER of ALL SELF,⁹ 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 AUM¹⁰



¹¹ 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 Mahakalpa or a period of 311,040,000,000,000 years.

¹² Says the same *Nadabindu*, "A yogin who bestrides the Hamsa (thus contemplates on AUM) is not affected by karmic influences or crores of sins."

¹³ Give up the life of physical *personality* if you would live in spirit.

¹⁴ The three states of consciousness, which are *Jagrat*, the waking; *Svapna*, the dreaming; and *Sushupti*, the deep sleeping state. These three yogic conditions lead to the fourth, or —

¹⁵ The *Turiya*, that beyond the dreamless state, the one above all, a state of high spiritual consciousness.

¹⁶ Some Sanskrit mystics locate seven planes of being, the seven spiritual *lokas* or worlds within the body of *Kalahamsa*, the Swan out of Time and Space, convertible into the Swan *in* Time, when it becomes Brahma instead of Brahman (neuter).

¹⁷ The phenomenal World of Senses and of terrestrial consciousness — only.

¹⁸ The Hall of *Probationary Learning*.

¹⁹ 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 Lévi. 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*.

²⁰ The region of the full Spiritual Consciousness beyond which there is no longer danger for him who has reached it.



throughout eternal ages.¹¹

Bestride the Bird of Life, if thou wouldst know.¹²

Give up thy life, if thou wouldst live.¹³

Three Halls, O weary Pilgrim, lead to the end of toils. Three Halls, O Conqueror of Mara, will bring thee through three states¹⁴ into the fourth¹⁵ and thence into the seven worlds,¹⁶ the worlds of Rest Eternal.

If thou wouldst 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.¹⁷

The name of Hall the second is the Hall of Learning.¹⁸ In it thy Soul will find the blossoms of life, but under every flower a serpent coiled.¹⁹

The name of the third Hall is Wisdom, beyond which stretch the shoreless waters of AKSHARA, the indestructible Fount of Omniscience.²⁰

If thou wouldst cross the first Hall safely, let not thy mind mistake the fires of lust that burn therein for the Sunlight of life.



²¹ 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.

²² *Ajnana* is ignorance or *non-wisdom*, the opposite of 'Knowledge', *jnana*.

²³ *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 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.



If thou wouldst cross the second safely, stop not the fragrance of its stupefying blossoms to inhale. If freed thou wouldst 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 birth²¹ 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 wouldst 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 *Ajnana*,²² 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.

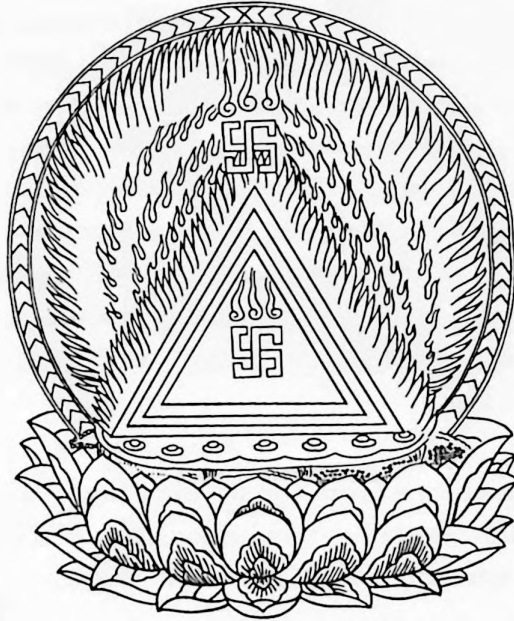
This light shines from the jewel of the Great Ensnarer (Mara).²³ The senses it bewitches, blinds the mind, and leaves the unwary an abandoned wreck.



²⁴ The *inner* chamber of the Heart, called in Sanskrit *Brahmapuri*. The 'fiery power' is *Kundalini*.

²⁵ The 'Power' and the 'World-mother' are names given to *Kundalini* — one of the mystic 'Yogic powers'. It is *Buddhi* considered as an active instead of a passive principle (which it is generally, when regarded only as the vehicle or casket of the Supreme Spirit ATMAN). It is an electro-spiritual force, a creative power which when aroused into action can as easily kill as it can create.

²⁶ *Keshara* or 'sky-walker' or 'goer'. As explained in the sixth *Adhyaya* of that king of mystic works, the *Dnyaneshwari* — the body of the Yogin becomes as one *formed of the wind*; as "a cloud from which limbs have sprouted out", after which — "he (the Yogin) 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 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 wouldst 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 Heart²⁴ and the abode of the World's Mother.²⁵

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',²⁶ who treads the winds above the waves, whose step touches not the waters.



²⁷ The Higher SELF.

²⁸ *Vina* is an Indian stringed instrument like a lute.

²⁹ The six principles; meaning when the lower personality is destroyed and the inner individuality is merged into and lost in the Seventh or Spirit.

³⁰ The disciple is one with Brahman or the ATMAN.



Before thou settest thy foot upon the ladder's upper rung, the ladder of the mystic sounds, thou hast to hear the voice of thy *inner* GOD²⁷ 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.²⁸

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

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.

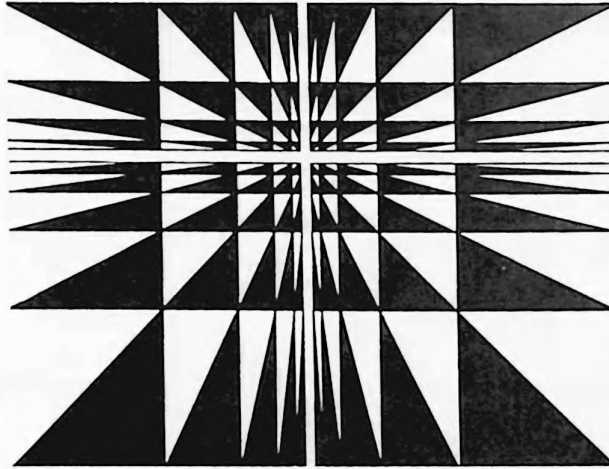
When the six²⁹ are slain and at the Master's feet are laid, then is the pupil merged into the ONE,³⁰ becomes that ONE and lives therein.



³¹ The astral form produced by the Kamic principle, the *Kamarupa* or body of desire.

³² *Manasarupa*. 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 paralysed.

³³ *Kundalini*, the 'Serpent Power' or mystic fire. *Kundalini* is called the 'Serpentine' or the *annular* power on account of 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.



Before that path is entered, thou must destroy thy lunar body,³¹ cleanse thy mind-body³² and make clean thy heart.

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

Heaven's dewdrop 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, 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'³³ 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.

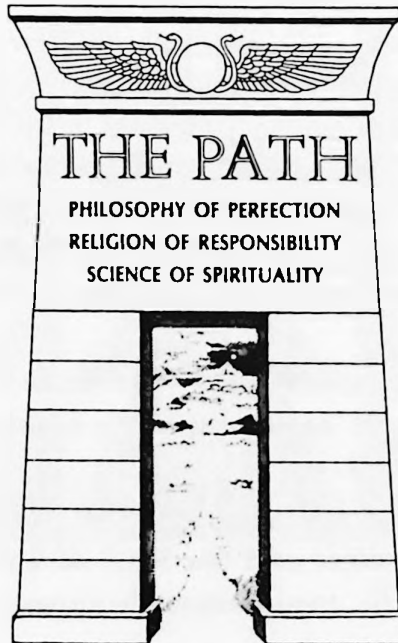
Ere thy Soul's mind can understand, the bud of



³⁴ This 'Path' is mentioned in all the Mystic Works. As Krishna says in the *Dnyaneshwari*: "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.

³⁵ Adeptship — the 'blossom of *Bodhisattva*'.

³⁶ *Tanha* — 'the will to live', the fear of death and love for life, that force or energy which causes the rebirths.



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.³⁴

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.

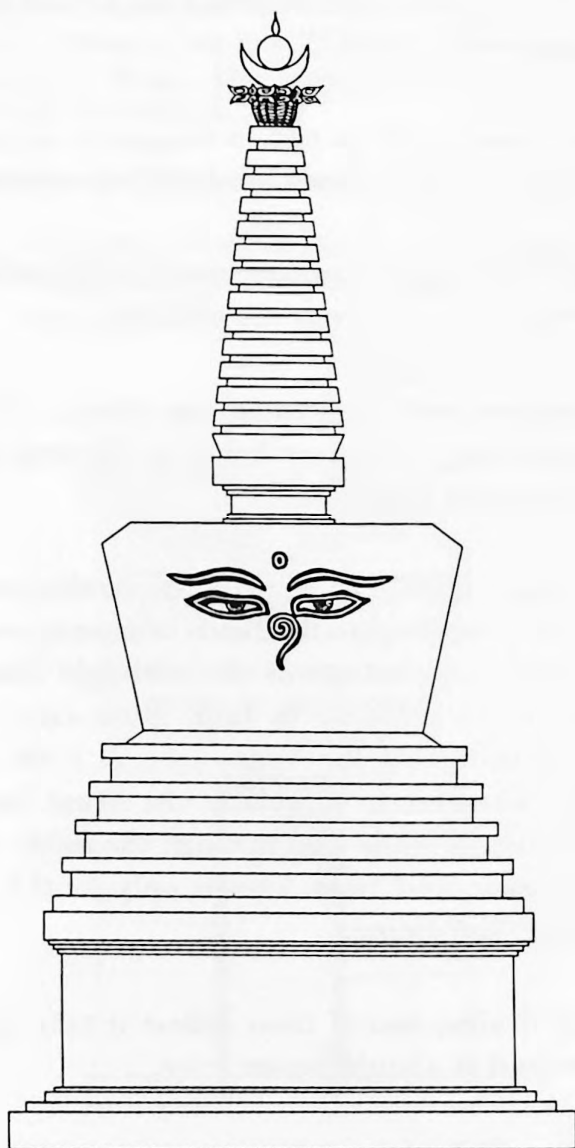
But let each burning human tear drop on thy heart and there remain, nor ever brush it off, until the pain that caused it is removed.

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,³⁵ 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*,³⁶ 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.

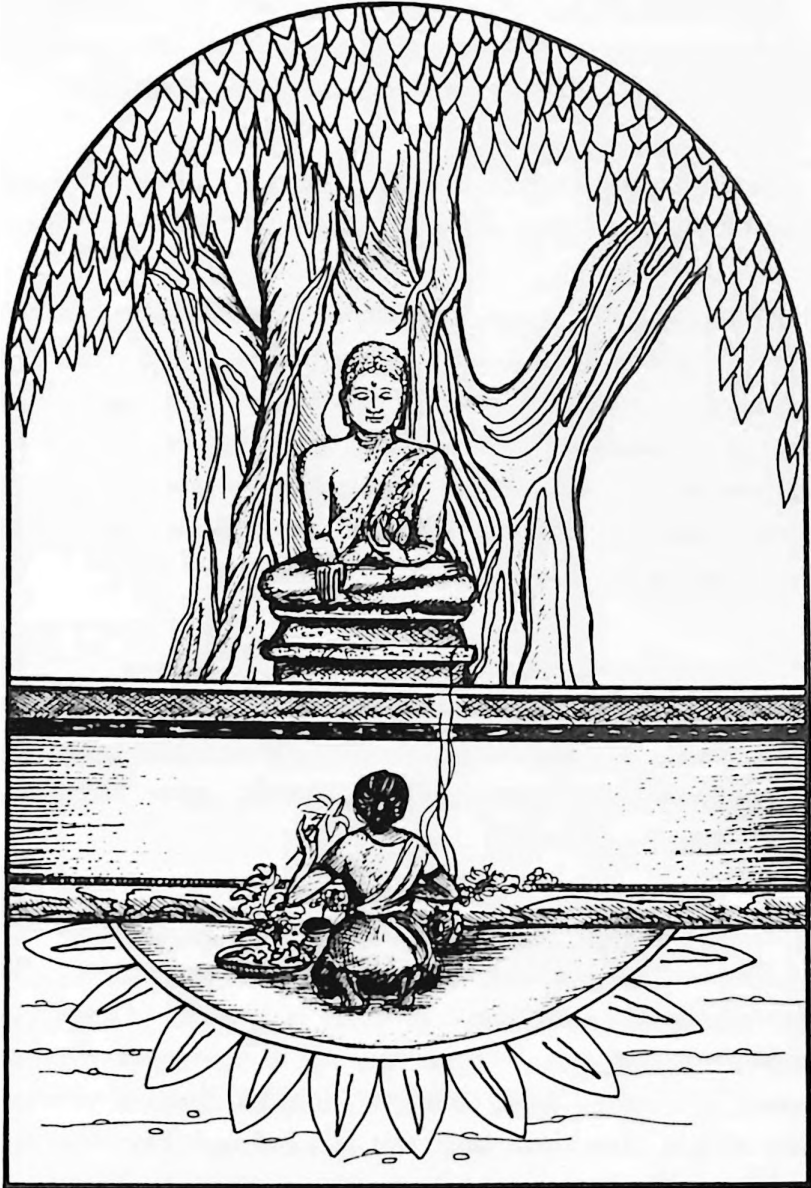
Help Nature and work on with her; and Nature will regard thee as one of her creators and make obeisance.

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 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 shouldst 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.

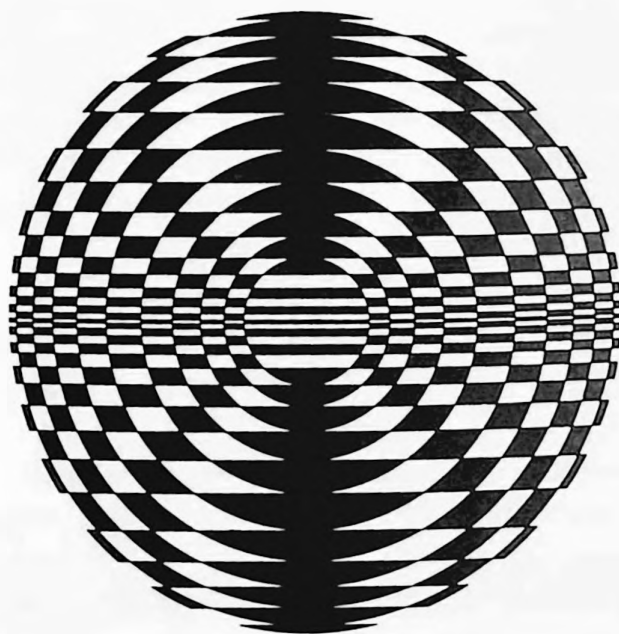
Strangle thy sins, and make them dumb for ever, before thou dost lift one foot to mount the ladder.

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 wouldst 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 rebecome 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



³⁷ See note 24.

³⁸ The mystic sounds or the melody heard by the ascetic at the beginning of his cycle of meditation, called *Anahata shabda* by the Yogins.

³⁹ 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 paralysed) on this plane, passing into and merging with the *Seventh* sense, the most spiritual.

⁴⁰ See note 3.

⁴¹ Every stage of development in *Raja Yoga* is symbolized by a geometrical figure. This one is the sacred *Triangle* and precedes *Dharana*. The Δ is the sign of the high chelas, while another kind of triangle is that 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 are 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 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*,³⁷ its sunlight will not warm the heart, nor will the mystic sounds of the Akashic heights³⁸ reach the ear, however eager, at the initial stage.

Unless thou hearest, 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.³⁹

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,⁴⁰ the sixth stage.

When thou hast passed into the seventh, O happy one, thou shalt perceive no more the sacred three,⁴¹ for



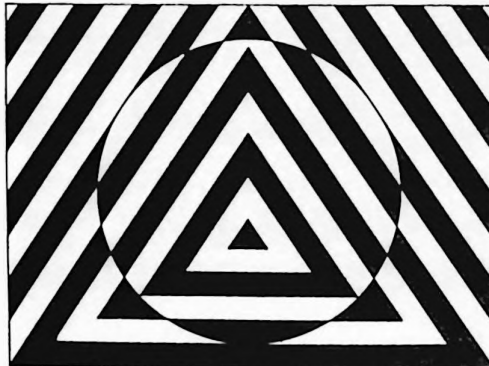
⁴² The star that burns overhead is 'the star of initiation'. The castemark of Shaivas, or devotees of the sect of Shiva, the great patron of all Yogins, is a black round spot, the symbol of the *Sun* now, perhaps, but that of the star of initiation, in Occultism, in days of old.

⁴³ The *basis* (*upadhi*) of the ever unreachable 'FLAME', so long as the ascetic is still in this life.

⁴⁴ *Dhyana* is the last stage before the final *on this Earth* unless one becomes a full MAHATMA. As said already, in this state the Raja Yogin 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 Dharana, Dhyana and Samadhi and embrace the three under the generic name of SAN-NYAMA.

⁴⁵ *Samadhi* is the state in which the ascetic loses the consciousness of every individuality, including his own. He becomes — the ALL.

⁴⁶ The 'four modes of truth' are, in Northern Buddhism, *Ku*, 'suffering or misery'; *Tu*, the assembling of temptations; *Mu*, 'their destructions', and *Tao*, 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.



thou shalt have become that three thyself. Thyself and mind, like twins upon a line, the star which is thy goal burns overhead.⁴² 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 Upadhi⁴³ of the Flame.

And this, O Yogin of success, is what men call Dhyana,⁴⁴ the right precursor of Samadhi.⁴⁵

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.

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.⁴⁶ The light that falls upon them shines from thyself, O thou who wast disciple but art Teacher now.

And of these modes of Truth: —



⁴⁷ At the portal of the 'assembling', the King of the Maras, the Mahamara, stands trying to blind the candidate by the radiance of his 'Jewel'.

⁴⁸ 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 subdivisions of the One, the Path followed by Karma.



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?⁴⁷

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

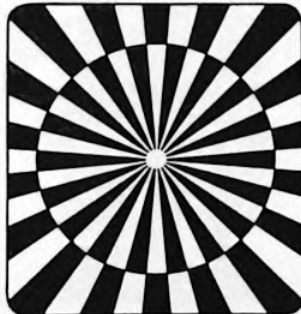
Hast not thou entered *Tao*, 'the Path' that leads to
knowledge — the fourth truth?⁴⁸

And now, rest 'neath the Bodhi Tree, which is per-
fection 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 unbroke-
n, that resounds throughout eternities, exempt from
change, from sin exempt, the seven sounds in one, the

VOICE OF THE SILENCE

Om Tat Sat



⁴⁹ 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.

⁵⁰ The 'tree of knowledge' is a title given by the followers of the *Bodhidharma* (Wisdom religion) 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.

⁵¹ 'Secret Heart' is the esoteric doctrine.





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?⁴⁹ Shalt thou refuse to lead thy Servants unto the Path of Liberation?

Quoth the Teacher:

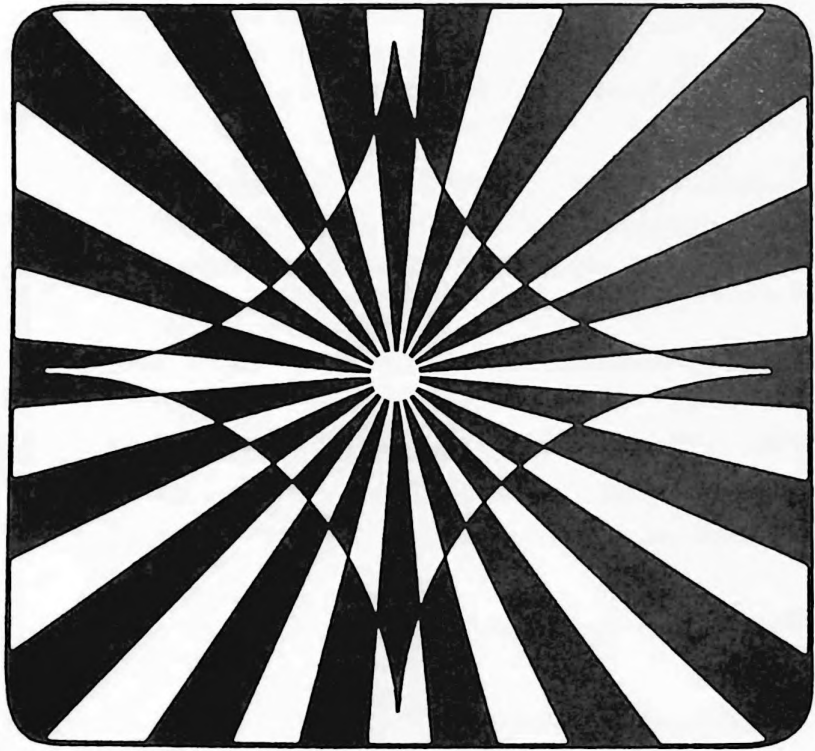
The Paths are two; the great Perfections three; six are the Virtues that transform the body into the Tree of Knowledge.⁵⁰

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?⁵¹ 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.



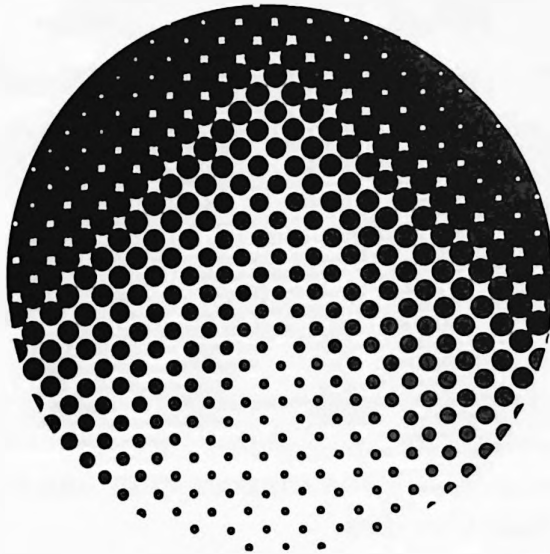
⁵² 'Diamond Soul', 'Vajrasattva', a title of the supreme Buddha, the 'Lord of all Mysteries', called Vajradhara and Adibuddha.

⁵³ SAT, the one eternal and Absolute Reality and Truth, all the rest being illusion.

⁵⁴ 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.

⁵⁵ The reincarnating EGO is called by the Northern Buddhists the 'true man', who becomes in union with his Higher Self — a Buddha.

⁵⁶ 'Buddha' means 'Enlightened'.



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.⁵² Seek not those points in *Maya's* realm; but soar beyond illusions, search the eternal and the changeless SAT,⁵³ mistrusting fancy's false suggestions.

For mind is like a mirror; it gathers dust while it reflects.⁵⁴ 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';⁵⁵ and having sought him out, look inward: thou art Buddha.⁵⁶

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.

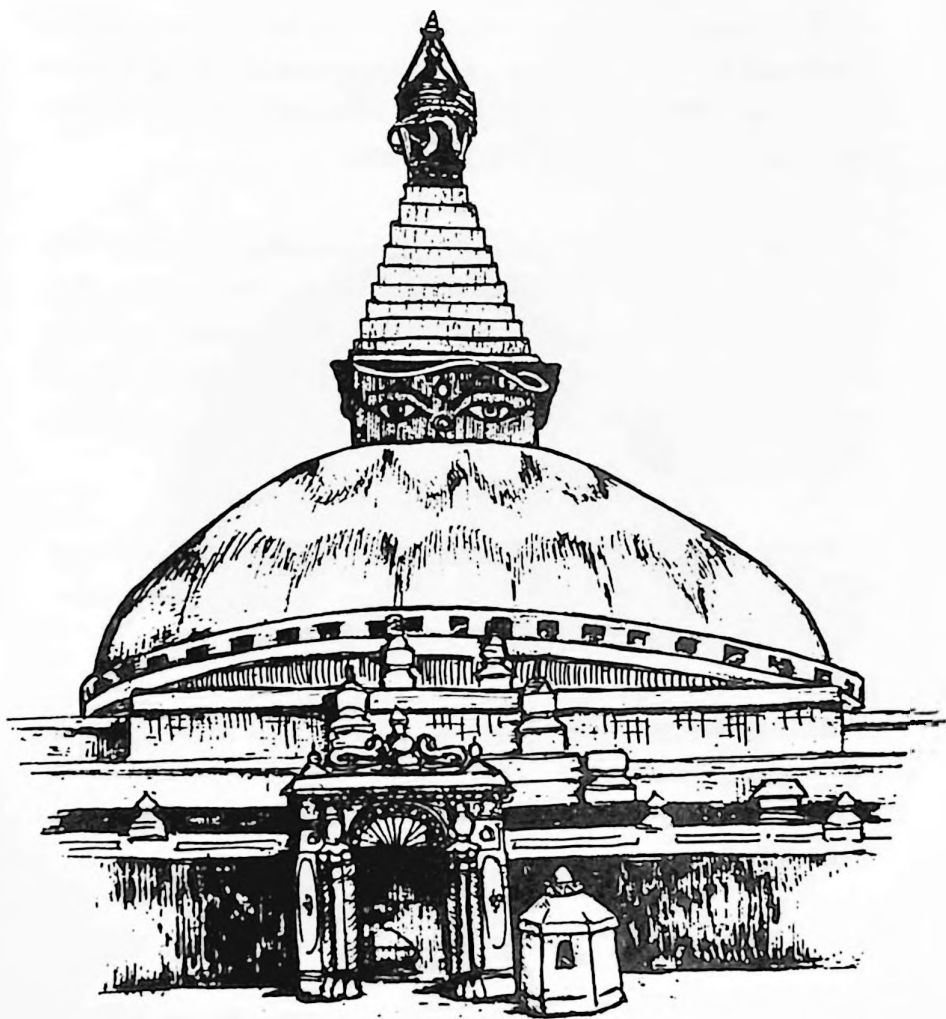


⁵⁷ See note 49. The *exoteric* Buddhism of the masses.

⁵⁸ The usual formula that precedes the Buddhist Scriptures, meaning, that which follows is what has been recorded by direct oral tradition from Buddha and the Arhats.

⁵⁹ Immortality.

⁶⁰ Rathapala, the great Arhat, thus addresses his father in the legend called *Rathapala Sutrassanne*. 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*.



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'⁵⁷ 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."⁵⁸

'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 wouldst eat the bread of Wisdom, thy flour thou hast to knead with Amrita's⁵⁹ 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.

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

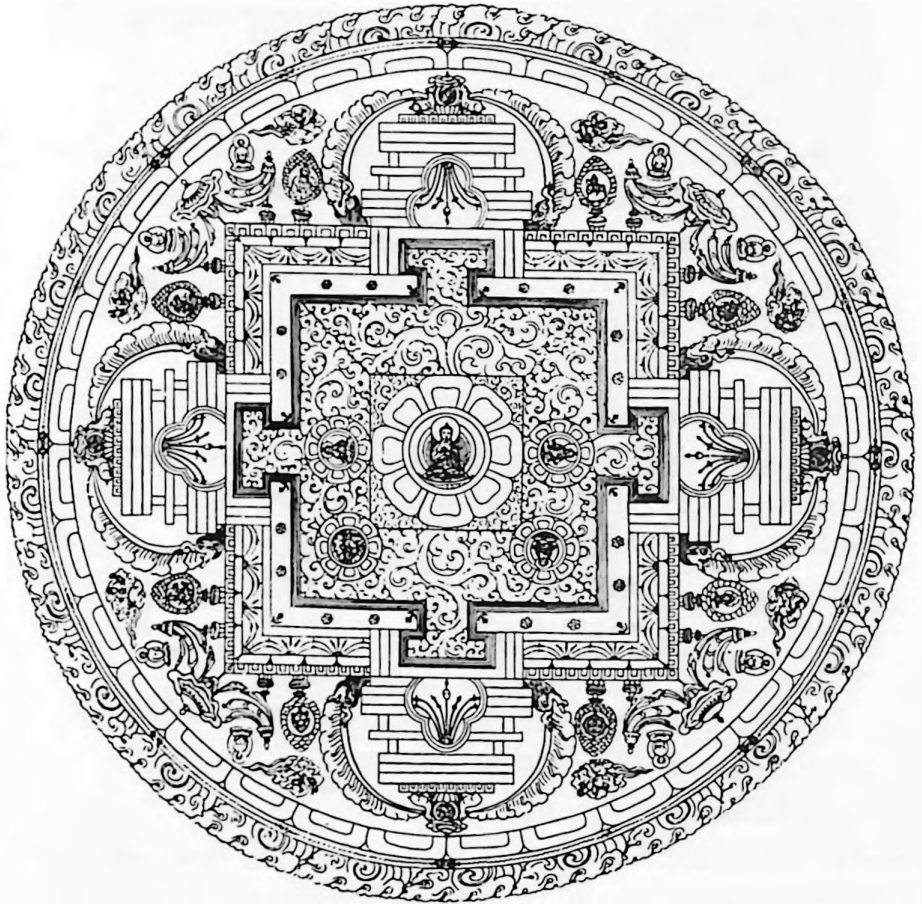
If thou art told that to gain liberation thou hast to hate thy mother and disregard thy son; to disavow thy father and call him 'householder';⁶⁰ for man and beast all pity to renounce — tell them their tongue is false.



⁶¹ Brahman ascetics.

⁶² The reincarnating Ego.

⁶³ True, divine Wisdom.



Thus teach the Tirthikas, the unbelievers.⁶¹

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'.⁶² 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,⁶³ 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."

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 Yogin 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



⁶⁴ The 'Higher Self', the 'seventh' principle.

⁶⁵ Our physical bodies are called 'Shadows' in the mystic schools.

⁶⁶ Buddha.

⁶⁷ A hermit who retires to the jungles and lives in a forest, when becoming a Yogin.

⁶⁸ *Julai*, the Chinese name for Tathagata, a title applied to every Buddha.

⁶⁹ 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.



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'.⁶⁴ Think not, that when the sins of thy gross form are conquered, O Victim of thy Shadows,⁶⁵ 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,⁶⁶ perceiving the true cause of human woe, immediately forsook the sweet but selfish rest of quiet wilds. From Aranyaka⁶⁷ He became the Teacher of mankind. After Julai⁶⁸ had entered the Nirvana, He preached on mount and plain, and held discourses in the cities, to Devas, men and gods.⁶⁹

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



⁷⁰ Every spiritual EGO is a ray of a 'Planetary Spirit', according to esoteric teaching.

⁷¹ 'Personalities' or physical bodies called 'shadows' are evanescent.

⁷² *Mind (Manas)*, the thinking Principle or EGO in man, is referred to as 'Knowledge' itself, because the human *Egos* are called *Manasaputras*, the sons of (universal) Mind.

⁷³ See note 138.

⁷⁴ *Ibid.*

⁷⁵ The *Shangna* robe, from Shangnavesu of Rajagriha, the third great Arhat or 'Patriarch', as the Orientalists call the hierarchy of the thirty-three 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.



star whose ray thou art,⁷⁰ 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;⁷¹ that which in thee shall live for ever, that which in thee *knows*, for it is knowledge,⁷² is not of fleeting life: it is the man that was, that is, and will be, for whom the hour shall never strike.

If thou wouldst 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 onward, 'neath the Karmic eye, weave in the end the fabric glorified of the three vestures of the Path.⁷³

These vestures are: Nirmanakaya, Sambhogakaya, and Dharmakaya, robe Sublime.⁷⁴

The Shangna robe,⁷⁵ '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



⁷⁶ To “practise the Paramita Path” means to become a Yogin with a view of becoming an ascetic.

⁷⁷ ‘Tomorrow’ means the following rebirth or reincarnation.

⁷⁸ Precepts of the Prasanga School.



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 virtues⁷⁶ is the second.

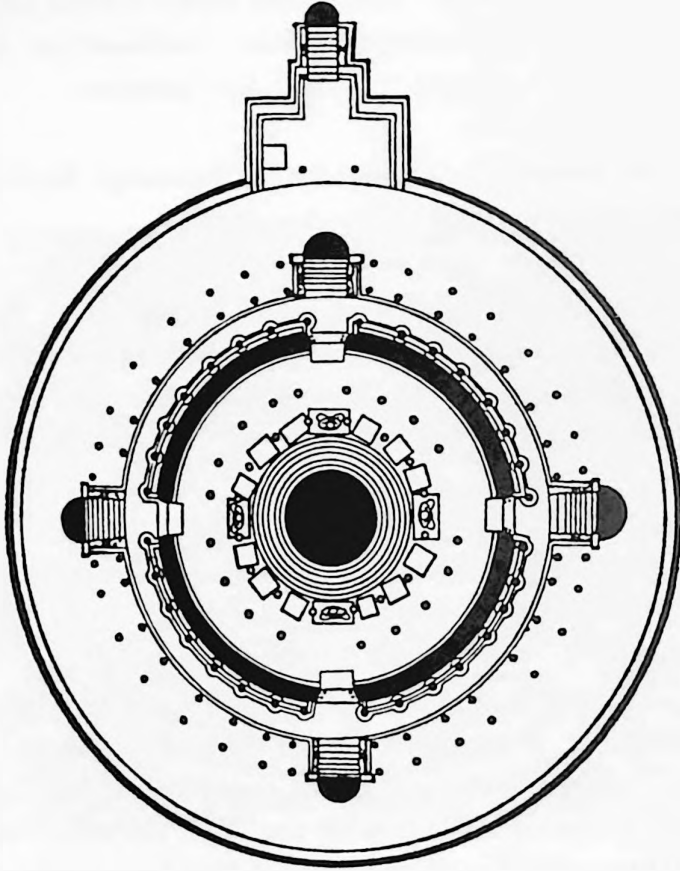
To don Nirmanakaya's humble robe is to forego eternal bliss for *Self*, to help on man's salvation. To reach Nirvana's bliss, but to renounce it, is the supreme, the final step — the highest on Renunciation's Path.

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 'tomorrow'.⁷⁷ 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."⁷⁸ The pepper plant will not give birth to



⁷⁹ 'Great Journey' or the whole complete cycle of existences in one 'Round'.



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',⁷⁹ 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 thee, rejoice and weep from life to life, chained to thy previous actions.

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Act thou for them 'today', and they will act for thee 'tomorrow'.

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

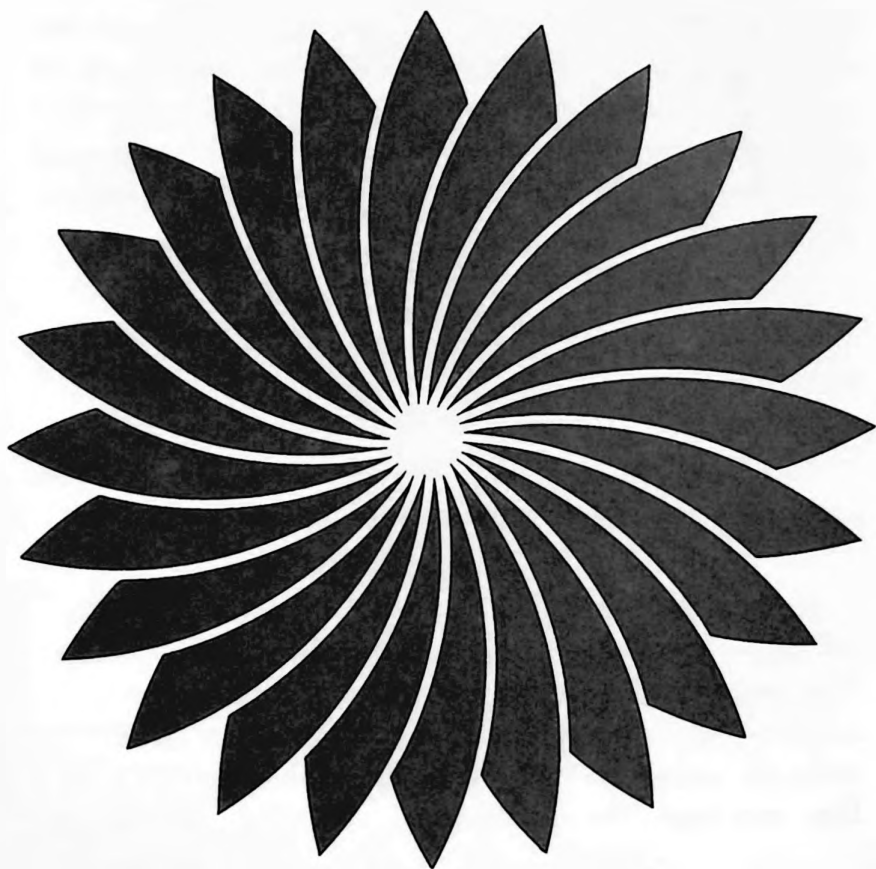
To perish doomed is he who out of fear of Mara refrains from helping man, lest he should act for Self. The pilgrim who would cool his weary limbs in running waters, yet dares not plunge for terror of the stream, risks to succumb from heat. Inaction based on selfish fear can bear but evil fruit.



⁸⁰ Mars.

⁸¹ Mercury.

⁸² *Nyima*, the Sun in Tibetan Astrology. *Migmar* or Mars is symbolized by an 'Eye', and *Lhagpa* or Mercury by a 'Hand'.



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 canst not be, then be the humble planet. Aye, if thou art debarred from flaming like the noonday 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,⁸⁰ as in his crimson veils his 'Eye' sweeps over slumbering Earth. Behold the fiery aura of the 'Hand' of Lhagpa⁸¹ extended in protecting love over the heads of his ascetics. Both are now servants to Nyima,⁸² 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



⁸³ Buddha.

⁸⁴ *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.



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 bondmaidens 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,⁸³ becomes a *Srotapatti*⁸⁴ 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 eyesight 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.

Be humble, if thou wouldst 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.



⁸⁵ Meaning the personal lower 'Self'.

⁸⁶ *Tirthikas* are the Brahmanical Sectarians 'beyond' the Himalayas, called 'infidels' by the Buddhists in the sacred land, Tibet, and vice versa.

⁸⁷ Boundless Vision or psychic, superhuman sight. An Arhan is credited with 'seeing' and knowing all at a distance as well as on the spot.

⁸⁸ See note 75: Shangna plant.

⁸⁹ The 'living' is the immortal Higher Ego, and the 'dead' — the lower *personal* Ego.



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.⁸⁵

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 birthplace of the sacred rivers is the sacred land,⁸⁶ and he who Wisdom hath is honoured by all men.

Arhans and Sages of the boundless Vision⁸⁷ are rare as is the blossom of the Udumbara tree. Arhans are born at midnight hour, together with the sacred plant of nine and seven stalks,⁸⁸ 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,⁸⁹



⁹⁰ See note 138.

⁹¹ The 'Secret Life' is life as a Nirmanakaya.



not one recruit can ever be refused the right to enter on the Path that leads towards 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 wouldst Nirvana reach, or cast the prize away,⁹⁰ let not the fruit of action and inaction be thy motive, O thou of dauntless heart.

Know that the Bodhisattva who liberation changes for Renunciation to don the miseries of 'Secret Life'⁹¹ is called 'thrice Honoured', O thou candidate for woe throughout the cycles.

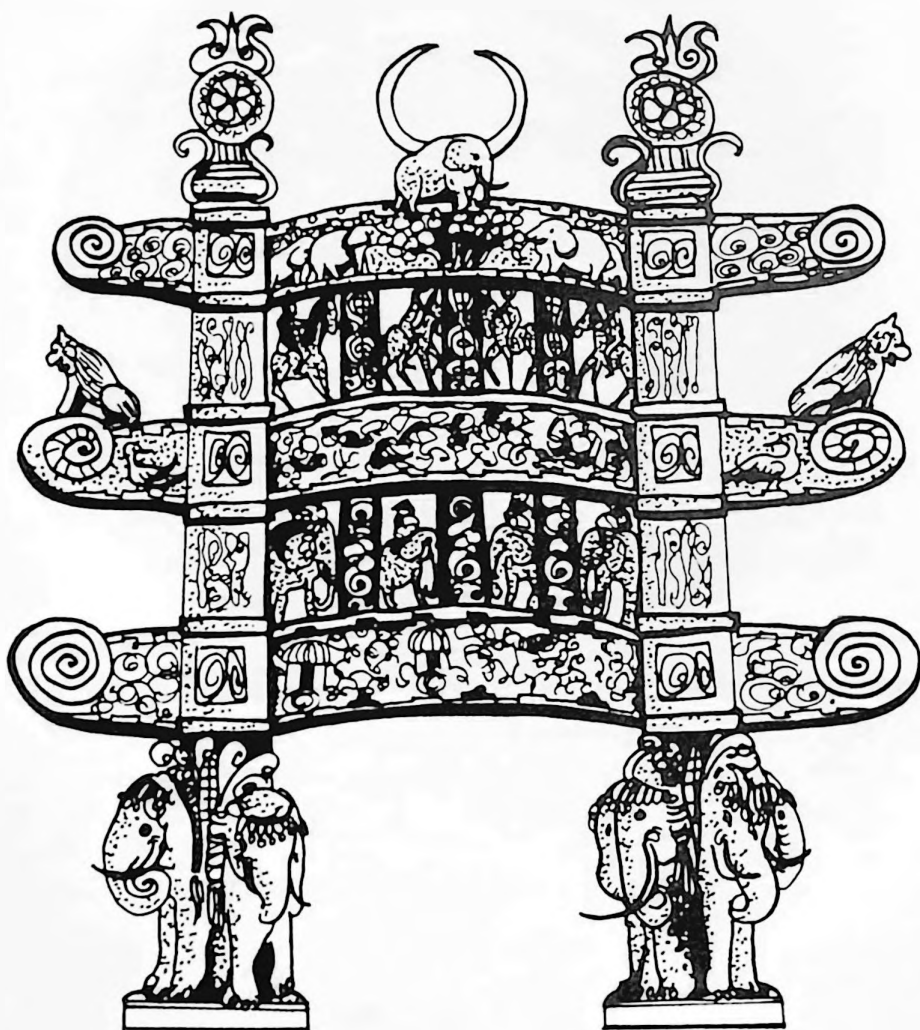
The PATH is one, Disciple, yet in the end, twofold. Marked are its stages by four and seven Portals. At one end — bliss immediate; and at the other — bliss deferred. Both are of merit the reward: the choice is thine.



⁹² 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.

⁹³ Men ignorant of the Esoteric truths and Wisdom are called 'the living Dead'.

⁹⁴ See note 138.



The One becomes the two, the Open and the Secret.⁹² 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'.

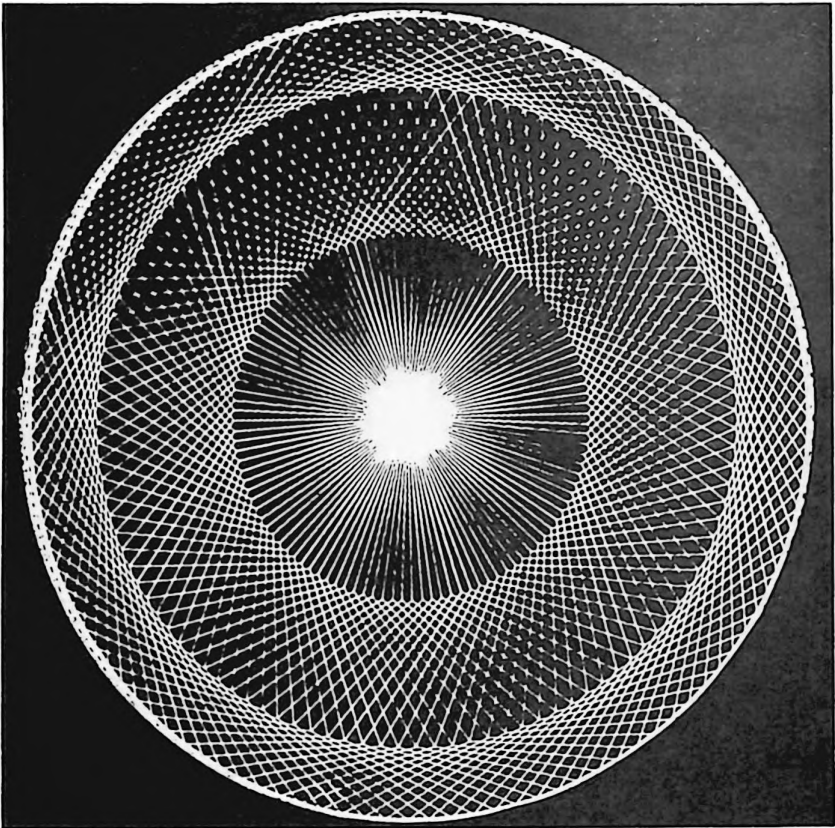
That *Secret* Path leads the Arhan to mental woe unspeakable; woe for the living Dead,⁹³ and helpless pity for the men of Karmic sorrow, the fruit of Karma Sages dare not still.

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 Dharma-kaya⁹⁴ which is oblivion of the World and men for ever.



⁹⁵ *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.



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 Buddha⁹⁵ 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.

.

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



⁹⁶ *Upadhyaya* is a spiritual preceptor, a Guru. The Northern Buddhists choose these generally among the *Narjols*, saintly men, learned in *gotrabhu-jnana* and *jnana-dassana-suddhi*, teachers of the Secret Wisdom.

⁹⁷ *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.

⁹⁸ *Shravaka* — listener, or student who attends to the religious instructions. From the root *shru*. When from theory they go into practice or performance of asceticism, they become *Shramanas*, ‘exercisers’, from *shrama*, action. As Hardy shows, the two appellations answer to the words *akoustikoi* and *asketai* of the Greeks.

⁹⁹ *Samtan* (Tibetan), the same as the Sanskrit *Dhyana*, or the state of meditation, of which there are four degrees.

¹⁰⁰ *Paramitas*, the six transcendental virtues; for the priests there are *ten*.





FRAGMENT III

THE SEVEN PORTALS

“Upadhyaya,⁹⁶ the choice is made, I thirst for Wisdom. Now hast thou rent the veil before the secret Path and taught the greater Yana.⁹⁷ Thy servant here is ready for thy guidance.”

’Tis well, Shravaka.⁹⁸ 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 Samtan⁹⁹ of ‘Eye Doctrine’, fourfold Dhyana, or thread thy way through Paramitas¹⁰⁰ six in number, noble gates of virtue leading to Bodhi and to Prajna, seventh step of Wisdom?

The rugged Path of fourfold 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



¹⁰¹ *Srotapatti* – Literally, ‘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 *Sakridagamin*, ‘he who will receive birth (only) once more’. The *third* is called *Anagamin*, ‘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.

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.

¹⁰² Knowledge, Wisdom.

¹⁰³ ‘Arrival at the shore’ is with the Northern Buddhists synonymous with reaching Nirvana through the exercise of the six and the ten *Paramitas* (virtues).



rule. Once thou hast passed the gate Srotapatti,¹⁰¹ '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 adamantine Will.

Look on. What seest thou before thine eye, O Aspirant to godlike 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."

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."¹⁰²

Thou seest well, Lanoo. These Portals lead the aspirant across the waters on "to the other shore".¹⁰³ Each Portal hath a golden key that openeth its gate; and these keys are: —

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



¹⁰⁴ A saint, an adept.



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 Narjol¹⁰⁴ towards 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.

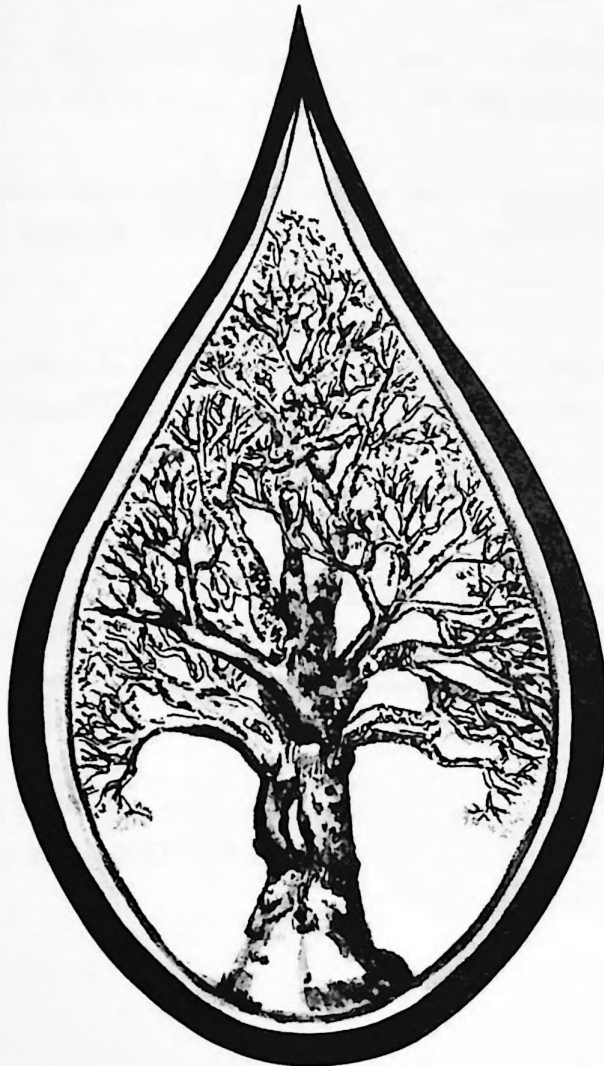
Before thou canst approach the last, O Weaver of thy freedom, thou hast to master these Paramitas of perfection — the virtues transcendental six and ten in number — along the weary Path.

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



¹⁰⁵ 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.

¹⁰⁶ *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'.



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,¹⁰⁵ Alaya, the Universal Soul. Live in that MASTER as ITS ray in thee. Live in thy fellows as they live in IT.

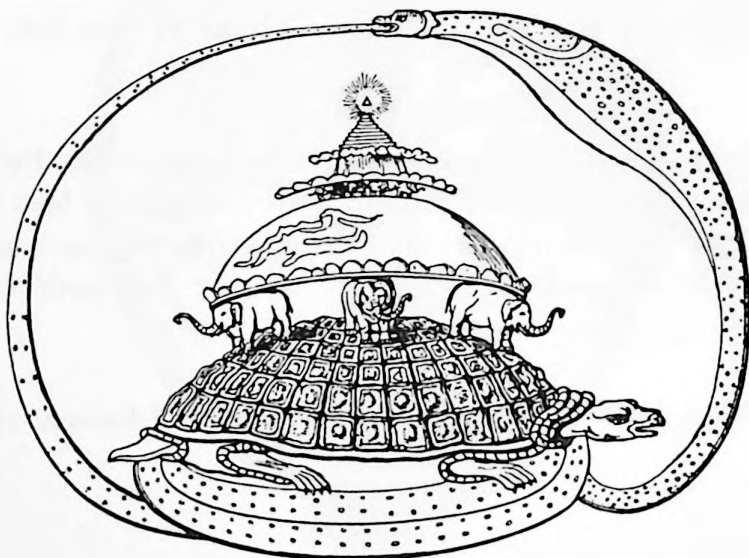
Before thou standest on the threshold of the Path; before thou crossest the foremost Gate, thou hast to merge the two into the One and sacrifice the personal to SELF impersonal, and thus destroy the 'path' between the two — *Antaskarana*.¹⁰⁶

Thou hast to be prepared to answer Dharma, the



¹⁰⁷ The Northern Buddhists, and all Chinamen, in fact, find in the deep roar of some of the great and sacred rivers the keynote 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 is 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 keynote of Nature”.

¹⁰⁸ The *Bhons* or *Duggas*, 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 note 110.



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,¹⁰⁷ 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.”

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 Upadhyaya’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.¹⁰⁸

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 shouldst 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 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 uphill; yea, to its rocky top. Grey mists will overhang 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



¹⁰⁹ Kshanti, 'patience', *vide supra* the enumeration of the golden keys.

¹¹⁰ *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 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 *Gelukpas*, 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.

¹¹¹ *Vide supra* the enumeration of the golden keys. *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.



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.

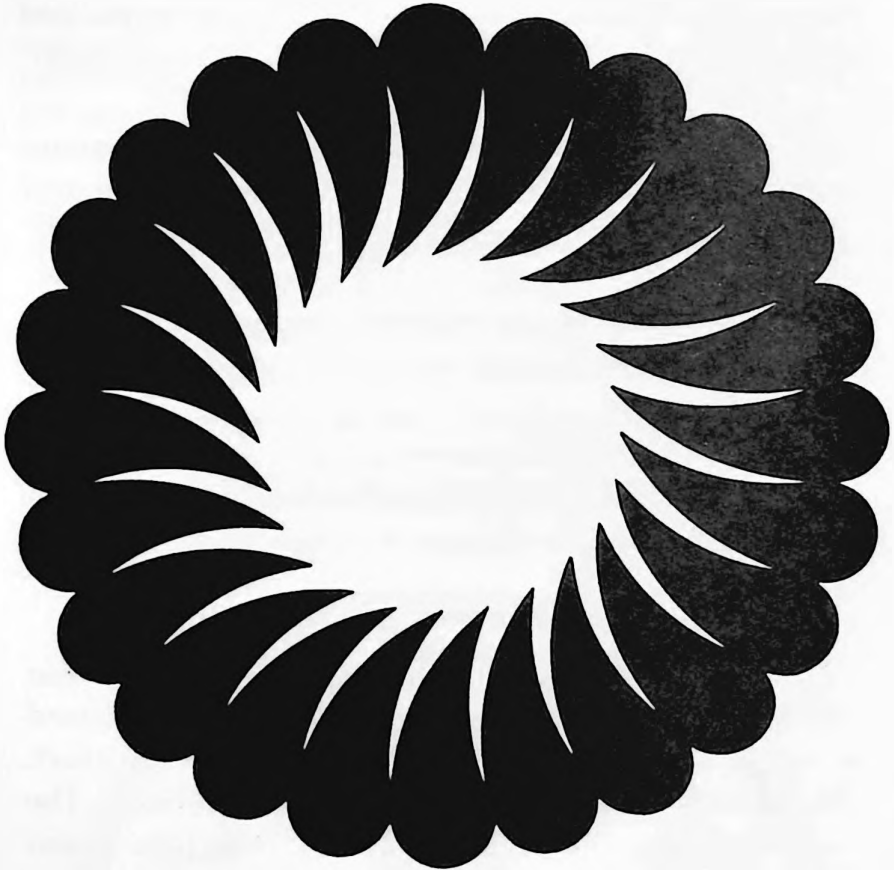
Be of sure foot, O Candidate. In Kshanti's¹⁰⁹ essence bathe thy Soul; for now thou dost approach the portal of that name, the gate of fortitude and patience.

Close not thine eyes, nor lose thy sight of Dorje;¹¹⁰ Mara's arrows ever smite the man who has not reached Viraga.¹¹¹

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 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 mastered all the mental changes in thy Self and slain the army of the thought sensations that, subtle and insidious, creep unmasked within the Soul's bright shrine.

If thou wouldst 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 fullness 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?



¹¹² *Ahankara* — the 'I' or feeling of one's personality, the 'I-ness'.

¹¹³ 'One who walks in the steps of his predecessors' or 'those who came before him' is the true meaning of the name *Tathagata*.

¹¹⁴ *Samvritti* 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 — *Paramartha satya* and *Samvritti satya* (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. *Samvritti*, therefore, as only relative truth, is the origin of all illusion.



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*¹¹² — 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 canst not come, nor yet to liberation”, saith the great Lord, the Tathagata of perfection, ‘he who has followed in the footsteps of his predecessors’.¹¹³

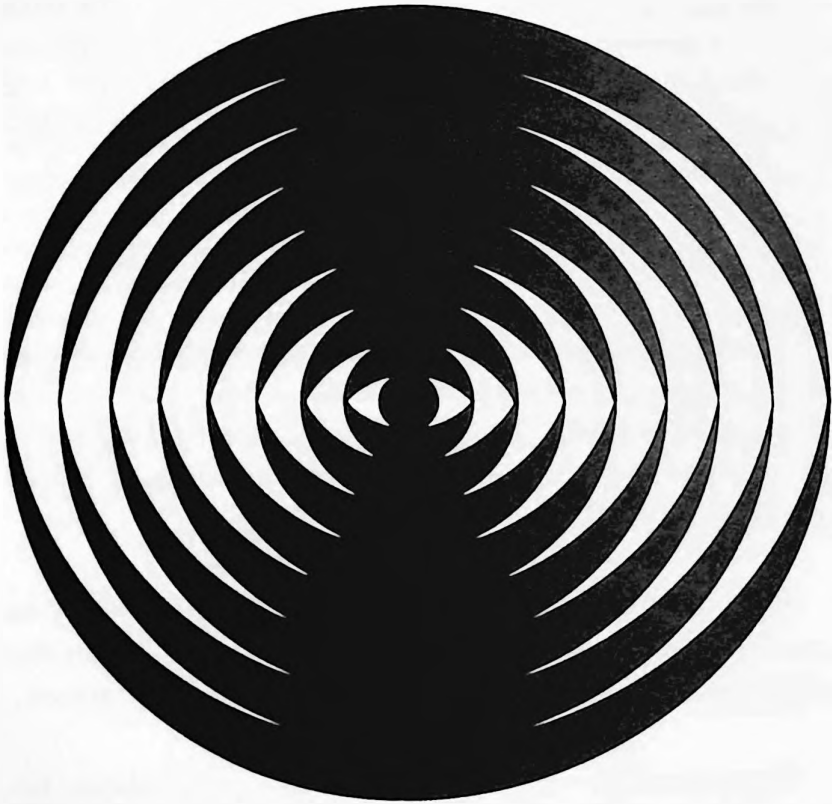
Stern and exacting is the virtue of Viraga. If thou its path wouldst master, thou must keep thy mind and thy perceptions far freer than before from killing action.

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 Samvritti,¹¹⁴ 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



¹¹⁵ *Lhamayin* are elementals and evil spirits adverse to men, and their enemies.



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'.

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 Lhamayin¹¹⁵ 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 wouldst cross its threshold.

Have mastery o'er thy Soul, O Seeker after truths undying, if thou wouldst reach the goal.

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

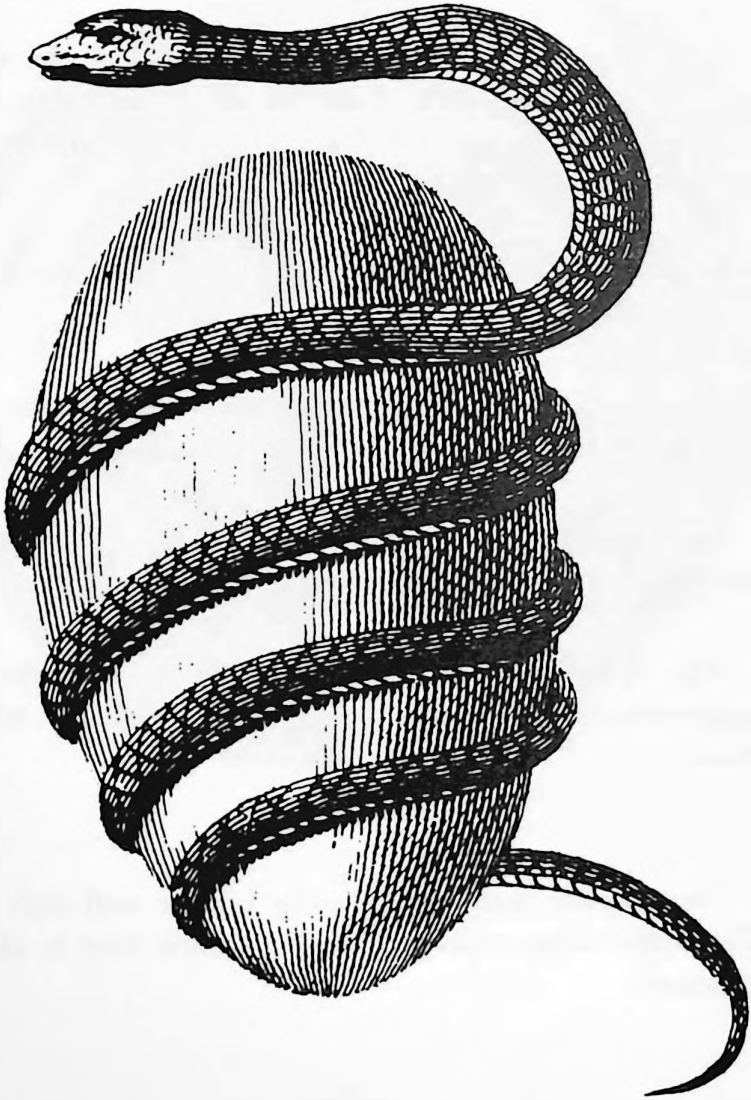
.

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



¹¹⁶ The Higher Ego, or Thinking Self.

¹¹⁷ *Dhyana-Marga* is the 'Path of *Dhyana*', literally; or the *Path of pure knowledge*, of *Paramartha* or (Sanskrit) *Svasamvedana*, 'the self-evident or self-analysing reflection'.



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,¹¹⁶ 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 shore from out the great World Maya's Ocean, swallow up the pilgrim and the isle — yea, even when the victory's achieved.

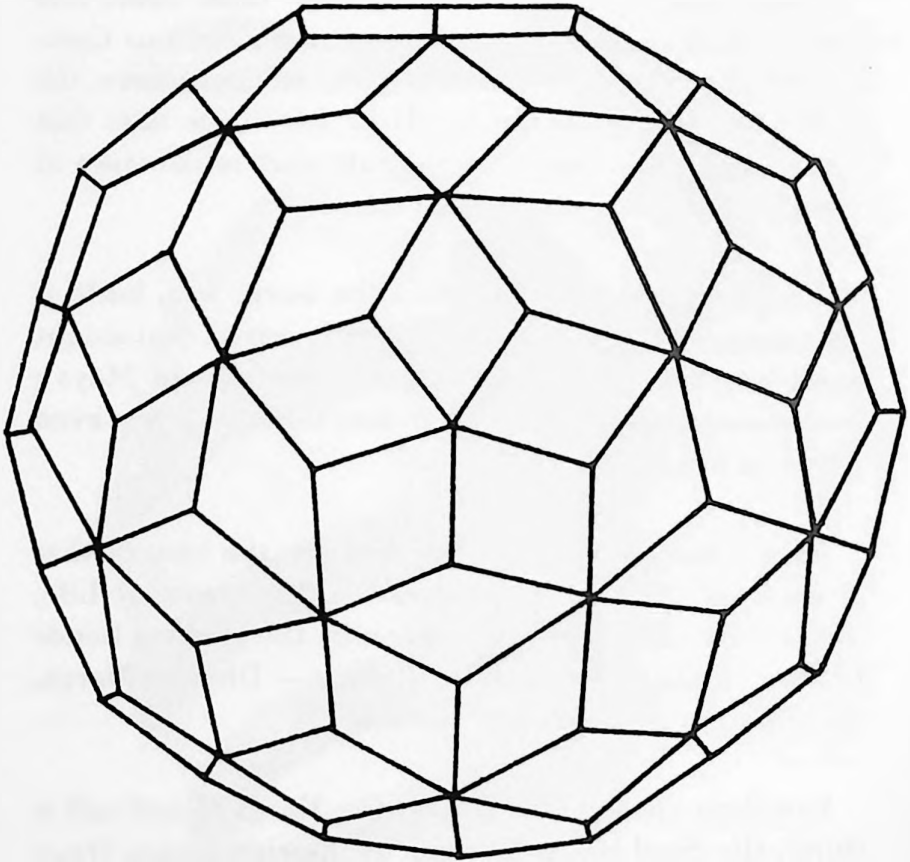
Thine 'Isle' is the deer, thy thoughts the hounds that weary and pursue his progress to the stream of Life. Woe to the deer that is o'ertaken by the barking fiends before he reach the Vale of Refuge — Dhyana-Marga, 'path of pure knowledge' named.

Ere thou canst settle in Dhyana-Marga¹¹⁷ 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.



¹¹⁸ See note 52. 'Diamond-Soul' or *Vajradhara* presides over the Dhyani Buddhas.

¹¹⁹ *Bhagavad Gita*.



Make hard thy Soul against the snares of *Self*;
deserve for it the name of 'Diamond-Soul'.¹¹⁸

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.

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.”¹¹⁹ 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.

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.

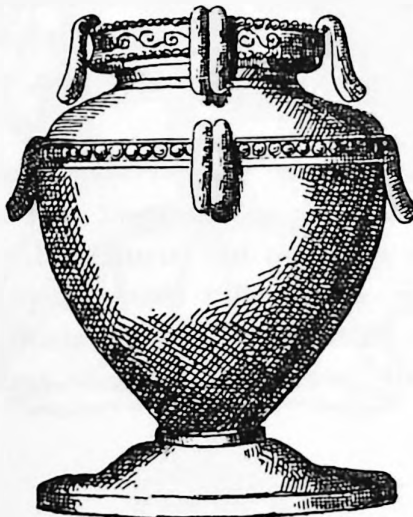
The fearless warrior, his precious life-blood oozing from his wide and gaping wounds, will still attack the foe, drive him from out his stronghold, vanquish him, ere he himself expires. Act then, all ye who fail and suffer, act like him; and from the stronghold of your Soul, chase all your foes away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



¹²⁰ 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.

¹²¹ 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 previous birth. Genius is without exception a talent or aptitude brought from another birth.

¹²² *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.



hatred, e'en to the shadow of desire — when even you have failed. . . .

Remember, thou that fightest for man's liberation,¹²⁰ 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.¹²¹

.

But if thou cam'st prepared, 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 Atman.

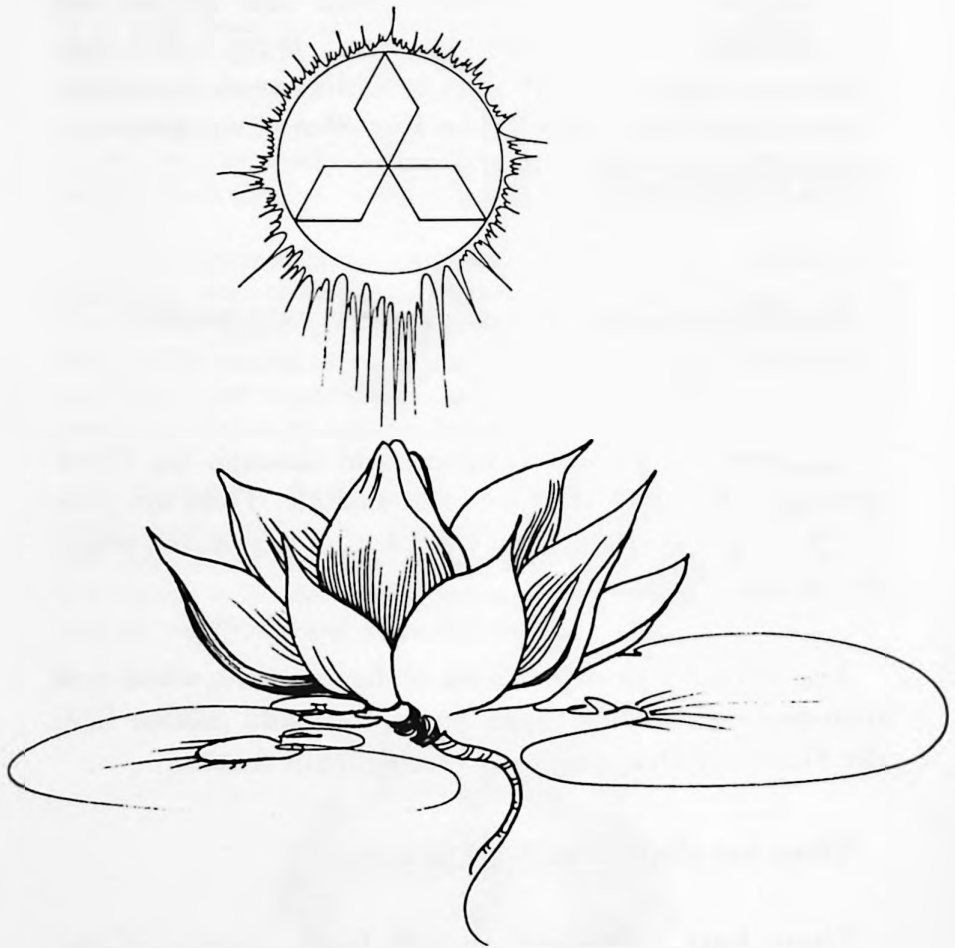
Thou art that vase.

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.¹²²



¹²³ *Sowanee* is one who practises *Sowan*, the first path in *Dhyana*, a *Srotapatti*.

¹²⁴ 'Day' means here a whole *Manvantara*, a period of incalculable duration.



O Narjol, thou art safe.

.

Know, Conqueror of Sins, once that a Sowanee¹²³ 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-laden breezes sing it to the vales, and stately pines mysteriously whisper: "A Master has arisen, a MASTER OF THE DAY."¹²⁴

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?



¹²⁵ Mount Meru, the sacred mountain of the Gods.

¹²⁶ 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 (see note 127), in order to help with this light (of knowledge) in the instruction of Yogins, 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 Yogins, when on earth, says the allegory.

¹²⁷ These three worlds are the three planes of being, the terrestrial, astral and the spiritual.



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.

Wouldst thou thus dam the waters born on Sumeru?¹²⁵ Shalt thou divert the stream for thine own sake, or send it back to its prime source along the crests of cycles?

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

Know, if of Amitabha, the 'Boundless Age', thou wouldst become co-worker, then must thou shed the light acquired, like to the Bodhisattvas twain,¹²⁶ upon the span of all three worlds.¹²⁷

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;

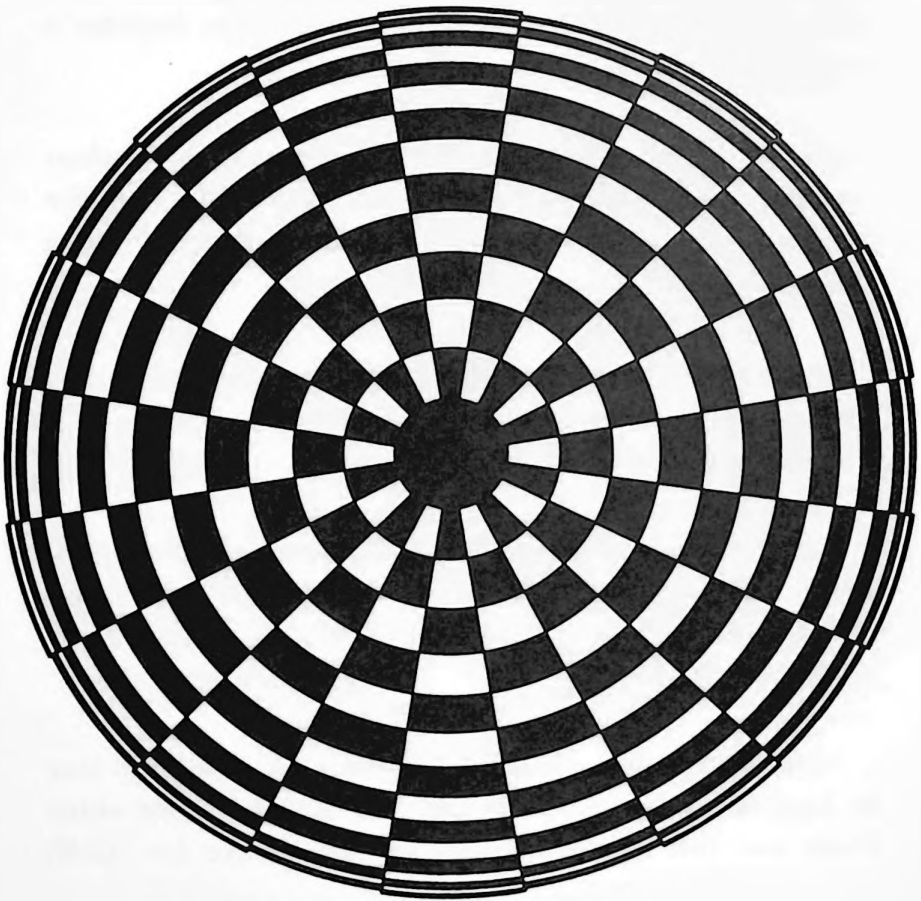


¹²⁸ Cycles of ages.

¹²⁹ The 'Guardian Wall' or the 'Wall of Protection'. It is taught that the accumulated efforts of long generations of Yogins, 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.

¹³⁰ Sowan and Srotapatti are synonymous terms.

¹³¹ Marga — 'Path'.



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.

Self-doomed to live through future Kalpas,¹²⁸ unthanked and unperceived by men; wedged as a stone with countless other stones which form the 'Guardian Wall',¹²⁹ 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,¹³⁰ thou art secure. Aye, on that Marga,¹³¹ where nought but darkness meets the weary pilgrim, where torn by thorns the hands drip



¹³² From the Sanskrit Arhat or Arhan.

¹³³ *Klesha* is the love of pleasure or of worldly enjoyment, evil or good.

¹³⁴ *Tanha*, the will to live, that which causes rebirth.

¹³⁵ 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.



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. . . .

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

Not so when he hath crossed and won the Aryahata Path.¹³²

There Klesha¹³³ is destroyed for ever, Tanha's¹³⁴ 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.¹³⁵

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



¹³⁶ *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.

¹³⁷ 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.

¹³⁸ This same popular reverence calls 'Buddhas of Compassion' those *Bodhisattvas* who, having reached the rank of an Arhat (i.e., have 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 towards 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 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



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.”¹³⁶

Yea; on the Arya Path thou art no more Srotapatti, thou art a Bodhisattva.¹³⁷ The stream is cross'd. 'Tis true thou hast a right to Dharmakaya vesture; but Sambhogakaya is greater than a Nirvanee, and greater still is a Nirmanakaya — the Buddha of Compassion.¹³⁸

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 wouldst be Tathagata, follow upon thy predecessor's steps, remain unselfish till the endless end.

Thou art enlightened — Choose thy way.

.



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.

¹³⁹ *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.

¹⁴⁰ 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.

¹⁴¹ 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", etc.



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

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.¹³⁹

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

A NEW ARHAN¹⁴⁰ IS BORN. . . .

*Peace to all beings*¹⁴¹





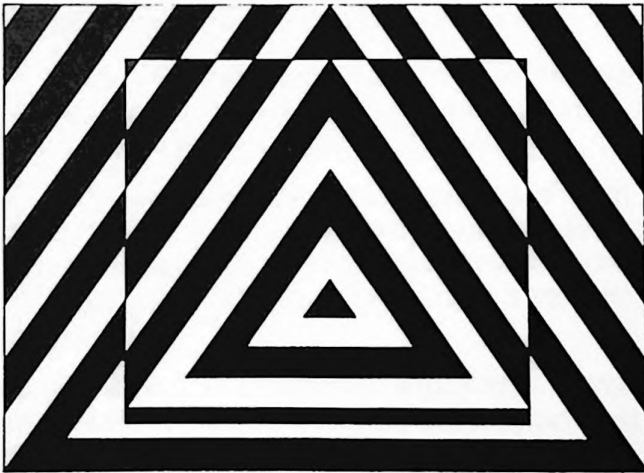
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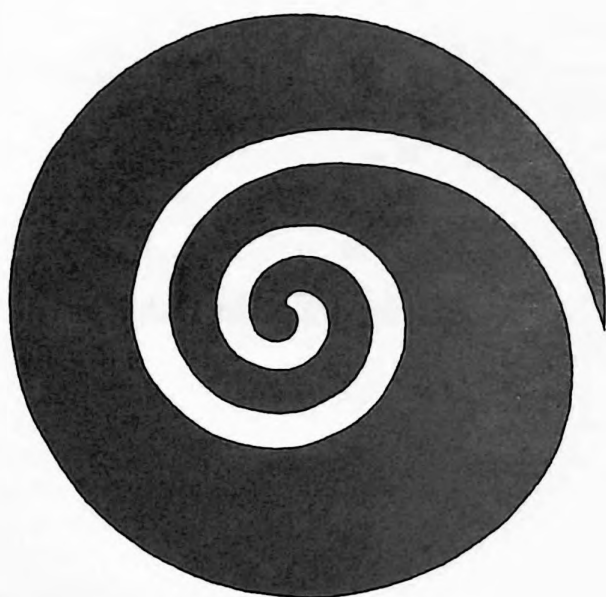
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THE STANZAS OF DZYAN

from
The Secret Doctrine

H. P. BLAVATSKY







COSMIC EVOLUTION

In Seven Stanzas translated from the Book of Dzryan

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 IMMERSSED 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,¹ AND THE UNION PRODUCES THE SAPTA, IN WHOM ARE THE SEVEN WHICH BECOME THE 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

¹ 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.



WHITE BRILLANT 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 REAWAKENED 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 ○ 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 THEREWITH 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 CHAYALOKA, 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

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 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, INFUSING 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

² 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.



APPEARING AND REAPPEARING 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 THREEFOLD, THE FOURFOLD 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 SAPTAPARNA.

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 FIVEFOLD 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 SUNLIGHT HAS CHANGED INTO NOONDAY 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 REBECOME 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. . . .

The Secret Doctrine, i 27-34







ANTHROPOGENESIS

*Verbatim Extracts*¹

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 DOTH HE SEE THEE NEARER TO HIMSELF, SEVEN TIMES MORE DOTH 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 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 ARE NOT READY. THY MEN ARE NOT READY.”

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

STANZA II

5. THE WHEEL WHIRLED FOR THIRTY CRORES MORE. IT CON-

¹ Only forty-nine Shlokas 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.



STRUCTURED 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 CHOHANS 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 CHAYA.

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 CHAYA, 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 ASEXUAL FROM THE SEXLESS.² THUS WAS, O LANOO, THE SECOND RACE PRODUCED.

20. THEIR FATHERS WERE THE SELF-BORN, THE CHAYA FROM THE BRILLANT 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 RIPE-NESS. 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 CHAYAS: THE SHADOWS FROM THE BODIES OF THE SONS OF TWILIGHT.

² The idea and the spirit of the sentence is here given, as a verbal translation would convey very little to the reader.



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 CHAYA. 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 DES-TITUTE OF KNOWLEDGE; THE SPARK BURNED LOW. THE THIRD REMAINED MINDLESS. 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 KRIYASHAKTI IT CREATED THEM, THE HOLY FATHERS, ANCES-TORS 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 CHAYAS BECAME SOLID.

31. THE ANIMALS SEPARATED THE FIRST. THEY BEGAN TO BREED. THE TWOFOLD 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 ASURA.

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

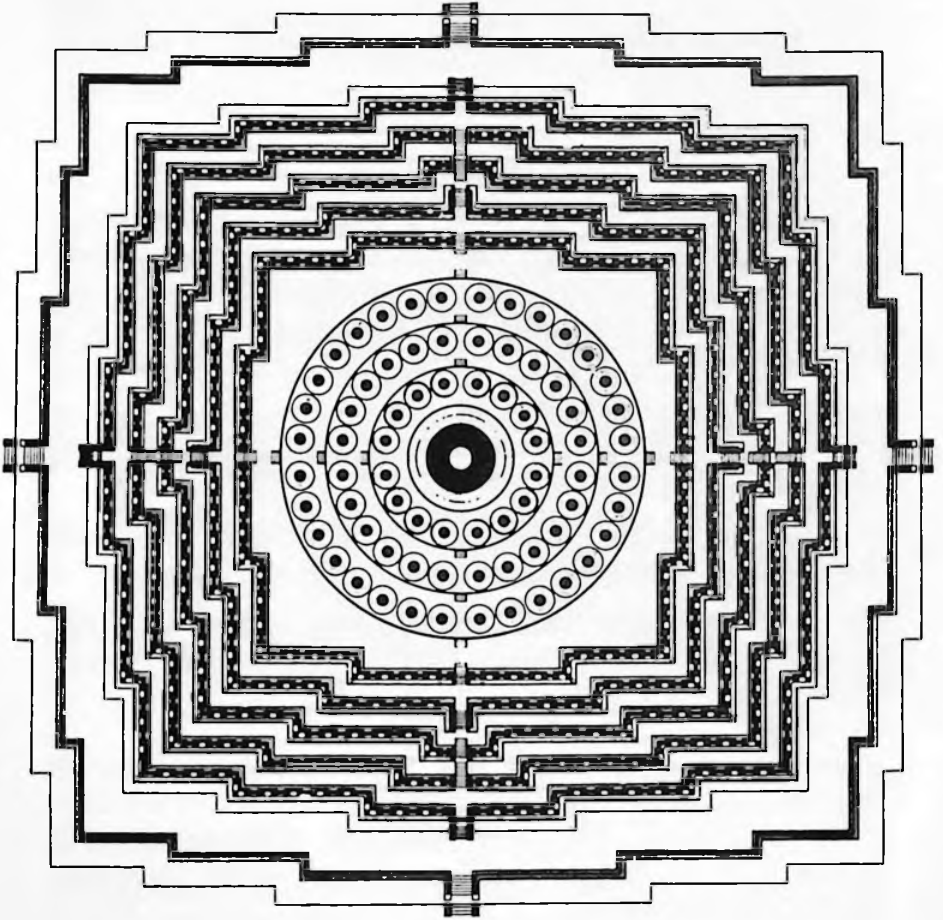
47. FEW MEN REMAINED: SOME YELLOW, SOME BROWN AND BLACK, AND SOME RED REMAINED. THE MOON-COLOURED WERE GONE FOREVER.



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

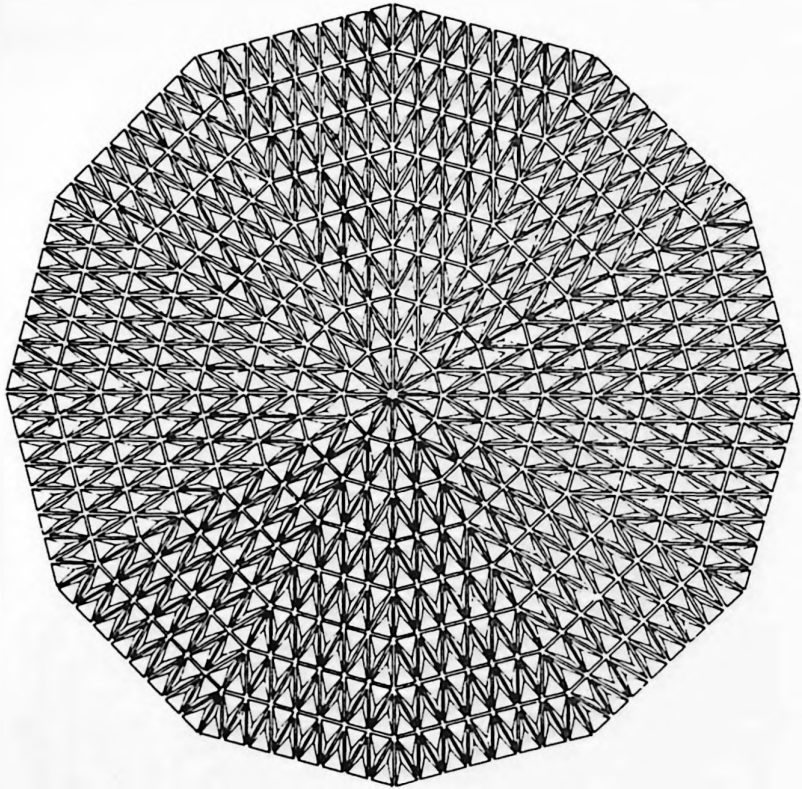
49. . . . WHO REDESCENDED, WHO MADE PEACE WITH THE
FIFTH, WHO TAUGHT AND INSTRUCTED IT. . . .

The Secret Doctrine, ii 15-21



APPENDICES







THE BROTHERHOOD OF HUMANITY

The doctrine we promulgate being the only true one, must — supported by such evidence as we are preparing to give — become ultimately triumphant, like every other truth. Yet it is absolutely necessary to inculcate it gradually; enforcing its theories (unimpeachable facts for those who know) with direct inference, deduced from and corroborated by, the evidence furnished by modern exact science. That is why Col. H.S. Olcott, who works to revive Buddhism, may be regarded as one who labours in the true path of Theosophy, far more than any man who chooses as his goal the gratification of his own ardent aspirations for occult knowledge. Buddhism, stripped of its superstition, is eternal truth; and he who strives for the latter is striving for Theosophia, divine wisdom, which is a synonym of truth. For our doctrines to practically react on the so-called moral code, or the ideas of truthfulness, purity, self-denial, charity, etc., we have to preach and popularize a knowledge of Theosophy. It is not the individual and determined purpose of attaining Nirvana — the culmination of all knowledge and absolute wisdom, which is after all only an exalted and glorious selfishness — but the self-sacrificing pursuit of the best means to lead on the right path our neighbour, to cause to benefit by it as many of our fellow creatures as we possibly can, which constitutes the true Theosophist.

The intellectual portion of mankind seems to be fast dividing into two classes: the one unconsciously preparing for itself long periods of temporary annihilation or states of non-consciousness, owing to the deliberate surrender of intellect and its imprisonment in the narrow grooves of bigotry and superstition — a process which cannot fail to lead to the utter deformation of the intellectual principle; the other unrestrainedly indulging its animal propensities with the deliberate intention of submitting to annihilation pure and simple, in case of failure, and to millenniums of degradation after physical dissolution. Those intellectual classes reacting upon the ignorant masses — which they attract, and which look up to them



as noble and fit examples to be followed — degrade and morally ruin those they ought to protect and guide. Between degrading superstition and still more degrading brutal materialism, the White Dove of Truth has hardly room whereon to rest her weary unwelcome feet.

It is time that Theosophy should enter the arena. The sons of Theosophists are more likely to become in their turn Theosophists than anything else. No messenger of the truth, no prophet has ever achieved during his lifetime a complete triumph — not even Buddha. The Theosophical Society was chosen as the cornerstone, the foundation of the future religions of humanity. To achieve the proposed object, a greater, wiser, and especially a more benevolent intermingling of the high and the low, the alpha and the omega of society, was determined upon. The white race must be the first to stretch out the hand of fellowship to the dark nations, to call the poor despised 'nigger' brother. This prospect may not smile for all, but he is no Theosophist who objects to this principle.

In view of the ever-increasing triumph and at the same time misuse, of free thought and liberty (the universal reign of Satan, Eliphas Lévi would have called it) how is the combative natural instinct of man to be restrained from inflicting hitherto unheard-of cruelties and enormities, tyranny, injustice, if not through the soothing influence of Brotherhood, and of the practical application of Buddha's esoteric doctrines? For everyone knows that total emancipation from the authority of the one all-pervading power, or law — called God by the priests, Buddha, divine wisdom and enlightenment, or Theosophy, by the philosophers of all ages — means also the emancipation from that of human law.

Once unfettered, delivered from their dead-weight of dogmatism, interpretations, personal names, anthropomorphic conceptions, and salaried priests, the fundamental doctrines of all religions will be proved identical in their esoteric meaning. Osiris, Krishna, Buddha, Christ, will be shown as different means for one and the same royal highway of final bliss — Nirvana. Mystical Christianity teaches *self*-redemption through one's own seventh principle, the liberated Paramatma, called by the one Christ, by others Buddha; this is equivalent to regeneration, or rebirth in spirit, and it therefore expounds just the same truth as the Nirvana of Buddhism. All of us have to get rid of our own Ego, the illusory, apparent self, to



recognise our true Self, in a transcendental divine life. But if we would not be selfish we must strive to make other people see that truth, and recognize the reality of the transcendental Self, the Buddha, the Christ, or God of every preacher. This is why even exoteric Buddhism is the surest path to lead men toward the one esoteric truth.

As we find the world now, whether Christian, Mussulman, or Pagan, justice is disregarded, and honour and mercy are both flung to the winds. In a word, how — since the main objects of the Theosophical Society are misinterpreted by those who are most willing to serve us personally — are we to deal with the rest of mankind? With that curse known as ‘the struggle for life’ which is the real and most prolific parent of most woes and sorrows, and all crimes? Why has that struggle become almost the universal scheme of the universe? We answer: because no religion, with the exception of Buddhism, has taught a practical contempt for this earthly life; while each of them, always with that one solitary exception, has through its hells and damnations inculcated the greatest dread of death. Therefore do we find that struggle for life raging most fiercely in Christian countries, most prevalent in Europe and America. It weakens in the Pagan lands, and is nearly unknown among Buddhist populations. In China during famine, and where the masses are most ignorant of their own or of any religion, it was remarked that those mothers who devoured their children belonged to localities where there were the most Christian missionaries to be found; where there were none and the Bonzes alone had the field, the population died with the utmost indifference.

Teach the people to see that life on this earth, even the happiest, is but a burden and an illusion; that it is our own Karma, the cause producing the effect, that is our own judge — our saviour in future lives — and the great struggle for life will soon lose its intensity. There are no penitentiaries in Buddhist lands, and crime is nearly unknown among the Buddhist Tibetans. The world in general, and Christendom especially, left for 2,000 years to the *regime* of a personal God, as well as to its political and social systems based on that idea, has now proved a failure.

If the Theosophists say: “We have nothing to do with all this; the lower classes and the inferior races (those of India, for instance, in the conception of the British) cannot concern us, and must



manage as they can", what becomes of our fine professions of benevolence, philanthropy, reform, etc.? Are those professions a mockery? And if a mockery, can ours be the true path? Shall we devote ourselves to teaching a few Europeans — fed on the fat of the land, many of them loaded with the gifts of blind fortune — the rationale of bell-ringing, of cup-growing, of the spiritual telephone, and astral body formation, and leave the teeming millions of the ignorant, of the poor and oppressed, to take care of themselves, and of their hereafter, as best they know how? Never! perish rather the Theosophical Society with both its hapless Founders, than that we should permit it to become no better than an academy of magic, and a hall of Occultism! That we, the devoted followers of that spirit incarnate of absolute self-sacrifice, of philanthropy, divine kindness, as of all the highest virtues attainable on this earth of sorrow, the man of men, Gautama Buddha, should ever allow the Theosophical Society to represent the embodiment of selfishness, the refuge of the few, with no thought in them for the many, is a strange idea, my brothers! Among the few glimpses obtained by Europeans of Tibet and its mystical hierarchy of perfect Lamas there was one which was correctly understood and described.

The incarnations of the Bodhisattva Padmapani or Avalokiteshvara, of Tsongkapa, and that of Amitabha, relinquished at their death the attainment of Buddhahood, i.e., the *summum bonum* of bliss, and of individual personal felicity, that they might be born again and again for the benefit of mankind. In other words, that they might be again and again subjected to misery, imprisonment in flesh, and all the sorrows of life provided that they, by such a self-sacrifice, repeated throughout long and weary centuries, might become the means of securing salvation and bliss in the hereafter for a handful of men chosen among but one of the many planetary races of mankind. And it is we, the humble disciples of the perfect Lamas who are expected to allow the Theosophical Society to drop its noblest title, that of the Brotherhood of Humanity, to become a simple school of Psychology. No! no! our brothers, you have been labouring under the mistake too long already. Let us understand each other. He who does not feel competent to grasp the noble idea sufficiently to work for it, need not undertake a task too heavy for him. But there is hardly a Theosophist in the whole society unable to effectually help it by correcting erroneous im-

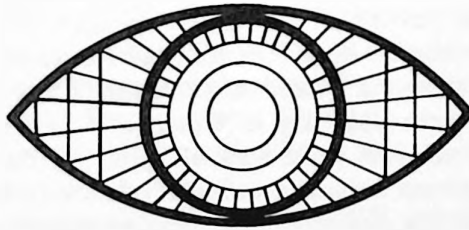


pressions of outsiders, if not by actually propagating the ideas himself. Oh! for the noble and unselfish man to help us effectually in that divine task! All our knowledge, past and present, would not be sufficient to repay him.

Having explained our views and aspirations, I have but a few words more to add. To be true, religion and philosophy must offer the solution of every problem. That the world is in such a bad condition, morally, is a conclusive evidence that none of its religions and philosophies — those of the civilized races less than any other — has ever possessed the TRUTH. The right and logical explanations on the subject of the problems of the great dual principles, right and wrong, good and evil, liberty and despotism, pain and pleasure, egotism and altruism, are as impossible to them now as they were 1880 years ago. They are as far from the solution as they ever were; but to these problems there must be somewhere a consistent solution, and if our doctrines will show their competence to offer it, then the world will be the first to confess that *ours* must be the true philosophy, the true religion, the true light, which gives truth and nothing but the TRUTH.

1880

THE MAHA CHOHAN



**The *Chiefs* want a 'Brotherhood of Humanity',
a real Universal Fraternity started.**

MAHATMA K. H.



COMPOSING "THE VOICE OF THE SILENCE"

MADAME BLAVATSKY IN FONTAINEBLEAU

"Delicious air, all impregnated with the resin of the pine forest and warmed by the sun, to which I am exposed whole days, driving in the lovely park — has revived me, has given me back my long lost strength. Just fancy, several theosophists came yesterday from London to see me, and so we all went to see the castle. Out of the fifty-eight state rooms of the palace I have done forty-five with my own, *unborrowed legs*!! It is more than five years since I have walked so much! I have ascended the entrance steps, from which Napoleon I took leave of his guardsmen; I have examined the apartments of poor Marie Antoinette, her bedroom and the pillows on which rested her doomed head; I have seen the dancing hall, *gallerie de Francois I*, and the rooms of the 'young ladies' Gabrielle de'Estrée and Diane de Poitiers, and the rooms of Madame de Maintenon herself, and the satin cradle of *le petit roi de Rome* all eaten up by moths, and lots of other things. The Gobelins, the Sevres china and some of the pictures are perfect marvels! . . . I have also put my fingers on the table on which the great Napoleon signed his resignation. But best of all I liked the pictures embroidered with silk *par les demoiselles de St. Cyr* for Madame de Maintenon. I am awfully proud of having walked all around the palace all by myself.

Think of it, since your stay in Wurzburg I have nearly lost my legs; and now, you see, I can walk all right. . . . But what trees in this *doyen des forets*! I shall never forget this lovely forest. Gigantic oaks and Scotch firs, and all of them bearing historical names. Here one sees oaks of Moliere, of Richelieu, of Montesquieu, of Mazarin, of Béranger. Also an oak of Henri III, and two huge seven hundred year old trees *des deux freres Faramonds*. I have simply lived in the forest during whole days. They took me there in a Bath-chair or drove me in a landau. It is so lovely here, I did not feel any desire to go to see the Exhibition."

The Path, Vol. X
New York, Nov. 1895

H. P. Blavatsky



“I have finished my *Key to Theosophy* & my 1st Series of Fragments from the ‘Book of the Golden Precepts’, ‘The Voice of the Silence’. Annie Besant says it ought to be published in *letters of gold* & even Sinnett’s eyes sparkled when he read it; he said it was very beautiful.”

Unpublished Original¹
Geoffrey Watkins, London

H. P. Blavatsky

“This ‘Key’ will answer many an objection; there are some two hundred and fifty pages of it of an 8vo volume. Then, my selection from the ‘Book of the Golden Precepts’, *The Voice of the Silence*, *The Two Paths*, and *The Seven Portals*. I have translated them (from memory, for I knew thirty-nine of them by heart) and people say it is as good, and some others — better — than the *Light on the Path*. The latter comes from the same old Book, only put in a more modern language.”

Unpublished Original²
Adyar, India

H. P. Blavatsky

“I had previously stayed at 17, Lansdowne Road, during my vacations, but it was not until the beginning of August, 1889, that I came to work permanently with H.P.B. She was away in Jersey then, and the copy and proofs of *Lucifer* were being busily transmitted backwards and forwards to the accompaniment of an infinity of characteristic notes and telegrams. I had only time to review two books before a pressing telegram came from H.P.B., and I started for Jersey. What a warm greeting there was in the porch of that honeysuckle-covered house, and what a fuss to have everything comfortable for the new comer! . . .

“One day, shortly after my arrival, H.P.B. came into my room unexpectedly with a manuscript and handed it to me, saying, ‘Read that, old man, and tell me what you think of it.’ It was the MS of the third part of *The Voice of the Silence*, and while I read she sat and smoked her cigarettes, tapping her foot on the floor, as was often her habit. I read on, forgetting her presence in the beauty and sublimity of the theme until she broke in upon my silence with

1 Boris de Zirkoff, *The American Theosophist*, Nov.-Dec. 1988.

2 Ibid.



‘Well?’ I told her it was the grandest thing in all our theosophical literature, and tried, contrary to my habit, to convey in words some of the enthusiasm that I felt. But even then H.P.B. was not content with her work, and expressed the greatest apprehension that she had failed to do justice to the original in her translation, and could hardly be persuaded that she had done well. This was one of her chief characteristics.”

Lucifer, Vol. VIII
London, June 1891

G. R. S. Mead

“Of the real H.P.B. we only caught occasional glimpses, and so necessarily we are thrown back on that human side of her life which appeals most to the human in us. Of her vast and profound knowledge this is not the time to speak, and if it were, how could one speak? Only its ripples ever reached us, but those would make an ordinary ocean. Probably we shall never know all the why and the wherefore of her recent incarnation. In 1889 Annie Besant and I were with her in France at the Forest of Fontainebleau, and while there she went over with us in manuscript part of *The Voice of the Silence*. Looking back on that time, I remember that the passages over which she was most impressive were those which describe the toilsome ascent of the pilgrim-soul.”

Lucifer, Vol. VIII
London, June 1891

Herbert Burrows

“I was called away to Paris to attend, with Herbert Burrows, the great Labour Congress held there from July 15th to July 20th, and spent a day or two at Fontainebleau with H.P. Blavatsky, who had gone abroad for a few weeks’ rest. There I found her translating the wonderful fragments from ‘The Book of the Golden Precepts’, now so widely known under the name of *The Voice of the Silence*. She wrote it swiftly, without any material copy before her, and in the evening made me read it aloud to see if the ‘English was decent’. Herbert Burrows was there, and Mrs. Candler, a staunch American Theosophist, and we sat round H.P.B. while I read. The translation was in perfect and beautiful English, flowing and musical; only a word or two could we find to alter, and she looked at us like a startled child, wondering at our praises — praises that anyone with



the literary sense would endorse if they read that exquisite prose poem.”

An Autobiography
1893

Annie Besant

“Now there is another point about another book of hers which is to me of special interest, a book that you may know, *The Voice of the Silence*: that book happened to be written while I was with her at Fontainebleau. It is a small book, and in what I am going to say I speak only of the book itself: I am not speaking of the notes; those were done afterwards. The book itself is what may be called a prose poem in three divisions. She wrote it at Fontainebleau, and the greater part was done when I was with her, and I sat in the room while she was writing it. I know that she did not write it referring to any books, but she wrote it down steadily, hour after hour, exactly as though she were writing either from memory or from reading it where no book was.

“She produced, in the evening, that manuscript that I saw her write as I sat with her, and asked myself and others to correct it for English, for she said that she had written it so quickly that it was sure to be bad. We did not alter in that more than a few words, and it remains as a specimen of marvellously beautiful literary work, putting everything else aside. . . .

“The book is . . . a prose poem, full of spiritual inspiration, full of food for the heart, stimulating the loftiest virtue and containing the noblest ideals. It is not a hotch-potch drawn from various sources, but a coherent, ethical whole. It moves us, not by a statement of facts gathered from books, but by an appeal to the divinest instincts of our nature: it is its own best testimony to the source whence it came.”

“*The Masters as Facts and Ideals*”
1895

Annie Besant

Truth comes slowly into the light, very slowly; but it is impossible to hide the light under a bushel. . . . By its fruits we shall know the tree. . . . I am ready to offer myself as a holocaust for humanity.

H. P. BLAVATSKY





WISDOM, INFINITE COMPASSION AND EMPTINESS¹

RAGHAVAN IYER: [Invocation]

A-U-M
AUM BHUR BHUVAH SVAH
TATSAVITURVARENYAM BHARGO DEVASYA DHIMAHI
DHIYO YO NAH PRACHODAYAT. OM.

On this auspicious occasion we welcome you, your Holiness, in our midst. Everyone here has prepared for this visit, and some waited over ten years, since the seeds for this visit were first sown in Dharamshala in 1974.

All here have read your works and have some knowledge, and also have made some attempt at practice of the ethics and the philosophy of the Buddha, of the Dhamma and of the Sangha. Some here have taken the Bodhisattva Vow of Shantideva and the Kwan-Yin Pledge. There are those here who live in communal households and try to gain some training in skilful means in their relationships with each other and their children. And all are also involved in daily meditation. It is appropriate, therefore, on this occasion that you should feel entirely free to say a few words on anything that you choose. And we have carefully prepared, out of the voluntary contributions of various individuals here, the most appropriate questions, which will be brought when you are ready to take them.

HIS HOLINESS THE DALAI LAMA: Dhamma brothers, sisters, I really feel very happy to be in this place because, firstly, I have very close contact with Theosophy or Theosophical groups wherever they are. I have very close contact, and mentally, too, we are very close to each other. And, secondly, this day has become yellow like Guruji. I have known Guruji for a long time and I regard him as a

¹ This discourse and answers to questions were given by Tenzin Gyatso, the Fourteenth Dalai Lama, in The United Lodge of Theosophists, Crosbie Hall, Santa Barbara, on October 27, 1984. Raghavan Iyer presided.



close friend. So I am really in a happy, happy mood. If in a happy mood, then anything is possible; then everything seems to me very, very beautiful. If in a not good mood, then everything seems not, not good.

Whenever I meet people I express the importance of compassion and love. You may already feel something about *karuna*, about compassion and love. So now I will speak about wisdom. Without development of wisdom, *karuna* remains limited. So in order to develop infinite *karuna*, it is absolutely necessary to develop wisdom. Wisdom is very much related to the brain, and *karuna* or compassion is related to the heart. So in our daily work, in daily life, even in a normal way, the heart and brain must go together. So, in spiritual practice also, especially in Buddhist practice, wisdom and *karuna* must go together.

[From here on the Dalai Lama spoke in Tibetan, which was orally rendered into English by Professor Jeffrey Hopkins, University of Virginia.]

There are many different types of wisdom and among them the main type is wisdom-realizing emptiness. Now there are many features of any one object. If you take some phenomenon of cyclic existence, it has the nature of impermanence, it has the nature of suffering, it has the nature of impurity. And then when you press it, and you pursue it further, there is the final reality of that phenomenon. There are non-conceptual consciousnesses, and then there are particularly powerful non-conceptual consciousnesses, to which all dualistic appearances vanish. So some people mistakenly get the understanding that in the final sense, or in some final truth, there is no duality, and all of these dualistic phenomena are essenceless, worthless.

It is important to make the distinction that even though all dualistic appearance vanishes in the face of the ascertainment factor, or in the face of ascertainment by a particular consciousness, this does not mean that there is no dualism whatsoever. For instance, in deep meditation there is direct ascertainment of reality, and in the face of that meditative consciousness directly ascertaining reality, dualistic appearance has utterly vanished. Such meditation does exist. At that time the meditating does exist, right? Now that meditating is an action, and without an agent and a meditator and



an object — that which is meditated upon — there can't be any meditating. There cannot be meditation without an agent, and there can't be any action. Therefore, at that time there are dualistic phenomena. But in the face of the ascertainment by that yogi's consciousness, there is no dualistic appearance whatsoever.

For instance, according to the Buddhist system, there are many Buddhas and Bodhisattvas who are in meditative states in which all dualistic appearance has utterly vanished. And for those who are in this direct perception of reality, in the face of their direct perception of reality, they are not seeing us. But we do exist, don't we? So, thus, there is a great danger of falling into an extreme of nihilism, thinking that all of these phenomena are just dualistic phenomena and thus worthless. With respect to ascertaining the final reality, in the Sutra system there is no mention of making one's consciousness more subtle, bringing it down to a more subtle level. Rather than that, one's consciousness on a coarse level is used, and thus in the Sutra system there is great emphasis on the use of reasoning in order to penetrate the final reality. But then in the Mantra or Tantra system, in the Mantra system in general and in particular in the highest [Anuttara] Yoga Tantra, great emphasis is put on actualizing more subtle levels of consciousness.

Thus, in the uncommon mode of procedure of the highest Yoga Tantra, there is a mode of achieving special insight into emptiness, without emphasizing analytical meditation, but emphasizing only stabilizing meditation. This is because if one analyzes, it harms one's ability to manifest the more subtle consciousnesses. Now, it appears that the ability of the power of analysis to induce what the power of analysis is capable of inducing is all found within more subtle consciousnesses themselves. An uncommon feature of the highest Yoga Tantra is that a mind of profound stability is achieved through the practice of emitting and withdrawing various things that are imagined. And then, with respect to sustaining the view of emptiness, this is done entirely within stabilizing meditation. However, it is not the case that one can proceed without the Sutra path and immediately jump to the Mantric or Tantric path. Rather, one needs to take the Sutra practice of analysis and so forth as one's basis, and in addition to that, add on the practices of Tantra. Otherwise, there is a great danger of misunderstanding.

HIS HOLINESS: I think now, I thought maybe I say something



new for you. That's all. Now I welcome, I invite, questions.

[Questions placed in a box were presented by Danson Kiplagat.]

HIS HOLINESS: Questions well organized!

[Questions were read out by Jeffrey Hopkins.]

Deity Yoga speaks about self-generation. Does this refer only to the highest Mysteries? Does it also have practical implications in daily life?

The actual achievement of a very steady, clear appearance of oneself as a deity and a steady conception or having a sense of oneself as being a deity does indeed refer to a high level of the Path. But the practice of this is also very helpful in daily life. When one is able to bring a clear appearance of oneself as a compassionate deity into activities of everyday life, then one is able through those activities to accumulate great meritorious power.

For instance, when one meets with an enemy, one must view that enemy also as a deity, and the harsh words spoken by the enemy are to be viewed as Mantra. So, thus, it is very helpful. You shouldn't be confused by this, though. It is necessary to make the distinction that one here is intentionally imagining the situation in this way; it is not that from the depths of your mind you are conceiving it wrongly to be that way. There is a difference between viewing all sentient beings as having the nature of deities and viewing them as deities themselves.

The Buddha-nature pervades all beings. All beings have the Buddha-nature that makes enlightenment possible. Therefore, when one views beings as having the nature of Buddhahood, that is to say, the potentiality of turning into Buddhahood, one is viewing what is actually there.

What is the difference between "clear light" and emptiness?

Clear light is of two types — an objective clear light and a subjective clear light. If you speak of clear light and emptiness, then since emptiness is the object being realized, clear light refers to the subject, the consciousness realizing emptiness. Then the main meaning of clear light in the texts of the New Translation School is that of subjective consciousness, the most subtle consciousness that is manifested when the coarser levels of consciousness have



ceased. Then in a text, apart from the great completeness of a particular, although the final meaning of clear light refers to the same thing, there is also another level of clear light which refers to the cognitive factor that pervades each and every consciousness. There is a connection to the luminous and cognitive or knowing nature of minds in general.

In Kalachakra also, though it's not clearly set out, the meaning, when one analyses it, is pretty much the same. For instance, it is said that empty form, or a form of emptiness, is an appearance factor of the clear light. For instance, if the sun is shining from behind and one looks at one's own shadow intently and then looks up, one sees that object. Or sometimes if you are looking at an object intently and then you close your eyes there is some appearance, and this is not a conceptual image; it's another type of appearance. In Sri Lanka, some monks have said that they use this as a basis of meditation, as an object for meditation. Now in the Kalachakra system, it is on the basis of getting a hold of such appearances that a form of emptiness is developed. This is without stopping any of the six coarser levels of six consciousnesses in their coarser forms. Now in the same way, it would be possible to get a hold of the clear or luminous and cognitive nature of the mind, while the six coarser consciousnesses are still operating.

In the Kalachakra system, in its six-branched Yoga, at the time of individual withdrawal, the forms of emptiness have already been discussed. But the coarser levels of consciousness have not dissolved. So, thus, it implicitly indicates that there would be this luminous and cognitive nature of the mind, that it would be possible to get a hold of this at a time when the coarser levels of consciousness have not ceased. As a famous Master said, the chapter on exalted wisdom in the Kalachakra system is just the Teaching of pure, great completeness.

Is the form of emptiness a 'field' in which Deity arises?

There is a difference between form and emptiness, or empty form and emptiness. When we speak of a deity appearing from within emptiness, that means from within there is a realization of the emptiness of inherent existence. It can also refer to the deities appearing from within the clear light. But in the phrase "form of emptiness", emptiness does not refer to the emptiness of inherent



existence, but refers to the emptiness of material particles. So it means a form which is empty or without material particles. In discussions about the clear light, there is reference to the 'four empties'. In the four empties, the term 'emptiness' there again does not refer to the emptiness of inherent existence or to an emptiness of material particles, but refers to being without, or being beyond the coarser level of consciousness that just preceded that level. It is from this point of view that the four empties — empty, very empty, great empty and all empty — are described.

Why do the images of Buddhas arising before the inward eye of the yogi have universally recognizable forms, such as mudras and so forth?

A question without a questioner. Thus we come to see there are actions without agents!

If emptiness is a non-affirming negative, how is it that realization of this view aids one in becoming more compassionate rather than indifferent?

Now emptiness is a negative phenomenon because it must be realized by way of the explicit elimination of an object of negation. It is called the non-affirming negative because it doesn't suggest any other phenomenon in place of its object of negation. Now since emptiness has the sense of an absence of independence, the nature of emptiness is that it is a non-affirming negative. Its significance is that of dependence, a lack of independence. So, then, how is it that realization of emptiness aids one in becoming more compassionate rather than making one more indifferent?

When one understands it in a more profound way — emptiness and its compatibility with dependent-arising — one understands that a consciousness that conceives objects to exist from their own side is a mistake in consciousness. One ascertains that, one determines it, one knows it well, that such a consciousness is an ignorant consciousness. And one comes to see how such an ignorant consciousness serves as a false foundation for desire and hatred. Then when one views other sentient beings, understanding that they have such ignorance and that their ignorance draws them into desire and hatred — that desire and hatred draw them into the suffering of cyclic existence, one generates more and more a deeper variety of compassion. And when one realizes emptiness, one understands that



the defilements of the mind are capable of being purified, that liberation is possible. When one understands that liberation from defilements and suffering is possible, as much as one determines this and knows it well through one's own experience, so much more does one have pity and compassion for those who are not liberated from those defilements.

When you gave the sermon on Universal Emptiness in India, you recalled a previous life in which you heard Buddha give the same sermon. Would you say more about this?

This was at a time when I was giving a discourse on the *Perfection of Wisdom Sutra*. Over fifteen days I was speaking about the *Perfection of Wisdom Sutra*, in eight thousand stanzas, for about six or seven hours a day. And at one point I was particularly moved, and I thought that even though I was not any great trainee of Shakyamuni Buddha, I must have been somewhere at the edge of the audience when Shakyamuni Buddha was teaching this *sutra*. And I was thinking that at this particular time now, which is a very difficult time when Buddha's teaching has degenerated somewhat, even a small person, even a mediocre person such as myself, could make some contribution to this teaching. This must indicate that there is a karmic connection.

Although the complete fusion of wisdom (*prajna*) and compassion (*karuna*) is the ultimate goal, is it easier for us to begin with compassion?

This depends upon your own disposition. Some people generate compassion first and the wisdom-realizing emptiness after that. Others generate the wisdom-realizing emptiness first and compassion after that.

Are there different forms of compassion in Buddhist thought?

There are many different ways of finding compassion. There is compassion for mere suffering sentient beings, compassion for sentient beings who are understood as being qualified with impermanence, there is compassion for sentient beings who are understood as being qualified with emptiness of inherent existence, there is limitless compassion, there is great compassion.

What is meant in Buddhist thought by the phrase 'skilful means'?



Skilfulness in means means skill in means. Method in general refers to the vast practices in many different forms. It is the means of achieving the form bodies of a Buddha. Wisdom has to do with the profound, of which there is only one type. It is of one taste. It is the means of achieving the truth body of a Buddha. Whereas a form body is something that appears in multiple ways, a truth body has one taste. In terms of the two truths, the ultimate truth is of one taste, and conventional truths are in multiple forms.

When peace of mind is disturbed, how is it best restored?

It depends on the origin for one's becoming disturbed — whether one is disturbed by anger, disturbed by physical discomfort, disturbed by desire. One has to rely on an antidote that accords with the source of disturbance. The most important thing is to become used to applying the antidote.

How can we help to support the vitality of the spiritual culture of India and Tibet?

Engage in your own practice, provide explanations to those who are interested, and write books, and help those centres of good quality in India.

“Whatever little I have amassed in merits through obeisance, offerings, renunciation, through rejoicing and asking the Buddhas to abide and teach the Dharma, I dedicate it all to highest, purest enlightenment.”

Lamrin Preliminary Invocation

How are purity of heart and obeisance essential for the rejoicing in and the teaching of the Dharma?

It is very important to admire your own virtuous activities, because this creates more and more determination and courage. When you take admiration in others' virtue, this naturally develops respect for others.

Does the cat have the Buddha-nature?

Oh yes.

How do we distinguish between subtler and grosser energies?

The dream body is a subtler body, then you see further and deeper



the intermediate state body, that is an even subtler body. Now this rough body is a grosser level body, the consciousness of the sense organs is at a grosser level. Within six mental consciousness, what you see during dream is deeper. During dream, deep sleep without dream, one has gone deeper. Then, for those persons who have fainted completely and stopped breathing, a deeper consciousness occurs. Then, when we are dying, that is the deepest, most subtle consciousness one experiences at that moment. They are also generally four states or four empties. The fourth is the clear light, the innermost subtle clear light, the deepest consciousness. On that level one can go next to rebirth, to the next life. And ultimately that level of consciousness can become Buddha's mind.

Could philosophical discussion aid the process of mental purification?

Oh yes. That is the main purpose of different philosophies.

Are there certain forms of music and chanting that help to release beneficent currents for the sake of mankind?

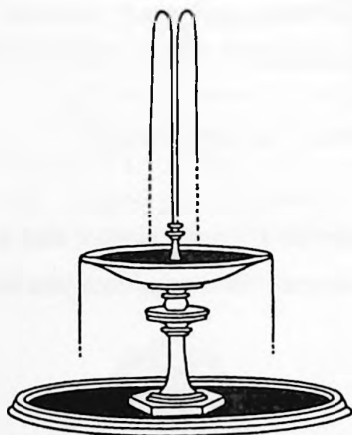
Yes, I think so. There are so many different mental dispositions. So for certain people music and chanting are very effective.

Could the proper use of silence help us to be more non-violent in speech?

Yes, I think so. Silence and meditation are very powerful, very useful.

I think we together should meditate. Say two minutes or three minutes.

Meditate on compassion, or meditate on emptiness, or just meditate on silence, or meditate on breathing.





THE SOUL OF TIBET¹

Many of us were deeply moved by the tragic happenings in Tibet which led to the dramatic escape and exile of the Dalai Lama. Here was a harmless, happy people, with a distinctive culture and a traditional society totally different from that existing anywhere else in the world. To some of us this society seemed to be an archaic survival, an anachronism in the modern world, a 'theocratic' system which Europe had rejected long before the Enlightenment and the French Revolution. And yet, in spite of all our attempts to label Tibet, many of us had a feeling of deference towards a religious culture that we could not claim to understand. Despite all the travellers' tales, the many volumes written by scholars and by people interested in Tibet, we still felt that the essential truth had not been told, that perhaps it never could be told by anybody inside that remote and close-knit community to anyone outside it. A few of us went so far as to follow Edmund Burke's maxim: "We must venerate where we cannot understand." But even the most insensitive of persons, willing to write off Tibet and dismiss its traditions, had somewhere deep down in his mind a sense of not knowing what he was talking about.

All of us — ranging from the troubled sceptic to the ardent admirer and even to the believer — all of us felt that there had taken place a sudden confrontation, unprecedented in history, between a way of life centred on spiritual concerns — which could be criticized in terms of modern criteria but nonetheless had a radiant integrity of its own — and the crude forces of aggression and the destructive passions of politics which are all too familiar in the outside world. It seemed as though Tibet was a test case: Can a spiritual tradition survive if it does not arm itself against aggressors who are ruthless, who care nothing for the tradition they are prepared to tear apart

¹ Address to the Royal Central Asian Society, London, June 13, 1962, entitled "The Significance and Survival of Tibet". General Gale presided.



or for the culture they are willing to destroy in the name of modernization? This is a question which still troubles many of us.

The Dalai Lama is fortified by his faith that in the end Tibetan tradition, embodied in the way of life of which he is the custodian and the conscience, will survive, will even eventually triumph. He is also convinced that, as time goes on, more and more people will come to see that Tibet has a profound political and spiritual significance for us. Elementary human rights have been flagrantly violated by aggressors among a people who were not linked with any foreign power, who were not involved in any sense in the cold war or giving cause for offence to any neighbouring nation.

Here, then, is a test case of the vindication of human rights, and the Dalai Lama pins his hopes on people everywhere who think about this, who read the reports of the International Commission of Jurists, who seriously try to get some idea of the implications, for a people such as the Tibetans, of the desecration of their monasteries and hamlets, and of a stable religious and social order in need of internal reform. His Holiness feels that if men continue to be silent about Tibet they will be betraying their very humanity.

We find that on the political plane the issue has been so sharply and squarely stated that it ultimately touches upon those fundamental decencies which make life meaningful. But also, the Dalai Lama is convinced that the tragedy of Tibet has a spiritual significance and a meaning even for those who are not primarily interested in Buddhist tradition. Even for them it must appear tragic that there should have been this brutal interference with the beliefs of a gentle and tolerant people. Do the virtues of tolerance and civility for which Europe fought so hard — and which were finally enshrined in the seventeenth century — do these virtues mean nothing to people who may not necessarily share in the beliefs of the Tibetans?

The Dalai Lama speaks with a faith and confidence akin to that of the Encyclopaedists, the great humanists and the religious prophets, and it would be wonderful for any of us to get something of this faith. How this could be translated into immediate political action is a question which is not a matter for casual discussion. Although nowhere more than in England was there an immediate response in the way of sympathy and material support for the Tibetans in their plight, yet already, in a short time, many people even there have begun to take the subjugation of Tibet for granted,



and sometimes to talk as though the Tibetan cause were wholly lost. The Dalai Lama has spoken very warmly about England as the leading spiritual and cultural centre of the whole of Europe. He thought that the British Government, more than any other government in the West, was aware of the historical background of Tibet and the implications of all that had happened. He also felt that the admirable work of the Tibet Society in England was a pointer to the kind of sympathy and support which could be fruitful.

It is indeed distressing that we should come across the feeling that Tibet is a lost cause, an irretrievable tragedy, and that perhaps the time has come to write Tibet's epitaph. Some of us are keen to do what we can for the refugees and to assist the Dalai Lama, while still regarding the cause of Tibet, at least in a political sense, as hopeless. This feeling of hopelessness is unwarranted but perfectly understandable in our time. Whatever we may feel about the legitimacy of the survival of the Tibetan way of life, we are all affected by the tremendous increase in historicism, determinism and fatalism in the modern world, and especially in our own century, even though we instinctively condemn these attitudes when they are couched in their crudest Marxist form. Many of us think that there is something irreversible about the process of modernization, something titanic and totally irresistible about the Industrial Revolution, the march of science and technology. We consequently feel that when any country, but especially a country with an archaic society and a simple economy, with a monastic culture and old-fashioned ideas of government, comes up against a modern aggressor, be he communist or anyone else, the traditional system must necessarily give way to the forces of modernization.

When the British entered Tibet at the time of the famous Young-husband Expedition, and even earlier — going back to the emissary sent out in the eighteenth century — there was a willing recognition that Tibet was no worse for being different. It is Britain, more than any other power that has moved out into far places, which has preserved that due respect for differing cultures and traditions which comes naturally to a people steeped in a traditional culture that has set a high value upon tolerance and the acceptance of diversity. The British failed in the assimilation of people who were racially and culturally different, but they were able to play a protective role in many areas of the world where they were in power. Even in countries



where they unwittingly launched the process of modernization they had doubts and reservations; they were never too certain that this was the universal panacea.

But when a country such as Tibet comes into violent contact with fanatical believers in the gospel of material progress and ruthless modernization, can it survive? If we are convinced it cannot, then we can do no more than merely deplore the actual methods used by the Chinese, which indeed are ghastly. And here we have the cruel paradox of modernization introduced by methods which take us right back to the Middle Ages, methods which beggar description. Sickening details of the heinous things that are being done in Tibet in the name of modernization are to be found in the objective reports prepared by the International Commission of Jurists.

Are we going to be content with deploring the pace, the cost, the pains and the ruthlessness of this compulsory modernization? Has not the time come for us to reassess our high valuation of the very process of modernization? If we do this, we shall become less inclined to accept without question the notion that it is inevitable and unavoidable in every part of the world. We may even come to distrust the dogmatism or fatalism with which people declare Tibet to be a lost cause.

If we wish to appreciate the significance of Tibet, we must not merely have second thoughts about the blessings and inevitability of modernization but also discard at least one version still in vogue of the doctrine of Progress. No doubt the idea of progress is an ancient one, derived from several sources of the Western tradition, different from the cyclical views of history of the East, but it assumed a wholly new form in the last sixty years. All the early apostles of progress — Herder, Kant, Condorcet, Renouvier — regarded it mainly as a moral concept, an ethical ideal towards which modern man was moving. Renouvier clearly condemned the deterministic notion of progress. There is, after all, no religious warrant for the belief that the Kingdom of God will inevitably appear on earth in the foreseeable future. There is no scientific proof for the belief that technological and scientific developments will necessarily ensure better social relations, happier and more harmonious human relationships. There is no economic basis, either, for the belief in indefinite and automatic expansion.

But none of these doubts entered sixty years ago into the minds



of those who took the permanency of their political universe for granted. Then, for the first time, as a result of the Darwinian theory of evolution, a new and specious form of the doctrine of progress came into being: the idea of inevitable, automatic, cumulative and irreversible progress achieved purely through technological inventions, economic betterment and the raising of living standards. This idea, although it was powerfully attacked and rejected by several leading thinkers and writers in Europe, still lingers on in people's minds even if they disavow it. This lingering latter-day notion of progress is a serious obstacle to our appreciation of the significance of Tibet.

If we look at Tibet with this idea in our minds, there is no chance of our really understanding it. Tibetans have lived in a land rich in mineral resources but refused to develop them because they believed that this would be an unnecessary and undesirable interference with the soil. These are people willing to spend a significant proportion of their meagre earnings on the maintenance of a vast number of monasteries; a people completely happy to accept that the only education available to them (and it was generally available in Tibet) was an essentially religious education. It is true that those who did not wish to become monks went to these ancient monastic universities and got some kind of secular learning, but not what we would today call secular learning. They might acquire a little knowledge of elementary mathematics, indigenous medicine, traditional arts and crafts and practical skills. But how could such people be fitted into any scale of values we might have?

It is not going to be easy for 'progressive' people to seize on the true significance of Tibet, and to realize that they are confronted not just by helpless exiles pleading for sympathy but by a moral challenge to many assumptions they normally would not question. As the Dalai Lama has said in his book *My Land and My People*, one cannot understand Tibet if one has no feeling for religion.

What is religion to the Dalai Lama, to Tibetans?

Religion, he says in his book, has got everything to do with the mental discipline, the peace of mind, the calm and poise, the inner equanimity achieved by any human being, which is bound to show in his daily life. The Dalai Lama says explicitly that religion is not a matter of merely going into retreats and monasteries. No doubt when this is done it has its value, but religion is not a matter of



outward profession or formal observance. His Holiness does not even use the word 'Buddhism' with anything like a sectarian sound. He is simply not interested in making claims of any sort. Religion means for him something quite different from what it means to almost all of us in the modern world. For him, and for the Tibetans, religion means what it meant in Carlyle's definition: the beliefs by which a man really lives from day to day, not the beliefs to which he merely gives verbal or even mental assent.

The Tibetan view of religion is indeed something totally different from our ordinary response to religious as opposed to secular thought. How many of us really believe that even more important than material advancement and the utilitarian criterion of physical pleasure is the possession of priceless truths concerning the numerous inhibitions and tendencies which afflict the human psyche and of which we have hardly any definite and exact knowledge? If we do believe this, we will be prepared to approach in a spirit of humility the thousands of Buddhist texts in Tibet that came from India, Nepal and China. Tibet is a repository of the Wisdom of the East — a much abused phrase. It has been the home of thousands upon thousands of manuscripts, scrolls, and volumes in which we have not only profound spiritual truths but also examples of a highly developed system of logic and dialectics that was primarily put to a metaphysical and a religious use but which in itself provides a unique discipline to the mind. Tibet has no parallel in this sphere. Of course, no one would admit that he does not care for logical processes. But how much thought do we give simply to perfecting the art of enquiry and disputation? How much time do we give to evolving a mode, a milieu of constructive discussion? Do we really know how it is possible to resolve the apparently contrary standpoints of relative truths in religion and philosophy and our human relationships?

This technique was highly developed in Tibet. It was founded upon the doctrine of what the Dalai Lama calls the Dual Truth: the distinction between a Platonic archetype of absolute truth, which is unknown to mortal man but can always be held up as an ultimate ideal, and the relative truth every human being embodies, acquired purely by reference to his own experience. We have here the basis of an epistemology which in its higher flights enters into mysticism and metaphysics, but which at the same time is firmly grounded in



undogmatic empiricism. The resulting attitude of mind enshrines the belief that a man can only speak authentically in the name of the experience he himself has had. That is why to the Dalai Lama and to the Tibetans it would be irrelevant what one calls oneself or how one is labelled, and this is as true on the political as on the religious plane.

It is simply not possible for people who rely largely on their own direct experience to make a general issue out of Communism or to generalize about the Chinese, though they have had to suffer acutely from acts of aggression performed by particular people calling themselves Communists and Chinese. This does not mean that they are 'soft' on Communism or blind to the developments in China, but it is a generally shared attitude to life in Tibet — a willing recognition of the inherent worth and true measure of any man, as well as of his stature as a soul, manifested through his acts and gestures, his face, his smile, his total self. There is also an immediate recognition of the evil, separative tendencies in all of us which cause violence, but with this recognition there is a spontaneous compassion for the evil-doer. It is quite literally possible, in the case of Tibetans, for thousands upon thousands of people to say, in their daily lives, "Lord Buddha, forgive him for he knows not what he does." The doctrine of renunciation, of universal salvation and collective welfare, a doctrine embodied in the ideal figure of the Bodhisattva, is meaningful to the ordinary man in Tibet. It is not just a mysterious truth to which a chosen few have privileged access. It is significant that the Dalai Lama in his book does not wish to make sectarian claims on behalf of Gautama the Buddha. He casually states that Buddha is one of a thousand Buddhas. But this makes no difference to the inward gratitude and profound reverence that he has for Buddha as the transmitter and exemplar of truths that have become part of the way of life of millions of people in the world.

So the very idea of renunciation is absorbed into the consciousness of ordinary people: the idea that a man reveals himself by the extent to which he can shed what he has, and not by how much he acquires. This is an idea which we might put under the label of Christian charity, or Buddhist compassion, or something else — but the fact of the matter is that modern society is founded, as William Morris saw, upon the opposite principle. It is only in the modern



world with its shallow moral values that the very spirit of acquisitiveness has given us a new and dominant criterion of judgement, so that we feel if a person acquires more and more of this or that — be it degrees or titles, wealth, or property shares, fame or influence — he is worthy of admiration and imitation. He may at best use his assets in the service of some exclusive cause. It is very difficult for a man to pretend that he is acquiring something for the sake of the whole of humanity; it is not so difficult to pretend that he is acquiring something for the sake of a particular nation, or group — to identify his own personal ambition with a narrow conception of collective self-interest. And we all know how easy it is indeed for us to say that we wish to get ahead for the sake of our children and our families. But once the acquisitive instinct becomes deep-rooted, there takes place a total transvaluation of values — something that is so subtly pervasive that we do not notice the resulting corruption in our natures and in the society to which we belong.

Once this happens, inevitably we begin to set up new idols and false gods. We gradually come to abandon the heroic ideal as well as the very notion of intrinsic value and merit. The heroic ideal which was precious to the Greeks and the ancient Indians has been applied by the Tibetans to the unseen odyssey of the human soul. We cannot easily imagine what it means to live by the idea that an individual can by his self-discipline dare all, that the world is a place of probation, that he does not have to take what does not belong to him, that he can take freely from Nature and put his own talents to a use that may compel admiration and evoke emulation but dispenses with the cruder forms of competition and conflict. This heroic ideal, which even in its worldly form did so much good to Europe and to England even as late as the nineteenth century, has gone — some feel for good.

In Tibet, then, there have been large numbers of people who were shown a technique of creative thinking based upon the doctrine of the Dual Truth, a technique perfected by lamas in the great monasteries of Drepung and Sera. Among the Tibetan people the doctrine of renunciation, as opposed to the notion of personal salvation, is deeply rooted, more than anywhere else even in the East. In India, the original home of Buddha, the doctrine of *moksha* or *mukti*, the quest for personal salvation, became so deeply rooted



for centuries that it engendered a selfish individualism, a subtle kind of spiritual isolationism. As a result, most worldly people are not wedded to a living ideal of renunciation, although it is to be found in the Indian scriptures. But this ideal did mean, and has continued to mean, a very great deal to a large mass of people in Tibet. So here is a claim to uniqueness that we may make on behalf of the Tibetans, though they have no interest in making any claims to uniqueness, unlike people less deeply rooted in their cultures and religions.

This is not the occasion to go into all the Tibetan beliefs. The moral values that flowed from their system of beliefs were richly reflected in their daily lives, despite their human failings. Many visitors to Tibet in the course of centuries were much struck by the gentleness, humility, humour and dignity of the people, such as they had not seen anywhere else. These endearing qualities were combined with the rare virtue of intense devoutness to which there is no parallel, as was freely admitted even by the missionaries who went to Tibet. Tibetans are men of quiet faith, but also men of cheerful simplicity; not men of words, not men obsessed with the idea of personal development or any activity that merely enhances the ego. These men and many women were constantly retreating within, training themselves to meditate and to maintain peace of mind in daily life, preparing themselves for the tests that are brought to light by intense suffering. It is not then surprising that the Dalai Lama should now say in effect: "This is the hour of our trial, this is the time when we must show our faith." In his book he extols the creed of *ahimsa* or non-violence and salutes Gandhi as the greatest man of the age.

This does not mean that the Dalai Lama has no use whatever for the small but brave Tibetan army. He recognizes, as indeed any person who believes in the Dual Truth must, that while we must keep clearly before our minds the unadulterated ideal, we must also be prepared to allow others to show their courage and their integrity in differing ways — each human being in a sense being a law unto himself. This is implicit in the very notion of the doctrine that each person has to find out his own way and his own sphere of duty. In his book the Dalai Lama's plea is somewhat like this: "This is our great moment of trial; we have had such moments in our history, but more than ever before we are being tested in our capacity to



endure immeasurable suffering with courage and compassion. We must show our willingness to speak the truth until men may hear it in all quarters of the globe, but at the same time preserving, with deliberate intention, freedom from hatred of the people responsible for our suffering." Almost everyone who reads the Dalai Lama's book will be deeply moved by the last paragraph, in which he clearly conveys this spirit of detachment, non-retaliation and of active compassion. At the same time, he does not flinch throughout the book to state courageously what is at stake.

Mr. Hugh Richardson has pointed out, in his excellent book *Tibet and Its History*, that although one may deplore the blunder committed by the Indian Government in its handling of the entire Tibetan question in 1950 — in allowing itself to be mesmerized by the word 'suzerainty' while not laying down the full implications of the word 'autonomy' — it has at least atoned, if atonement were possible, by doing all it can, freely and generously, for the Tibetan refugees. And yet not enough could be done by any government. Other governments gave money — Australia and England, initially, and some assistance has also come from other countries. The scale of the problem is so vast, however, that unless we can organize effective international action to provide the material basis for the scattered community of Tibetans outside Tibet, we will not really be doing our bit for Tibet.

All this only refers to the sheer physical survival of an uprooted community. But is this all that will be left of the old Tibet? Is it not possible that ancient Tibet may rise again? In India, or perhaps elsewhere? Or will there be several little Tibets? We are here faced with large questions, and it is because these occur at the most practical level that it has been necessary to look a little at Tibetan values and beliefs. In rendering elementary assistance to these Tibetans we must not forget that it is also our duty to help them to maintain their spiritual independence and the integrity of their way of life.

Of course, the eminent monks who have come from Tibet and who represent the efflorescence of the Tibetan tradition do not need to be cushioned and protected. But what of the children? Christmas Humphreys, in two lectures which he gave in London, spoke with very great feeling about the problem of the Tibetan children, who are now beginning to receive Tibetan education but are being



approached on every side by swarms of missionaries. The very idea is repellent — of children being looked upon simply as religious cannon fodder, and actually being approached, not because their souls are to be saved (for which of us is going to fall for that kind of self-deception?), but just so that the egotistical claims of some people may be statistically fulfilled to their own satisfaction. If the whole world were to become Catholic or Protestant or Communist or Theosophist, the outcome would only be that we should find the largest number of lapsed Catholics or Protestants or Communists or Theosophists in world history. The idea of formal conversion is absurd and even irreligious, and now there is a real danger that many of these Tibetan children would be the hapless victims.

In the past we have been given subtle distortions of Tibetan thought. The remarkable Englishmen who visited Tibet, from Bogle to Gould — men like Sir Charles Bell — wholly responded to Tibet, as they might respond to the classical culture of Europe. Lesser men who did not know any better were merely interested in stressing the oddities and peculiarities of Tibetan beliefs, without adequate understanding or spiritual insight. A great deal was written about the ritual dances, about necromancy and polyandry and other such intriguing practices. No attempt was made to distinguish the crude and the vulgar, the debased and the distorted (which exist in every religious tradition) from the pure and the sublime aspects of Tibetan religion.

In his book, the Dalai Lama draws attention to the wholly false picture often given of 'Lamaism' in Tibet, implying that Buddhist tradition in Tibet is something totally different from elsewhere. On the contrary, when they left India, the original and primeval Buddhist teachings took root in Tibet. This can be verified by reference to innumerable texts which have never left Tibetan soil until recently with the dramatic flight of the Dalai Lama. The Dalai Lama says in his book that no one today can say he really understands Buddhist philosophy unless he studies these Tibetan texts.

The Dalai Lama's book also clears up some other common misconceptions about Tibet. He readily concedes that there were social abuses in the old system, but refers to the programme of reform begun by the previous Dalai Lama and which he himself tried to continue. In any case, the existence of social abuses and pseudo-religious practices in Tibet does not lend any real justifica-



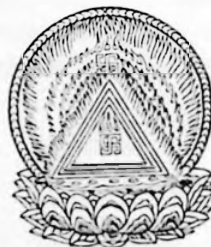
tion for the Chinese conquest or for present attempts to Christianize Tibetan refugee children and alienate them from their traditional culture. If we are at all sensitive to the best in Tibetan tradition and recognize the importance of preserving its integrity intact, then we could do a real service to Tibet by raising our voices against the Westernization of Tibetan children.

Meanwhile, the Dalai Lama, characteristically, does not complain but looks ahead. For him there is still much to be done. Countless Tibetan refugees need practical assistance. The cause of Tibet must continue to be raised at the United Nations; it must secure the active support of an increasing number of people and their governments. At the same time, he realizes that the suppression of religious life and thought in Tibet itself may result in a steady diffusion of Buddhist teaching throughout the world. In India itself, for the first time in many centuries, Hindu and Buddhist are drawing together, an event of great significance. It is as though Judaism and Christianity really drew together without people from one religion being converted to the other. It is as though for the first time Protestants were really prepared to learn from the Catholics, and Catholics prepared to learn from the Reformation. Of course, the renewal of the Hindu-Buddhist tradition is now only in its early, seminal phase, but it could eventually produce a rich harvest. The Dalai Lama himself may move about from one end of the country to the other, reaffirming once again, in the homeland of Buddha and elsewhere, the simple and profound truths that he preached on Indian soil. The soul of Tibet will survive, and therefore we cannot despair of the survival of Tibet, in that ultimate sense.

But we dare not despair of the survival of Tibet even in the more worldly and ephemeral sense as long as Tibetan resistance continues and brave souls abroad respond to the claims of conscience, as long as we can still take a long view of history and smile at the inordinate pretensions of messianic systems, and as long as people retain their faith that truth must triumph and justice will prevail.

June 13, 1962
The Royal Society, London

RAGHAVAN IYER





ARYAN PRECEPTS

OM

I. PRINCIPLES

Ishvara (the Supreme Soul) resideth in the heart of every mortal being.”
Bhagavad Gita XVIII.61

2. “O man, thou thinkest that thou art alone; and actest as thou likest. Thou does not perceive the Eternal Soul that dwells within thy breast. Whatever is done by thee *It* sees, and notes it all. This Soul is its own witness, and is its own refuge. It is the supreme eternal witness of man. Do not offend it.”

Mahabharata I.3015; Manu VIII.85

3. “Action, either mental, verbal or corporeal, bears good or evil fruit according as the action itself is good or evil; and from the actions of men proceed their various transmigrations in the highest, the mean and the lowest degree. Nobody ever enjoys or suffers except from the effects of his own action. Everyone reaps the consequences of his conduct.”

Manu XII.3; Mahabharata VI.30; Vishnu Purana I.1-18

4. “Therefore, considering the misery attached to embodied souls from a violation of duty, and the imperishable bliss attached to them from the proper performance of all duties; and considering also with thy intellectual powers the migrations of the Soul according to its virtue or vice, thou shouldst constantly fix thy heart on virtue, and always remain pure in thought, in word and in deed.”

Manu VI.64, XII.23, XI.232

5. “Thou shouldst strive to raise thy self by thy Self. Self is the friend of self; and self in like manner is the enemy of Self.”

Bhagavad Gita VI.5

6. “The mind of man is the cause both of his bondage and his liberation. Its attachment to objects of sense is the reason of his



bondage, and its separation from the objects of sense is the means of his freedom. He who is capable of discriminating knowledge should, therefore, restrain his mind from all objects of sense and therewith meditate upon *parabrahm*, the Supreme Soul, in order to attain liberation.”

Vishnu Purana VI.VII.29-30

7. “In the man’s passage to the next birth, neither his father, nor mother, nor wife, nor son, nor kinsman will bear him company. The only thing that adheres to his soul is the effect of his action (*karma*). Continually, therefore, man ought to heap up virtue for the sake of securing a good, inseparable companion. With virtue for his guide, he will pass through a gloom hard to be traversed.”

Manu VI.239-241

II. GENERAL PRECEPTS

8. “(1) Contentment, (2) abstention from injury to others, active benevolence, and returning good for evil, (3) resistance to sensual appetites, (4) abstinence from theft and illicit gain, (5) purity, chastity and cleanliness, (6) coercion of passions, (7) acquisition of knowledge, (8) acquisition of Divine Wisdom, (9) veracity, honesty and fidelity, and (10) freedom from wrath and hatred are the tenfold system of virtuous duties.”

Manu VI.92

9. “Covetousness, indolence, avarice, slander and calumny, materialism, neglect of prescribed acts, the habit of soliciting favours, and inattention to necessary work belong to the dark quality, as do also the denial of future states, neglect of scripture, contempt of the deities, envy, hatred, vanity, pride, anger and severity.”

Manu XII.33, IV.163

10. “Persevere in good actions; subdue thy passions; bestow gifts in a suitable manner; be gentle in manners; bear hardship patiently; do not associate with the malignant; and give no pain to any sentient being; and then thou shalt hope to obtain beatitude.”

Manu IV.246

11. “Walk in the path of the good people, the path in which thy forefathers walked. Take examples of good conduct from all, as nectar is taken from the poison, gentleness of speech from a child,



prudent conduct from an enemy, and gold from unclean substance.”
Manu II.239, IV.178

12. “Endeavour to augment that religious merit which bestows good on all.”
Vishnu Purana I.XI.23

13. “Though oppressed by penury in consequence of thy righteous dealings, do not give thy mind over to unrighteousness.”
Manu IV.171

14. “Whenever man does wrong, it is not enough to say, ‘I will not sin again.’ Release from guilt depends upon true contrition, and this consists in actual abstinence from sinful action ever afterwards.”
Manu XI.230

III. SPECIAL PRECEPTS

15. “Speak the truth (*satya*). Truth alone conquers, and not falsehood. Truth means the blissful correspondence of mind, speech and action with one another. No religion or morality is greater than Truth, and no sin is greater than falsehood. Let mortals therefore adhere to Truth, and Truth alone, at all times. Truth represents a great devotion, and upon Truth depends the good effect of our actions. There is nothing higher than Truth.”

*Taittiriya Upanishad I.11; Mundaka Upanishad I;
Sandilya Upanishad I; Mahanirvana IV.70, 73*

16. “Do Justice. Justice being destroyed will destroy, being preserved will preserve; it must never therefore be violated. Beware, lest justice, being overturned, overturn thee and us all.”
Manu VIII.15

17. “Do no injury to another. By non-injury is meant the non-causing of pain of any kind to anyone, at any time, in mind, speech or action. The principle of non-injury helps us in practising the virtues of mercy, charity, devotion and worship. It is our greatest strength and greatest friend, and it is the source of happiness, veracity and all that is good.”

Mahabharata, Anushasana Parva, 116, 57, 17, 18



18. "Mercy is the might of the righteous." "Being treated cruelly, do not return the cruelty. Give blessings for curses." "A good man thinks only of benefitting all, and cherishes no feelings of hostility towards anyone, even at the moment of his being destroyed by him, just as the sandal tree sheds perfume on the edge of the axe at the time of its being cut down." *Hitopadesha*

19. "Be grateful." "Sages prescribe expiations for murderers, robbers, drunkards and other sinners, but no expiation can wash away the sin of one whose offence is ingratitude."

Ramayana XLIII.11

20. "Do not neglect benevolence. The little-minded ask, 'Does this person belong to our family?' But the noble-hearted regard the human race as all akin." "He who willingly gives no pain of any kind whatsoever to anyone, but seeks the good of all, enjoys everlasting bliss."

Taittiriya Upanishad XI; Sikshavalli;

Hitopadesha I.79; Manu V.46

21. "Gift means the giving of justly acquired wealth, grain and so forth, with a good will, to those who stand in need of relief. Make gifts, according to thy means, to helpless mendicants, religious or heterodox; and, without inconveniencing those who are wholly dependent upon thee, reserve a just portion of thy wealth for the benefit of all sentient beings." *Sandilya Upanishad 2; Manu IV.32*

22. "Be not selfish. A selfish inclination is the root of the two sets of evil, and ought to be suppressed with diligence." "Strive not too anxiously for a subsistence: that has been furnished by providence. No sooner is a creature born than milk for its support streams from the breast of the mother. The wise give up their wealth and even their life for the good of others; the destruction of wealth and life being inevitable, they prefer to sacrifice them for good objects. Remember, there is an exceedingly wide difference between our mortal body and virtue: the former falls asunder in a moment, while the latter remains to the end of the *kalpa*."

Manu VII.49; Hitopadesha I.177, 43, 49

23. "Do not covet that which belongs to another. Abstention from theft means the absence of desire to become possessed of another's



property, either mentally, verbally or bodily.”

Ishavasya Upanishad 6; Sandilya Upanishad I

24. “Wish for no honour other than such as thine own action shall obtain for thee; and be contented with that degree which appertains to thee.”

Vishnu Purana I.XI.22, 29

25. “Be contented. Contentment means the unalloyed satisfaction with whatever may happen. Desire is not satisfied with the enjoyments of the objects desired, as the fire is not quenched with the clarified butter; it only blazes more vehemently.”

Manu II.9, 10

26. “Practise fortitude, which means the stability of mind, at all times, either when one loses his wealth or kinsman, or gains them. Let not your mind be disturbed in adversity, nor let it be elated in prosperity. Be free from anxiety, fear and animosity; and have always confidence in the rectitude of thy conduct.”

Sandilya Upanishad I; Bhagavad Gita II.56

27. “It is certain that man commits some sin or other by the attachment of his organs to sensual pleasure. He ought therefore to subdue them rigorously, and he will then attain a lasting bliss.” (Manu II.93) “Anger is the passion of fools; it becomes not a wise man.”

Vishnu Purana I.I.18

28. “All undertakings prove successful if conducted with prudence.”

Vishnu Purana I.XIII.78

29. “Always speak kindly and pleasantly. Do not maintain unworthy dissensions or altercations nor indulge in idle talk.”

Manu IV.139

30. “One should look upon others as well as he does upon himself. And bearing in mind that life must be as dear to all living creatures as it is to thee, thou shouldst in all thine actions compare thyself to others, and then try to do what is best. In causing pleasure or pain, or in granting or refusing a boon to others, a man obtains an unerring scale through self-comparison.”

Mahabharata VI.116-5691; Hitopadesha I.11, 12



31. "Abstain from flesh meat and intoxicating substances." "Be moderate in virtuous recreations and actions, in eating and sleeping, as this is the means of avoiding misery."

Maitri Upanishad; Bhagavad Gita VI.17

32. "The vice of gaming has, from the most ancient times, been found to be productive of great evil. Let no sensible man therefore addict himself to gaming or other mischievous play, even for the sake of amusement."

Manu IX.227

33. "Respect thy mother — respect thy father — respect thy teacher. And respect thy superiors."

Taittiriya Upanishad, Sikhavalli XI; Manu IV.134

34. "Do not spurn thy inferiors, those who are deformed, who are unlearnt, who are advanced in age, who have no beauty or wealth, or who are of low birth."

Manu IV.141

35. "Even a man as brave as a lion cannot attain fortune except by industry and exertion. Therefore, one should perform the appointed functions, for action is preferable to inaction, and the journey of the mortal frame will not succeed from inaction."

Hitopadesha 31; Bhagavad Gita II.47, III.8

36. "Of all pure things, purity in acquiring wealth is pronounced the most important in this world. Hence the means used for obtaining riches should always be pure, especially so in the case of those public men upon whom the people have to wait for redressing their wrongs. The sovereign shall maintain purity in this respect by banishing such men from his realm, after confiscating all their possessions."

Manu VII.124

37. "He who considers all beings as existing in the Supreme Spirit, and the Supreme Spirit as pervading all, is henceforth incapable of perpetrating any sin whatsoever."

Ishopanishad 6

WHERE THERE IS VIRTUE THERE IS VICTORY

OM!

The Theosophist, May 1895





AN UNPUBLISHED DISCOURSE OF BUDDHA

(It is found in the second Book of Commentaries and is addressed to the Arhats.)

Said the All-Merciful: Blessed are ye, O Bhikshus, happy are ye who have understood the mystery of Being and *Non-Being* explained in Bas-pa [dharma, doctrine], and have given preference to the latter, for ye are verily my arhats. . . . The elephant, who sees his form mirrored in the lake, looks at it, and then goes away, taking it for the real body of another elephant, is wiser than the man who beholds his face in the stream, and looking at it, says, "Here am I . . . I am I": for the 'I', his Self, is not in the world of the twelve Nidanas and mutability, but in that of Non-Being, the only world beyond the snares of maya. . . . That alone, which has neither cause nor author, which is self-existing, eternal, far beyond the reach of mutability, is the true 'I' [Ego], the Self of the Universe. The Universe of Nam-Kha says: "I am the world of Sien-Chan";¹ the four illusions laugh and reply, "Verily so." But the truly wise man knows that neither man, nor the Universe that he passes through like a flitting shadow, is any more a real Universe than the dewdrop that reflects a spark of the morning sun is that sun. . . .

There are three things, Bhikshus, that are everlastingly the same, upon which no vicissitude, no

¹ The Universe of Brahma (Sien-Chan; Nam-Kha) is Universal Illusion, or our phenomenal world.



modification, can ever act: these are the Law, Nirvana, and Space,² and those three are One, since the first two are within the last, and that last one a maya, so long as man keeps within the whirlpool of sensuous existences. One need not have his mortal body die to avoid the clutches of concupiscence and other passions. The arhat who observes the seven hidden precepts of Bas-pa may become *dang-ma* and *lha*.³ He may hear the 'holy voice' of . . . [Kwan-yin],⁴ and find himself within the quiet precincts of his Sangharama⁵ transferred into Amitabha Buddha.⁶ Becoming one with Anuttara Samyak Sambodhi,⁷ he may pass through all the six worlds of Being (*rupa-loka*) and get into the first three worlds of *arupa*.⁸ . . . He who listens to my secret law, preached to my select arhats, will arrive with its help at the knowledge of Self, and thence at perfection.

² Akasha. It is next to impossible to render the mystic word 'Tho-ong' by any other term than 'Space', and yet, unless coined on purpose, no new appellation can render it so well to the mind of the Occultist. The term 'Aditi' is also translated 'Space', and there is a world of meaning in it.

³ *Dang-ma*, a purified soul, and *lha*, a freed spirit within a living body; an adept or arhat. In the popular opinion in Tibet, a *lha* is a disembodied spirit, something similar to the Burmese Nat — only higher.

⁴ Kwan-yin is a synonym, for in the original another term is used, but the meaning is identical. It is the divine voice of Self, or the 'Spirit-voice' in man, and the same as Vachishvara (the 'Voice-deity') of the Brahmanas. In China, the Buddhist ritualists have degraded its meaning by anthropomorphising it into a goddess of the same name, with one thousand hands and eyes, and they call it Kwan-shai-yin-Bodhisat. It is the Buddhist 'daimon' — voice of Socrates.

⁵ Sangharama is the *sanctum sanctorum* of an ascetic, a cave or any place he chooses for his meditation.

⁶ Amitabha Buddha is in this connection the 'boundless light' by which things of the subjective world are perceived.

⁷ Esoterically, "the unsurpassingly merciful and enlightened heart", said of the 'Perfect Ones', the Jivan-muktas, collectively.

⁸ These six worlds — seven with us — are the worlds of Nats or Spirits, with the Burmese Buddhists, and the seven higher worlds of the Vedantins.



It is due to entirely erroneous conceptions of Eastern thought and to ignorance of the existence of an esoteric key to the outward Buddhist phrases that E. Burnouf and other great scholars have inferred from such propositions — held also by the Vedantins — as “my body is not body” and “myself is no self of mine”, that Eastern psychology was all based upon non-permanency. Cousin, for instance, lecturing upon the subject, brings the two following propositions to prove, on Burnouf’s authority, that, unlike Brahmanism, Buddhism rejects the perpetuity of the thinking principle. These are:

1. Thought or Spirit⁹ — for the faculty is not distinguished from the subject — appears only with sensation and does not survive it.
2. The Spirit cannot itself lay hold of itself, and in directing attention to itself it draws from it only the conviction of its powerlessness to see itself otherwise than as successive and transitory.

This all refers to Spirit embodied, not to the freed spiritual Self on whom maya has no more hold. Spirit is no body; therefore have the Orientalists made of it ‘nobody’ and nothing. Hence they proclaim Buddhists to be Nihilists, and Vedantins to be the followers of a creed in which the “Impersonal [God] turns out on examination to be a myth”; their goal is described as, “The complete extinction of all spiritual, mental, and bodily powers by absorption into the Impersonal.”¹⁰

NIRVANA-MOKSHA

The few sentences given in the text from one of Gautama Buddha’s secret teachings show how uncalled for is the epithet of

⁹ Two things entirely distinct from each other. The “faculty is not distinguished from the subject” only on this material plane, while [a] thought generated by our physical brain, one that has never impressed itself at the same time on the spiritual counterpart, whether through the atrophy of the latter or the intrinsic weakness of that thought, can never survive our body; this much is sure.

¹⁰ *Vedanta Sara*, translated by Major Jacob, p. 123.



'materialist' when applied to one whom two-thirds of those who are looked upon as great adepts and Occultists in Asia recognize as their Master, whether under the name of Buddha or that of Shankaracharya. The reader will remember the just-quoted words are what Buddha Sang-gyas (or Pho) is alleged by the Tibetan Occultists to have taught: there are three eternal things in the Universe — the Law, Nirvana, and Space. The Buddhists of the Southern Church claim, on the other hand, that Buddha held only two things as eternal — Akasha and Nirvana. But Akasha being the same as Aditi,¹¹ and both being translated 'Space', there is no discrepancy so far, since Nirvana as well as Moksha, is a state. Then in both cases the great Kapilavastu sage unifies the two, as well as the three, into one eternal Element, and ends by saying that even "that one is a maya" to one who is not a *dang-ma*, a perfectly purified soul.

The whole question hangs upon materialistic misconceptions and ignorance of Occult Metaphysics. To the man of science who regards Space as simply a mental representation, a conception of something existing *pro forma*, and having no real being outside our mind, Space *per se* is verily an illusion. He may fill the boundless interstellar Space with an 'imaginary' ether, nevertheless Space for him is an abstraction. Most of the metaphysicians of Europe are as wide of the mark, from the purely occult standpoint, of a correct comprehension of 'Space', as are the materialists, though the erroneous conceptions of both of course differ widely.

If, bearing in mind the philosophical views of the ancients upon this question, we compare them with what is now termed exact physical science, it will be found that the two disagree only in inferences and names, and that their postulates are the same when reduced to their most simple expression. From the beginning of the human Aeons, from the very dawn of Occult Wisdom, the regions that the men of science fill with ether have been explored by the seers of every age. That which the world regards simply as cosmic Space, and abstract representation, the Hindu rishi, the Chaldean magus, the Egyptian hierophant held, each and all, as the one eternal

¹¹ Aditi is, according to the *Rig Veda*, "the Father and Mother of all the gods"; and Akasha is held by Southern Buddhism as the Root of all, whence everything in the Universe came out, in obedience to a law of motion inherent in it; and this is the Tibetan 'Space' (Tho-og).



Root of all, the playground of all the forces in Nature. It is the fountain-head of all terrestrial life, and the abode of those (to us) invisible swarms of existences — of real beings, as of the shadows only thereof, conscious and unconscious, intelligent and senseless — that surround us on all sides, that interpenetrate the atoms of our Kosmos, and see us not, as we do not either see or sense them through our physical organisms. For the Occultist 'Space' and 'Universe' are synonyms. In Space there is not matter, force, nor spirit, but all that and much more. It is the One Element, and that one the Anima Mundi — Space, Akasha, Astral Light — the Root of Life which, in its eternal, ceaseless motion, like the out- and in-breathing of one boundless ocean, evolves but to reabsorb all that lives and feels and thinks and has its being in it. As said of the Universe in *Isis Unveiled* it is:

The combination of a thousand elements and yet the expression of a single Spirit — a chaos to the sense, a Kosmos to the reason.

Such were the views upon the subject of all the great ancient philosophers, from Manu down to Pythagoras, from Plato to Paul.

When the dissolution [pralaya] had arrived at its term the great Being [Para-Atma, or Para-Purusha], the Lord existing through himself, out of whom and through whom all things were, and are, and will be, . . . resolved to emanate from his own substance the various creatures.¹²

H. P. BLAVATSKY

¹² *Manava-Dharma-Shastra*, i, 6, 7.





VAJRADHARA-VAJRASATTVA

A *tman* (our seventh principle) being identical with the universal Spirit, and man being one with it in his essence, what is then the Monad proper? It is that homogeneous spark which radiates in millions of rays from the primeval 'Seven'; — of which seven further on. It is *the EMANATING spark from the UNCREATED Ray* — a mystery. In the esoteric, and even exoteric Buddhism of the North, Adibuddha (*Chogi dangpoi sangye*), the One unknown, without beginning or end, identical with Parabrahm and Ain-Soph, emits a bright ray from its darkness.

This is the *Logos* (the first), or Vajradhara, the Supreme Buddha (also called *Dorjechang*). As the Lord of all Mysteries he cannot manifest, but sends into the world of manifestation his heart — the 'diamond heart', Vajrasattva (*Dorjesempa*). This is the second *logos* of creation, from whom emanate the seven (in the exoteric blind the five) Dhyani Buddhas, called the Anupadaka, 'the parentless'. These Buddhas are the primeval monads from the world of *incorporeal being*, the *Arupa* world, wherein the Intelligences (on that plane only) have neither shape nor name, in the exoteric system, but have their distinct seven names in esoteric philosophy. These Dhyani Buddhas emanate, or create from themselves, by virtue of Dhyana, celestial Selves — the *super-human* Bodhisattvas. These incarnating at the beginning of every human cycle on earth as mortal men become occasionally, owing to their personal merit, Bodhisattvas among the Sons of Humanity, after which they may re-appear as *Manushi* (human) Buddhas.

The Anupadaka (or Dhyani Buddhas) are thus identical with the Brahminical *Manasaputra*, 'mind-born sons' — whether of Brahma or either of the other two Trimurtian Hypostases, hence identical also with the Rishis and Prajapatis. Thus, a passage is found in *Anugita*, which, read esoterically, shows plainly, though under another imagery, the same idea and system. It says: "Whatever entities there are in this world, movable or immovable, they are the very first to be dissolved (at *pralaya*); and next the developments produced from the elements (from which the visible Universe is fashioned); and, after these developments (evolved entities), all the



elements. Such is the upward gradation among entities. Gods, Men, Gandharvas, Pisachas, Asuras, Rakshasas, all have been created by Svabhavat (Prakriti, or plastic nature), not by actions, nor by a cause" — i.e., not by any physical cause.

"These Brahmanas (the Rishi Prajapati?), the creators of the world, are born here (on earth) again and again. Whatever is produced from them is dissolved in due time in those very five great elements (the five, or rather seven, Dhyani Buddhas, also called 'Elements' of Mankind), like billows in the ocean. These great elements are in every way beyond the elements that make up the world (the gross elements). And he who is released even from these five elements (the tanmatras)¹ goes to the highest goal." "The Lord Prajapati (Brahma) created all this by the mind only", i.e., by *Dhyana*, or abstract meditation and mystic powers like the Dhyani Buddhas (*vide supra*). Evidently, then, these 'Brahmanas' are identical with the Bodhisattvas (the terrestrial) of the heavenly Dhyani Buddhas. Both, as primordial, intelligent 'Elements', become the *creators* or the *emanators* of the monads destined to become human in that cycle; after which they evolve themselves, or, so to say, expand into their own *selves* as Bodhisattvas or Brahmanas, in heaven and earth, to become at last simple men — "the creators of the world *are born here, on earth again and again*" — truly. In the Northern Buddhist system, or the popular exoteric religion, it is taught that every Buddha, while preaching the good law on earth, manifests himself simultaneously in three worlds: in the formless, as Dhyani Buddha, in the World of forms, as a Bodhisattva, and in the world of desire, the lowest (or our world) as a man.

Esoterically the teaching differs: The divine, purely Adibuddhic *monad* manifests as the universal Buddhi (the *Maha-buddhi* or Mahat in Hindu philosophies), the spiritual, omniscient and omnipotent root of divine intelligence, the highest *anima mundi* or the Logos. *This* descends "like a flame spreading from the eternal Fire, immovable, without increase or decrease, ever the same to the end" of the cycle of existence, and becomes universal life on the Mundane Plane. From this plane of *conscious* Life shoot out, like seven fiery

¹ The Tanmatras are literally the type or rudiment of an element devoid of qualities; but esoterically, they are the primeval *noumenoi* of that which becomes in the progress of evolution a Cosmic element in the sense given to the term in antiquity, not in that of physics. They are the logoi, the seven emanations or rays of the logos.



tongues, the Sons of Light (the *logoi* of Life); then the Dhyani Buddhas of contemplation: the concrete forms of their formless Fathers — the Seven Sons of Light, *still themselves*, to whom may be applied the Brahmanical mystic phrase: “Thou art ‘THAT’ — *Brahm.*” It is from these Dhyani Buddhas that emanate their *chayas* (Shadows) the Bodhisattvas of the celestial realms, the prototypes of the *super-terrestrial* Bodhisattvas, and of the terrestrial Buddhas, and finally of men. The ‘Seven Sons of Light’ are also called ‘Stars’.

The star under which a human Entity is born, says the Occult teaching, will remain for ever its star, throughout the whole cycle of its incarnations in one Manvantara. But *this is not his astrological star*. The latter is concerned and connected with the *personality*, the former with the INDIVIDUALITY. The ‘Angel’ of that Star, or the Dhyani Buddha will be either the guiding or simply the presiding ‘Angel’, so to say, in every new rebirth of the monad, *which is part of his own essence*, though his vehicle, man, may remain for ever ignorant of this fact. The adepts have each their Dhyani Buddha, their elder ‘twin Soul’, and they know it, calling it ‘Father-Soul’, and ‘Father-Fire’. It is only at the last and supreme initiation, however, that they learn it when placed face to face with the bright ‘Image’. How much has Bulwer Lytton known of this mystic fact when describing, in one of his highest inspirational moods, Zanoni face to face with his *Augoeides*?

The *Logos*, or both the unmanifested and the manifested WORD, is called by the Hindus, Ishvara, ‘the Lord’, though the Occultists give it another name. Ishvara, say the Vedantins, is the highest consciousness in nature. “This highest consciousness”, answer the Occultists, “is only a *synthetic unit* in the world of the manifested Logos — or on the *plane of illusion*; for it is the sum total of Dhyani-Chohan *consciousnesses.*” “Oh, wise man, remove the conception *that not-Spirit is Spirit*”, says Shankaracharya. Atman is *not-Spirit* in its final Parabrahmic state, *Ishvara* or *Logos* is Spirit; or, as Occultism explains, it is a compound unity of manifested living Spirits, the parent-source and nursery of all the mundane and terrestrial monads *plus* their *divine* reflection, which emanate from, and return into, the Logos, each in the culmination of its time. There are seven chief groups of such Dhyani Chohans, which groups will be found and recognised in every religion, for they are the primeval SEVEN Rays. Humanity, occultism teaches us, is divided into seven



distinct groups and their subdivisions, mental, spiritual, and physical.² The monad, then, viewed as ONE, is above the seventh principle (in Kosmos and man), and as a triad, it is the direct radiant progeny of the said *compound* UNIT, not the breath (and special *creation* out of *nihil*) of 'God', as that unit is called; for such an idea is quite unphilosophical, and degrades Deity, dragging it down to a finite, attributive condition. As well expressed by the translator of the *Crest Jewel of Wisdom* — though Ishvara is 'God' "unchanged in the profoundest depths of *pralayas* and in the intensest activity of the *manvantaras*", . . . still "*beyond* (him) is 'ATMA', round whose pavilion is the darkness of eternal MAYA".³ "The 'triads' born under the same Parent-planet, or rather the *radiations* of one and the same Planetary Spirit (Dhyani Buddha) are, in all their after lives and rebirths, sister, or 'twin-souls', on this Earth.⁴

This was known to every high Initiate in every age and in every country: "I and my Father are one", said Jesus (*John* 10:30).⁵ When He is made to say, elsewhere (20:17): "I ascend to *my* Father and your Father", it meant that which has just been stated. It was simply to show that the group of his disciples and followers attracted to

² Hence the seven chief planets, the *spheres* of the indwelling seven spirits, under each of which is born one of the human groups which is guided and influenced thereby. There are only seven planets (*especially* connected with earth), and twelve houses, but the possible combinations of their aspects are countless. As each planet can stand to each of the others in twelve different aspects, their combinations must, therefore, be almost infinite; as infinite, in fact, as the spiritual, psychic, mental, and physical capacities in the numberless varieties of the *genus homo*, each of which varieties is born under one of the seven planets and one of the said countless planetary combinations. See *Theosophist* for August 1886.

³ The now universal error of attributing to the ancients the knowledge of only seven planets, simply because they mentioned no others, is based on the same general ignorance of their occult doctrines. The question is not whether they were, or were not, aware of the existence of the later discovered planets; but whether the reverence paid by them to the four exoteric and three secret great gods — the star-angels, had not some special reason. The writer ventures to say there was such a reason, and it is this. Had they known of as many planets as we do now (and this question can hardly be decided at present, either way) they would have still connected with their religious worship only the seven, because these seven are directly and specially connected with our earth, or, using esoteric phraseology, with our septenary ring of spheres. (See *supra*.)

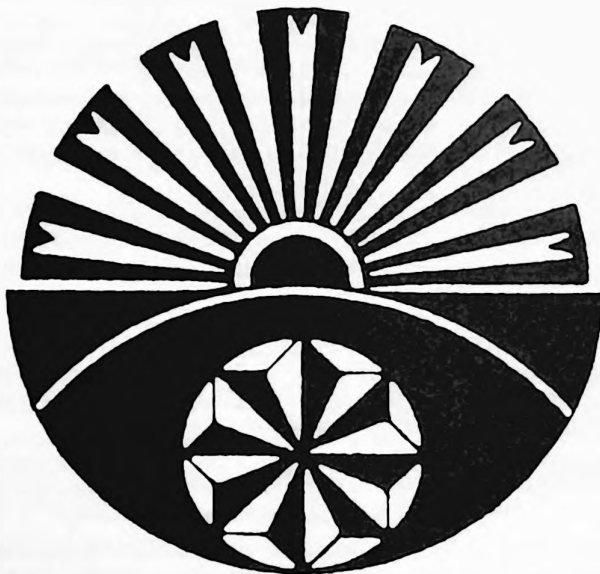
⁴ It is the same, only still more metaphysical idea, as that of the Christian Trinity — 'Three in One' — i.e., the Universal 'over-Spirit', manifesting on the two higher planes, those of Buddhi and Mahat; and these are the three hypostases, metaphysical, but *never personal*.

⁵ The identity, and at the same time the illusive differentiation of the *Angel-Monad* and the *Human-Monad* is shown by the following sentences: "My Father is *greater* than I" (*John* 14:26); "Glorify *your* Father *who is in Heaven*" (*Matthew* 13:43); "Know ye not ye are a *temple* of God, and that the *Spirit of God dwelleth* in you?" (*1 Corinthians* 3:16); "I ascend to *my* Father", etc., etc.



Him belonged to the same Dhyani Buddha, 'Star', or 'Father', again of the same planetary realm and division as He did. It is the *knowledge* of this occult doctrine that found expression in the review of *The Idyll of the White Lotus*, when Mr. T. Subba Row wrote: "Every Buddha meets at his last initiation all the great adepts who reached Buddhahood during the preceding ages. . . . Every class of adepts has its own bond of spiritual communion which knits them together. . . . The only possible and effectual way of entering into such brotherhood . . . is by bringing oneself within the influence of the Spiritual light which radiates *from one's own Logos*. I may further point out here . . . that such communion is only possible *between persons whose souls derive their life and sustenance from the same divine RAY*, and that, as seven distinct rays radiate from the 'Central Spiritual Sun', *all adepts and Dhyani Chohans are divisible into seven classes*, each of which is guided, controlled, and overshadowed by *one of the seven forms* or manifestations of the divine Wisdom." (*Theosophist*, Aug., 1886)

The Secret Doctrine, i 569-574





KWAN-YIN AND VACHISHVARA

We may add a word or two in explanation of . . . Kwan-yin. This divine power was finally anthropomorphized by the Chinese Buddhist ritualists into a distinct double-sexed deity with a thousand hands and a thousand eyes, and called Kwan-shai-yin Bodhisattva, the Voice-Deity, but in reality meaning the voice of the ever-present latent divine consciousness in man; the voice of his real Self, which can be fully evoked and heard only through great moral purity. Hence Kwan-yin is said to be the son of Amitabha Buddha, who generated that Saviour, the merciful Bodhisattva, the 'Voice' or the 'Word' that is universally diffused, the 'Sound' which is eternal. It has the same mystical meaning as the Vach of the Brahmans.

While the Brahmans maintain the eternity of the Vedas from the eternity of 'sound', the Buddhists claim by synthesis the eternity of Amitabha, since he was the first to prove the eternity of the Self-born, Kwan-yin. Kwan-yin is the Vachishvara or Voice-Deity of the Brahmans. Both proceed from the same origin as the Logos of the neo-platonic Greeks; the 'manifested deity' and its 'voice' being found in man's Self, his conscience; Self being the unseen Father, and the 'voice of Self' the Son; each being the relative and the correlative of the other. Both Vachishvara and Kwan-yin had, and still have, a prominent part in the Initiation Rites and Mysteries in the Brahmanical and Buddhist esoteric doctrines.

Lucifer, 1894

H. P. BLAVATSKY





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 put 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 abysm 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, mirrored even in everyday zetetics from Zion to Zen, and beyond. 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, Nov. 1979

RAGHAVAN IYER



For every flower of love and charity he plants in his neighbour's garden, a loathsome weed will disappear from his own, and so this garden of the gods — Humanity — shall blossom as a rose.

H. P. BLAVATSKY



THE PATH OF RENUNCIATION

I. THE WANDERING HEART

The downfall of every civilization is caused by the weak morals of those who live in and by it. False knowledge or misuse of knowledge generally accompanies weakened morals. An unbalanced relation between knowledge and ethics brings about a critical stage which, if not promptly attended to, results in death. Historical examples — the Roman Empire for one — will occur to any reader. War plays a part in the destruction and the reconstruction of civilizations. From the days of the *Mahabharata* down to our own times we come upon the phenomenon of unbalance between mental capacity and moral responsibility, competition leading to war and wars, then destruction. The destruction of the entire Kshatriya caste took place on Kurukshetra — an event which has a lesson for us all who are witnessing the sinking of European civilization.

Only a few in every century perceive the necessity of maintaining in their own lives the balance between knowledge and love, between head and heart. The great majority show an unbalance — feelings alone without the light of Wisdom predominate in one portion of the majority, while in the other, head-learning without soul-wisdom, without compassion and philanthropy and sacrifice, works havoc. Religious feeling without knowledge is a curse which develops fanaticism, hatred and war; knowledge devoid of a spiritual basis soon develops into false knowledge which begets arrogance, enmity and war. Only a few, a small minority in any century, are Esotericists — not enquirers nominally interested in the Occult but real students learning to practise and to promulgate the grand doctrines of the Science of Life. Their task is to produce that balance between knowledge and ethics in their own constitution without which there can be neither the gaining of enlightenment nor the practice of altruism for the good of all.

For these few H.P.B. produced the book called *The Voice of the Silence*, dedicating it to them. In the Preface to that priceless little volume she writes that she offers three Fragments and that more



could not be 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”.

Those only who are serious and sincere about moulding their own minds will make use of the book. As H.P.B. writes:

Unless a man perseveres seriously in the pursuit of self-knowledge, he will never lend a willing ear to advice of this nature.

Esoteric Philosophy has always taught the art of all-round development — a healthy mind in a healthy body; but also, it has always taught that the course of unfoldment is from within without, and that therefore mind and not body should be the starting point, and that motive and not method should receive primary consideration. Not that body and method were neglected, but ever and always mind and motive were made the starting point. This is the burden of the *Gita*, of the doctrines of the Buddha, of the teachings of Jesus.

Those who have made friends with *The Voice of the Silence* have noted that it too gives primary importance to the training of the mind, with the right motive. In these four articles we shall consider the place of the motive and the activity of the mind as taught in the three Fragments, each of which should be considered as an independent unit. While there is, of course, an intimate interdependence between them, we should not consider the third Fragment to be in line of succession to the second, nor the latter as a continuation of the teaching of the first. Each emphasizes a particular aspect of the Truth, of the Way and the Path; each has its own message. One is not superior to the other any more than blue as a primary colour is superior to yellow or inferior to red.

Like all Occult treatises, *The Voice of the Silence* is written in a cipher and yields more than one meaning, for there is more than one key to be used in deciphering a profound cipher. The neophyte at his stage, the adept at his, use the teachings, for growth as for service — for growth through service. H.P.B. has made “a judicious selection” for “the few real mystics” of the era to which she came, who recognized her and its worth. For students of the modern generation the book has the same message and offers the same benefits; for them too the formulation of the motive and the training



of the mind form the first step.

A phrase of H.P.B.'s might well be used as a touchstone to determine the nature of our motive for assaying the task of gaining self-knowledge and attempting self-improvement. In *The Key to Theosophy*, commenting upon ascetic practices, H.P.B. speaks of "what a man *thinks* and *feels*, what desires he encourages in his mind, and allows to take root and grow"; what we think greatly depends on what we feel, and we can determine the character of our feelings by noticing the desires which arise from roots so firmly embedded in the soil of the personality. "What desires he encourages in his mind" — what desires he "allows to take root", what desires he allows "to grow" — this will reveal the motive he harbours. Very often our motives are hidden from us and on the score of motive many fail ere they begin. The Master K.H. once wrote:

The first and chief consideration in determining us to accept or reject your offer lies in the inner motive which propels you to seek our instructions, and in a certain sense — our guidance.

We have to learn to distinguish between inner or real and outer or superficial motive. Again, the same Master points out that "our Eastern ideas about 'motives', and 'truthfulness', and 'honesty' differ considerably from your ideas in the West". In India, most of the 'educated' have Western minds — to be more precise, Eurasian minds — and they suffer from the same limitations as Western-born men and women. The Eastern idea of motive is a profound one, and in ascertaining our motive we must take time and have to be careful, judicious, alert and attentive.

While it is true that motive is everything, we must never overlook the clear teaching of history that "good motive without knowledge makes sorry work sometimes". Mr. Crosbie continues:

All down the ages there is a record of good motive, but power and zeal misused, for want of knowledge. Theosophy is the path of knowledge. It was given out in order, among other things, that good motive and wisdom might go hand in hand.

On the plane of motive the student's attention is drawn from the beginning to the ideals of the higher life. Not entanglement in the world of matter through ambition and the like, but a withdrawal



and a consequent complete emancipation from the universe of Illusion — *Maya* and its Play, *Lila*. The student has to choose between sense-life and soul-life, and when he is sufficiently confirmed in his higher desire to live as a soul, subduing the senses, he is presented with another, the grandest ideal humanity has ever known — Renunciation. Soul-culture leads the practitioner to the idea of Liberation, a state so much desired by the afflicted — by hearts laden with sorrow, by heads full of confusion. Having seen the cause of disease, having drunk the potion of cure, who would want to continue hospital life? Having perceived the degradation of a prostitute's life, who would want to live in a house of prostitution? Having recognized the world as a vast lunatic asylum, who would want to dwell therein, and not run away from it? Even a little knowledge of Theosophy shows to the thoughtful and earnest student that this world is like unto a hospital, full of the ailing and the scrofulous; that men and women in their millions prostitute their minds and their hearts; that the world is full of moonstruck neurotics who rush about hither and thither fancying themselves sane and sound. The Theosophical student registers that to be of this world is to seek disease, to prostitute powers, to become mad; "Let me have none of these", he says. Thus for more than one life the student fixes his mind on Liberation and his motive in leading the higher life is to free himself from "the world, the flesh, and the devil". *The Voice of the Silence* recognizes the place of the Path of Liberation — the conquest of Nirvana.

For many centuries the ideal of Liberation has inspired generations of mystics, and here in India especially the desire for Moksha and to reach Nirvana has become the supreme, nay, the only goal of spiritual striving. The great Buddha taught the Path of Renunciation and exemplified the teaching in his own life. Says H.P.B.:

Esoteric teachings claim that he renounced Nirvana and gave up the Dharmakaya vesture to remain a 'Buddha of Compassion' within the reach of the miseries of this world.

With the passing away of His pure Teachings from the land of His birth, the concept of Moksha prevailed in India as the sole ideal, submerging that of Renunciation. Nowhere is the Teaching of the Path of Renunciation so clearly formulated, nowhere are its func-



tions and objectives so profoundly contrasted with those of the other Path, as in *The Voice of the Silence*. One of the missions of H.P.B.'s incarnation was not only to point to this forgotten truth, but, further, to arouse in as many hearts as possible the aspiration to tread the Path of Renunciation. Therefore among the only three Fragments she gave to the public world is that of "The Two Paths" and among "the few" must arise those who will undertake the culture of the heart necessary for the treading of that path. The attractions inherent in the ideal of renunciation are so powerful and potent as well as patent that most among "the few" hastily say to themselves, "I will tread the Path of Renunciation." They overlook that special preparation is needed for that task and that between the great service of the Renouncers and the desire, however ardent, of the aspirant to love and to help his fellows there is a difference not only of degree but of kind — of quality. To acquire the wisdom necessary for that Path takes time and especial effort; and this is possible through Chelaship, not as it is understood in the religious and mystical world, but as it is understood in Occultism and Esoteric Philosophy. A special kind of training and development is necessary to walk the Way of Renunciation: it is the renouncing not only of the world of matter but also of the world of spirit; not of life in form only but also of life eternal. It is freedom from the bondage of passion which every Emancipated Soul enjoys, but further it is acceptance of the Bondage of Compassion which the *mukta* does not accept.

The training of the Probationer includes the unfoldment of the right motive which the ideal of the Path of Renunciation presents. Chelaship implies the treading of that Path and the displacement of other motives — including that of Liberation — by the One Motive, the real inner motive, of which all outer motives should be but expressions and emanations. The choice comes at the end, but that choice is the culmination of innumerable choices made by the soul — from the stage of the Probationer to that of the Adept.

If we encourage in our mind the desire to renounce, if we nourish it that it may take root and grow, we will be getting the necessary training for acquiring the Right Motive. That training is not in mere resolve and verbal repetition of the famous Pledge of Kwan-Yin, but a remembrance of it during the performance of daily duties. The Great Renouncer does not rush to help here, there and everywhere, but "ever protects and watches over Humanity within Karmic



limits". This implies knowledge, especially of the Law of Cycles and "the ultimate divisions of time". That is why H.P.B. says that "it is easy to become a Theosophist. . . . But it is quite another matter to put oneself upon the path which leads to the knowledge of what is good to do, as to the right discrimination of good from evil." (Students will do well to reflect upon the differentiation made by H.P.B.; it is not easy to become a Theosophist, only comparatively less difficult; the path of the Esotericist "leads a man to that power through which he can do the good he desires, often without even apparently lifting a finger".)

The cultivation of Right Motive takes more than one life: the control of the wandering mind is a necessity universally recognized but how many think of the wandering heart? When the heart has been steadied, concentration of mind becomes easy, for an objective has been found. The mind gathers itself together and makes the objective its centre; but without a goal or an objective the mind can never gain one-pointedness. Many and varied are men's objectives in life, and the student of Theosophy is no exception to the rule. If he determines his objective to be neither the bliss of Nirvana nor the developing of siddhis, low or high, nor achieving success in this or that sphere, but letting everything go, to tread the Path of Renunciation, disciplining himself for the life of *spiritual* service of Orphan Humanity, then he has found the correct objective, the Right Motive essential for the life of Chelaship. Once an aspirant resolves to follow the Right Motive, it, whether he remembers it or not, will affect his life and force him to work for humanity in one way or another. Directly he attempts to gain spiritual benefit selfishly instead of trying to help his brothers, he will feel the inner call to work, which cannot be evaded. For the Great Choice, his time will come; but its coming will be hastened as he remains faithful to the great Choice of his present incarnation — to endeavour to make Theosophy a Living Power in his Life.

II. THE SLAYER OF THE REAL

The asceticism which *The Voice of the Silence* advocates is that of the thinking principle — the withdrawal of the mind from its present position in which it is a slave. The mind is a victim of



internal images composed of elemental lives which form the desire principle, and these awaken the senses to activity and make them the feeders of that principle. Man's objective world is but a reflection — a shadowy emanation — of this subjective plane of desire-images.

In the waking state of consciousness man does not live in the world of the mind but in that of the senses ensouled by desires within which the mind is captive. Man's so-called reasoning is not a pure activity engendered by the mind but is premised on sense-impressions which are permeated by desires. Even men of Science in using their minds proceed from sense-data to deductions, and, though in most of them personal desires in connection with the objects of observation are in abeyance, they yet suffer from their dependence on desire-shot senses. The eyes of a drunken man see things askew: the mind of one who, in drawing his conclusions, depends on the senses fraught with the desire principle also sees askew. Sense-data to be true and sense-observations to be accurate must be devoid of the forces of the desire principle. When Esoteric Philosophy calls the world of objects illusory, it means that it is so not in the sense that the objects do not exist but in the sense that our valuation of them is false. The objective world may well be compared to a great bazaar in which desire-enslaved minds, not knowing the true prices of things, are taken in, have to bargain, to haggle and to wrangle for things needed and have to be tempted to want and to acquire other things. The mind thus exploited in the bazaar of the objective world gains experience and learns to evaluate each object at its proper worth, and then — and not before then — man begins to live in that world.

Our difficulty, then, as will be readily seen, does not inhere in the objects but in our ignorance of the true values of those objects, due to our desires in which the mind is imprisoned. Desires by themselves, unaided by the power of thought, would be innocuous; energized by it they make man the worst of the animal kingdom. Therefore our textbook calls this mind the Slayer of the Real and at the very outset gives the injunction to the Disciple to slay the Slayer. It also states the method — “become indifferent to objects of perception”. This mind, captivated by desire, which courses in the nervous system of the body, is called the chief of the senses, and it is this mind-sense which makes man different from the animal



— capable of becoming superior to it as also of developing into the most cunning and the most carnal of beasts.

Having become indifferent to objects of perception, the pupil must seek out the *raja* 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.

It is the activity of this mind in the objective world which has first to be handled by the aspirant-chela. Unless we see that these objects become channels, offer food to internal images and help to satisfy our cravings, we shall not be able to evaluate them correctly. We value an object in terms of the satisfaction or the delight which it gives to our desire-fraught senses. This is the cause of illusion which is ignorance — not total absence of knowledge but the false evaluation of objects, mistaking lust for love.

If thou wouldst cross the first Hall safely, let not thy mind mistake the fires of lust that burn therein for the Sunlight of life.

The Thought-Producer makes love out of lust, and when this is seen in actual life-experience, a real step forward is taken by the practitioner. When this is seen, the weakness of the world of objects compared to the strength of the world of images is recognized. It is this seeing, when not understood, which tempts the aspirant to run away from the world to the jungle.

When a seeker after the Light within sees the activity of the outer world of objects, he naturally attempts to close the windows through which the objects attack him. In that retreat, psychological or physical, a short respite from that attack is all that he obtains. Very soon he locates the root of his trouble: the attraction or the aversion which the objects exert over him are not in the external objects but in the internal images — memory pictures of the past, not only of this life but also of previous incarnations.

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

This is the formidable work compared to which retreating from the objects of the senses is easy. If in the first exercise the chela



learns the illusory nature of the objective world, now he encounters the delusive nature of his own subjective world. Looking for the God within, he comes upon the devil; seeking soul-light, he finds darkness — so thick that he does not realize that it is a shadow. “O dark, dark, dark, amid the blaze of noon.” It is in that dark that we meet our fancy-created idols, our thought-created images, our desire-created phantoms. But that darkness has the peculiar power of deluding our consciousness. Very soon the sphere of darkness looks to us the region of pearly light — of soothing, restful, twilight sleep. The Maya of the objective world is but an effect caused by the Moha-delusion of this sphere of self-created subjectivity, lighted up by human passions. This is the world of Probationary Learning, which the Chela has to abandon, and he cannot do so till he understands it. The real first pitched battle of the greatest of all wars is in this region, called the Astral Light. When the Power of his Vow, made in the objective world, stirs in him, the fighter in the Astral Light feels that he is in a place where he ought not to be; that he must not listen to the sounds of these images, but to the word of the Soul within.

Theoretically, every student knows that Lower Manas is different from Higher Manas, that Kama-Manas is demoniac and Buddhi-Manas divine. But the truth has to be experienced and we know the nature of the Soul’s mind when we overthrow some of the enemy troops, i.e., when we destroy some of our thought-created images. The great temptation for the Probationary Chela issues forth from the enhanced sense-delight when the plasticity of astral light is handled and absorbed; it is like the exhilarated state of the person who has just taken strong drink. Often, instead of fighting right away the already created images, he falls prey to the temptation of creating new ones. In the objective world we have to control the wandering mind, but here we have to fight the creative mind. Thus comes a period of intense fight, and victory ensues when the soldier-soul has grasped this truth:

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

The grasping of this truth means that the Probationer has seen that he is other than the Personality, that the worm which early and



late feeds upon the senses, once crushed, would lead to the death of the separative and ever-separating self which makes the Personality the supreme enemy. The glimpse of the Soul which uncovers the inimical nature of the Personality makes the fighting Probationer take refuge in that Inner Soul. And this implies some knowledge of the nature and the powers of that Soul.

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

Thyself and mind, like twins upon a line, the star which is thy goal burns overhead.

The Master is the Higher Self, “the equivalent of *Avalokiteshvara*, and the same as *Adibuddha* . . . CHRISTOS with the ancient Gnostics”. Unless this Master is felt as a Presence in Hall the second, that of Probationary Learning, entrance into the third, the Hall of Wisdom, remains closed. It is through the mind of the Soul that we touch the radiance of the God within, and it is through contact with the great Gurus that we touch the radiance of the God within Nature — Compassion Absolute.

When the mind-activity is silenced, the soul, aided by the Light of the Spirit, perceives itself as distinct and separate from the mind. Freed from Kama, it sees the possibility, nay, the certainty of a perfect unison with its Star — its Father in Heaven. In the translucent lake of the pure mind the star in high heaven reflects itself, and even that reflected influence stirs the mind to behold the glory that is — the greater glory to be. It is not sufficient to silence the thoughts; it is necessary to perceive the Star of Hope — the Parent Star, the Dhyani Buddhic Source of our existence.

The obliterating of the internal images is the same as crushing the craving for sensuous existence. The process demands that we centre our attention on the inner Light. But turning away from internal images is not to be accompanied by turning away from the objective world. To be in the midst of objects but not to be their slave makes the fight a long one; for, in the long past we have created a whole army of personal thought-images; by our moods we have given birth to a brood of vices; by our mental indulgence we have committed many sins. One by one we have to slay them.



Woe, then, to thee, Disciple, if there is one single vice thou hast not left behind. . . . Woe unto him who dares pollute one rung with miry feet. . . . 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.

This does not mean that the Probationer is expected to be flawless ere he starts, but he has to learn and attain purity ere he passes through the Golden Gate into the Hall of Wisdom, and has won the right to abide therein permanently. As a Probationer he has his day when he basks in the radiance of the Spiritual Sun, and then his night — the dark night of the Soul, during which his mind-sins laugh the jackal's laugh which is the cry of agony, terrifying to him, tempting him to his fall, nay, to his very doom. The jackals move in packs and therefore are able to hunt down sheep and even antelopes. When unable to obtain living prey, they feed on carrion, and cunningly they follow cheetahs and even lions in order to finish the carcass after the latter have eaten their fill. The comparison of our lower thoughts to jackals is most apt, for they attack in packs our high thoughts and our noble aspirations, and when they cannot prey upon these living images they sniff out slumbering and dying ones and gorge on the latter — a phenomenon which is related to precipitation of Karma and the like. Also, like the jackal, our lower thought-images have an offensive odour, for they too, like the jackal, secrete foulness from the base of their tails.

Now we are told how we should deal with these our past creations:

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.

If we do not choke off the memory of the past, if we dwell in it, we relive the past *subjectively* and rejuvenate the thought-images. But now we have increased our power of thought and so those images express themselves more strongly. All students of Theosophy know that a storehouse of past Karma exists, but all do not know that in the subjective realm ghosts and elementaries of dead objective actions often work havoc.

The last quotation of the first Fragment of our textbook that we



should consider is this:

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

In a footnote H.P.B. explains that the astral form produced by Kama has to be destroyed. The Kamarupa, ordinarily, is formed after the death of the body and ere the Ego goes into Devachan, freeing itself from that form. But in the life of the Probationer, as he enters the kingdom of the quickened, leaving behind that of the dead, there is the Kamarupa phenomenon related to that of the Dweller on the Threshold. The quickened soul becomes consciously alive when, by chasing away from the field of the mind all Kama-fed thought-images, he begins to live by the power of the clean heart, i.e., by the influence of Buddhi. For this dual process — dispersing the Kamarupa and awakening Buddhi so that it can ensoul Manas — the objective world proves of great benefit.

The objective world of actions is not only valuable for enabling us to compare, to contrast and discriminatively to learn to concentrate, but it also proves a most helpful sphere when the strife of the subjective kind is on, of which mention is made above. The way the Probationer has to learn to make use of the objective world is through the right performance of duty. Duty is the axis round which his objective world rotates: mistakes made about Duty, neglect of or dilatoriness in that which should be done, undertaking that which is not our business, etc., all become sins of omission and of commission. If a Probationer is rightly busy with real duty he finds no time for 'mischief' — unconsciously done. Furthermore, when attacks come from the subjective side of his lower nature, a wise engagement of the senses and the brain in objective functioning weakens the attack. Occultism advocates that we do not strengthen the enemy by brooding about him, nor by directly fighting him. Take no particular notice of the enemy, but keep the consciousness busy with protective and profitable mental and physical work. No Probationer can meditate and study hours on end, and therefore calls of mundane duty like the earning of livelihood, etc., are highly beneficial and very necessary. Not the invention of special work but the doing of what there is to do expands the field of duty till humanity becomes our family and the world our country. Duty is



the Divinity that shapes our objective world to perfection: Duty is the God of the objective world — that is the Truth: OM TAT SAT.

III. THE MIND OF THE RENOUNCER

The guiding principle in the Probationer's life is Discrimination between the Real and the Unreal. But these terms take on a special meaning for him; not the ordinary discrimination, between soul and sense, between mind and matter, between Beness and Being, but discrimination between Selflessness and Selfishness as ultimate cosmic principles. If he is bent on Liberation, his discrimination follows one channel; if on Renunciation, it cuts a different canal. In the former case, the neophyte's aspiration is for freedom from the world of erring humanity and entrance into the state of spiritual bliss. On the Path of Renunciation his whole concern is with Humanity — not with his own realization of Bliss ineffable, but with bringing the bliss of enlightenment to the minds of men. The knowledge necessary for spiritual Self-Realization is limited; but that necessary for the service of other souls is vast and complex. Esoteric Philosophy, advocating for its votaries the treading of the Path of Renunciation, requires that they obtain the latter knowledge.

The first necessary step shown in the second fragment of our textbook, "The Two Paths", is that of the Buddhi-yoga of the second chapter of the *Bhagavad Gita*, with one important difference. It not only recommends seeking asylum in mental devotion and doing one's duty without caring for the fruits of action, but also adds — "Gain Siddhis for thy future birth."

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 retribu-
tion. Gain Siddhis for thy future birth.

To practise the most difficult art of doing good to others requires exceptional knowledge. It is not sufficient to gain "deliverance of mind from thraldom by the cessation of sin and faults".

Not cessation of sins, but something more; not suppression of vice but its elimination. The man who seeks and gains Mukti not only abandons humanity but leaves behind a particular set of his



skandhas, which perforce must attract him back to incarnated existence, be it in another manvantara. Among the weaknesses and the conditions to be overcome by the future Adept are not only “desires for possession and power” but also “duties which, however honourable, are still of the earth earthy”. Here is a subtle difference in the evaluation of Duty from that which is ordinarily made, a difference which the future Renouncer has to note. The development of right renunciation at the early stages and for the Probationer consists in the *performance* of duties; in not shirking them, but discharging them. In discharging them, however, he has to learn the lesson contained in the performance and develop the power which goes with that performance. Liberation comes by the payment of our debts to all duties. But unless effort along a special line is made, the powers which follow that performance will not unfold in his consciousness, and the treading of the Path of Renunciation will be impossible.

There are two kinds of Siddhis — the one lower and psychic, the other higher and spiritual. When the Probationer is told, “Gain Siddhis for thy future birth”, it is the powers of the second type that are meant — powers belonging to Buddhi-Manas. In the performance of duty one should have not only detachment from the lower personal self and from the results of actions, but also attachment to the higher egoic self, so that the field of Dharma-yajna, sacrificial service, widens. He who desires liberation discharges his duties in such a fashion as to create no new causes — exhaustion of Karma is his method. But he who aspires to tread the Path of Renunciation performs actions in such a manner as to create new opportunities to serve an increasing number of human minds. Each sacrificial action of his, naturally unfolding from his congenital duties, Karma-Dharma, is like a pebble thrown in a lake — the circles of Karma made by it grow and grow. But, the aspirant is thrown back into his old sphere if, through lack of knowledge and because of limited perception, in serving he does not unfold the spiritual Siddhis. Each sacrificial deed deepens the spiritual insight, provided that both in motive and in method it is according to the teachings of the Esoteric Philosophy. Occultism teaches how to turn the forces of evil to good, and unless the Probationer on the Path of Renunciation learns this and thus gains Siddhis, his success will be very distant. Therefore this is said:



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.

The ordinary man has for his horizon his street; his insight is surface deep and the points of his magnetic compass draw him to his appetites. He lives in his sense-created state, which looks to him like a real world but which is not any of the seven Worlds of Rest Eternal. His mind made subservient to his senses, and his senses to his appetites, he goes from death to death. The man who has begun to live, who recognizes that life being probationary, afflictions are opportunities, looks beyond his street. Modern education does give him some breadth of vision, but not the depth, and therefore the gap between his knowledge and his practice, between his mental and his moral life, between his sacred beliefs and his secular deeds. Theosophy educates the human mind to gain depth, to see below the surface, to penetrate into the very kernel of form. When the horizon of the student is broadened, when the insight of the practitioner has deepened, and therefore he has begun to live, he must secure the magnetic compass of the higher life. In navigation, by means of the magnetic compass the directive force of Earth, the great magnet, upon a freely suspended needle, is used and it is indispensable. Equally indispensable, nay more so, is the corresponding instrument to navigate the ocean of Samsara. The depth of insight develops Viveka-discrimination, and for the learning soul, that aspect of it which enables him to select ideas and aphorisms which, under Karma and for his particular stage, are necessary. The points of his magnetic compass show him the way to SAT — Truth. It is for the human mind to maintain the breadth and the depth gained by not allowing desires and fancies to exert their power of suggestion and to draw him away to Maya's realm. This has to be achieved by the mind blending itself with the Soul.

Daily, nay hourly, from the sphere of memory the dust rises and settles on the mind, taking away its capacity to reflect the Divine



Ideas of Akasha. Therefore, daily and hourly the mirror of the mind has to be dusted and study of the Esoteric Philosophy does it. Sustained effort to reflect Divine Ideas polishes the mind, transforming the mirror and giving it the superior capacity to reproduce, more and more accurately, the Living Images of Devas and Dhyanis, Buddhas and Bodhisattvas. These reproductions are the real points that draw the Chela-Soul to the Vajrasattva, the 'Lord of all Mysteries'.

It is during the process of brushing away the dust of illusions, of blending mind and soul, of soaring into the sphere of SAT, that the choice to tread the Path of Renunciation is confirmed, because we see the hidden meanings and the occult implications of that choice. The Great Choice comes at the end, when the knowledge concerning the two Ways is obtained:

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. . . .

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



The student will do well to make use of the *Theosophical Glossary* and to reflect upon the terms (1) Pratyeka-Buddha; (2) Vajrapani; (3) Vajrasattva; and (4) Vajradhara.

IV. THE VIRTUOUS MIND

Universal respect is paid to a man of virtue. A good-hearted man is admired, but so is a clever-minded man. In our modern civilization mental capacity and moral power are allowed to remain dissociated, education almost fostering the dissociation. A gentleman in clubland will not cheat at the card-table, but the same man will not hesitate to cut the throat of his friend who happens to be a business competitor. Most Occidental church-going people condemn polygamy and polyandry most severely, but they connive at adultery in both men and women. The orthodox Hindu, philosophizing, argues and proves that Brahman is in the heart of each, but he sees no illogicality in observing in practice the immoral doctrine of untouchability. We can go on multiplying instances to show how moral principles are set at nought by intelligent minds, even by so-called logicians and philosophers.

The integration of hands, head and heart is the central and fundamental teaching of *The Voice of the Silence*. Moral principles are not only to be acknowledged — all the world does that — they are to be applied. The value of the mental habit of looking for the underlying moral principle before any deed is done or any word spoken is not at all recognized by the 'educated and the cultured'. Occultism demands the constant practice of bringing into juxtaposition moral principles and intellectual doctrines. If it is immoral to cheat at the club, it is also immoral to cheat in the office; if polygamy is wrong, adultery is worse, for in the latter hypocrisy is present; if Brahman is in all men, then untouchability is false and its practitioner is an irreligious man. The man on the path of chelaship is called upon to consult his code of rules and laws at every turn. Like a lawyer he has his memory, but almost always the lawyer refreshes his memory and before acting consults his code-books. This the learner of Occultism is expected to do. "To sleep over a letter and to wait on a plan" is a rule because it gives the necessary time to refresh the memory and to search the scriptures. To seek



the principles of action, both moral and mental, is essential, and even on the field of battle the Master Krishna thought it necessary to set them forth.

The general rule, the fundamental and foundational law to be always and ever kept in mind, is that of Brotherhood. If a thought or a feeling, a word or a deed, harms another soul, it is wrong. To the true practitioner H.P.B. gives this advice:

He must think of himself as an infinitesimal something, not even as an individual atom, but as a part of the world-atoms as a whole, or become an illusion, a nobody, and vanish like a breath leaving no trace behind. As illusions, we are separate distinct bodies, living in masks furnished by Maya. Can we claim one single atom in our body as distinctly our own? Everything, from spirit to the tiniest particle, is part of the whole, at best a link. Break a single link and all passes into annihilation; but this is impossible. There is a series of vehicles becoming more and more gross, from spirit to the densest matter, so that with each step downward and outward we get more and more the sense of separateness developed in us. Yet this is illusory, for if there were a real and complete separation between any two human beings, they could not communicate with, or understand each other in any way.

The Law of Brotherhood is intellectually recognized by all students, and earnest practitioners begin to make applications. But the influence of the race-mind is very strong, and so even practitioners are swayed by the difference between mental understanding and moral application. All Probationers are called upon to examine themselves by the light of their own Inner Ego and with the help of the divine virtues — the *paramitas*. Ordinarily, virtues are considered to be attributes of the heart; we do not usually speak of mind-feelings; integration or yoga-union between mind and heart demands that the mind become virtuous. We have to learn to think of virtues and to use our reason and our intelligence, our discrimination and our discernment, in practising the *paramitas*, with which deals the third Fragment of our textbook, called "The Seven Portals". It is from the point of view of the relation between mind and morals



that we want to examine the golden Keys.

Because the mind is driven by human feelings and passions, it roams in the field of the senses, destroying them and itself. Therefore the injunction: "Thou shalt not let thy senses make a playground of thy mind."

Before the mind can absorb the virtues, the learner has to see within himself the difference between desire-mind and soul-mind. A bridge called Conscience exists as a third factor. Conscience is Antahkarana — the internal organ — and it is both the voice of experience accumulated in the world of matter and the channel of divine light streaming forth from the world of Spirit. Conscience rightly activated bridges the gulf which ordinarily exists between mental and moral activities. Before the actual treading of the Path begins and the first of the divine *paramitas* can be correctly practised, the integration between head and heart is necessary.

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.

This does not imply that the art of separating the body from the mind is acquired; but it does mean that each time, if Dana-Charity is to be rightly expressed, an attempt has to be made to examine the relative position of body and mind, to live, be it but for a moment, in the eternal, to feel that something of ourself abides in all things and that all things are in the One Self. This preliminary to the exercise of the Dana-paramita brings to it the strength of the mind and of true ideas. As it is most difficult, almost impossible, to attune our mind to the mind of the whole of humanity, advantage is taken of the Chela institution, and we are told to attune our mind to "the collective minds of *Lanoo-Shravakas*". The feeling of unity illuminates the mind; the enlightened mind uses the virtue of Dana, charity and love immortal, not sentimentally and sensuously, but Egoically.

What is true of Dana is equally true of Shila and of Kshanti; these form a triad, for love creates harmony, and without patience, harmony cannot be created. The balanced offspring, whether a word or an act, a poem or a picture, has for its father love and for its mother patience. When the child is created, its nature of perfection makes it a masterpiece, and there is Bliss "for ever after".



Similarly, the last three *paramitas*, Virya, Dhyana and Prajna, form a triad. When, with dauntless energy, the father pursues contemplation, the result is Prajna — full spiritual perception.

Between the two triads is the paramita of Viraga (Vairagya) without which neither can Maya-Illusion be conquered nor can Truth-SAT be perceived. Detachment, dispassion, indifference is, in more than one sense, the most important of the virtues. And we are told:

Have mastery o'er thy thoughts, O Striver for perfection, if thou wouldst cross its [the middle portal's] threshold.

It is the mind which fructifies attachment to objects of sense. If the mind did not lend itself to the dictates of the desires and the passions, there would be no attachment. Detached from the lower, it has within itself the power to attach itself to the higher.

Now, the gratification felt by the elemental beings who make up our desire nature is due to the interplay between them and the senses and the organs — the Jnana-Indriyas and the Karma-Indriyas. Desire-perception leads to desire-action. Therefore we are told:

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

The action which is not pleasing to Ishvara and which kills the Soul is selfish action; its opposite is sacrifice; sacramental action is *yajna*. Any action, however trivial, can be transformed into a sacrament by the magic called Yajna. All the Karmas we inherit from the past form our duties, our Dharma: the Esotericist *has* to perform his Dharma, so that each performance becomes sacramental. But —

Before thine hand is lifted to upraise the fourth gate's latch, thou must have mastered 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.

The unwanted thoughts overpower the consciousness even before their presence is registered — that is the first stage. To oust them



is difficult, but the effort brings the Siddhi, the power, of sensing their approach. In this second stage danger lies in keeping the mind vacant. It is important to learn to keep ourselves mentally engaged. It is necessary ever to have near at hand thoughts and things which would hold the mind steady and firm. "Possession is nine points of the law", it is said, and that is equally true of the mind possessing true ideas, which make it immune to attack from the enemy.

If thou wouldst 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.

It is through our thoughts, good and bad, that we bind ourselves to humanity, and to the universe. The thought-links are very powerful binders and Vairagya is detachment of our own mind from all thought-links. The thoughts of others bind us to them, in proportion as we are consubstantial with them. This law, however, works on the beneficent side as well: *thoughts* link us to the Supreme Self, to the Blessed Ones who live in the infinitudes of space or on earth. Our desires fill our world now; they impel us to think, to plan, to act; a void is the world of Spirit for the man of flesh. But when the higher choice is made and the resolve taken, the emptiness of the world of the senses is seen. Invocation of the higher, daily contact with the higher, sustained repose in the higher reveal how grand and blissful the plenum is. Detachment from the lower, cleaving to the higher, transfer the loves of the aspiring practitioner to a spiritual realm, and from there the *Maya* of the material universe looks like a play, a drama, a *lila*. The symbols of the vacuum and the plenum are excellent metaphysical ideas, contemplation on which strengthens the virtue of Vairagya.

Thou hast to study the voidness of the seeming full,
the fullness 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?

Every effort to reach and to hold a new position in a higher world requires spiritual energy — Virya. The source thereof is in the spiritual pole of man's being. Bodily energy related to the prana



principle in man is but the lowest expression of Virya. Virya is called the semen of the Soul and it is activated by spiritual celibacy — Brahmacharya of the mind. The Chelas of the Great Gurus are real Brahmacharins — young learners gaining the strength of knowledge, who presently will enter the Great House of the Fathers of the Race. If the practice of bodily Brahmacharya is a difficult undertaking, much more difficult is Soul-celibacy, necessary for real one-pointedness, Dhyana. As in all else, unfoldment from within without is the law in Brahmacharya: inner psycho-spiritual celibacy makes the outer psycho-physiological celibacy possible. Those who try to practise the latter without a basis of the former fail — and worse than fail.

For attaining Dhyana paramita the learner has to acquire the art of using energy for both offensive and defensive purposes. The consciousness has to attain a state wherein attacks from the lower regions do not touch it; and also in that state the movement towards the ultimate goal is steadily continued. The Dhyana state is static in relation to the lower, but dynamic in relation to the higher. In it the attacks from the astral light have to be met and warded off, while a steady rising in the Divine Astral or Akasha has to be attempted. This dual task is implicit in the following verses, arranged to facilitate the reader's understanding:

“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 sha-dows dancing on the wall of sunlit rocks.

* * *

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.



* * *

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.

* * *

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.

* * *

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.

* * *

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

* * *

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 Atman.

* * *

The Dhyana Path, the haven of the Yogin, the blessed goal that Srotapattis crave.

The Probationer is on the shore of the Manasarova where, Occult tradition teaches, great Sages recorded what they had heard



as the Vedas. He has to enter the Waters of Wisdom and dive deep and deeper till he sees the Naga, the Dragon-Lord of the Lake. He teaches, it is said, the mantram to the new Arhan who comes out into Myalba to repeat it, and it is —

PEACE TO ALL BEINGS

The Theosophical Movement
July-October 1940

B. P. WADIA



*Assemble, speak together, let your minds be all of one accord,
Even as the gods of ancient days await as one their appointed share.
The place is common, common the assembly, common the mind;
So be your thoughts united.*

RIG VEDA



DEATH AND IMMORTALITY¹

The Soul is bound to the body by a conversion to the corporeal passions; and is again liberated by becoming impassive to the body.

That which Nature binds, Nature also dissolves; and that which the Soul binds, the Soul likewise dissolves. Nature, indeed, bound the body to the Soul; but the Soul binds herself to the body. Nature, therefore, liberates the body from the Soul; but the Soul must liberate herself from the body.

Hence there is a twofold 'death'; the one, indeed, universally known, in which the body is liberated from the Soul; but the other, peculiar to philosophers, in which the Soul liberates itself from the body. Nor does the one entirely follow the other.

PLOTINUS

In the *Bhagavad Gita*, Lord Krishna tells Arjuna that he must meditate upon birth, death, sickness, decay and error. This particular strand in the *Bhagavad Gita* is central to Buddhist thought. It is not easy for us to put ourselves in the position of a Tibetan Buddhist, to whom meditation on death is not a morbid activity, reserved for a special period in one's life, a time of deep depression owing to the fear of imminent death. It is rather part of a process of meditation which is ceaseless. To meditate on death is to meditate on life. To ask any question that is significant about the fleeting experiences that come to the ego, bringing pain as well as what appears to be happiness, to understand any of these fleeting experiences is impossible except in the context of the total continuum. It is indeed difficult for us to understand what it means to put death in its proper place and to consider it in a wider context.

Throughout the history of European thought and of conventional Christianity, we have come to accept certain distinctions that are precious to us, a distinction between God outside the universe and the universe, between Man and Nature, and ultimately between God and Man. Therefore, any consideration, within the context of these Western and Christian concepts of death or immortality, could only have meaning to us in terms of a relationship to be rediscovered, a lost relationship to be regained between Man and God. Thus, the thought of the reabsorption of the human being into the elements

¹ Address to the Buddhist Society, London, 1963. Christmas Humphreys presided.



of Nature sounds indecent, unnatural, something that needs special explanation. We have become so identified with our own image of ourselves as detached autonomous beings — autonomous in a Cartesian sense in relation to the whole of knowledge, autonomous in a Kantian sense in relation to our moral life — that it is very difficult for us to imagine that our total standpoint is delusive, is wrong.

There is another current that has always existed as a golden stream in European thought, which is Pythagorean and neo-Platonic and has concentrated upon a doctrine of emanations rather than a doctrine of creation. Under this scheme of things, man is intimately bound up with the universe. Man is the universe writ small. The universe is man magnified a million times. And therefore a human being only begins to be human when he understands his own relationship to Nature and the cosmos. He only begins to understand, let alone to master, the powers of Nature when he has understood and begun to master the elements in his own nature. There is a continuous connection between man and the universe, and any conception of the divine must enter integrally into the picture that men have of the universe, and therefore it must integrally enter into one's image of oneself.

It is impossible in this view to look at Nature in a mechanistic fashion, to see it in a seventeenth-century manner. It is impossible because we are so bound up with Nature that we cannot but anthropomorphize or humanize everything in Nature. We must get rid of the great error of egoity, identification with the personal, fleeting, physical self, and begin to see that in our body, that in our personality, are material, natural elements which are the same in all beings, and in all human beings especially. We thus gain a sense of the wonder and the mystery, the glory, the grandeur, the romance, the colour, of the cosmic panorama, while at the same time we need the capacity to detach ourselves from the elements of our nature and to become therapeutic in our whole approach to that nature.

This stream of thought is connected with the idea that man emanates energies, that the universe itself is a continuous stream of emanations from an unknown origin and an absolute reality, that in every emanation something is retained of the primordial origin of the emanation and something is transmitted as well, and that there is a total, ceaseless, continuous process of transformation. This idea, stressed in Pythagorean thought, is central to the



Tibetan Buddhist.

If we look at the pre-Buddhist religion of the Bonpas, we find that it seems to us to be strange, primitive, terrifying in some ways, an obsession with gods and demons. But in the light of what we have just seen, it should be possible to discern that the individual belonging to the Bonpa tradition was really seeking his own way of gaining his citizenship in an apparently hostile universe. The same idea becomes richer and constructive, imbued with purpose and meaning, for the Buddhist. If we remember this central assumption, so important to understanding death and immortality in Tibetan thought, then we would readily recognize that something has gone wrong in the image of Tibet that popularly prevails in the West and in the westernized East.

A great deal has been written about the visions of the dead. There are frescoes in many Tibetan temples depicting them, sometimes in the form of bright and varied colours, which cannot have any symbolic significance to the outsider, sometimes in the form of terrifying deities stamping upon a demon and yet with a tremendous power of beneficence and redemption. When we read about these visions of the dead and about the Day of Judgement in the *Tibetan Book of the Dead*, we conjure up a picture of a people with extraordinary imagination, to whom the whole universe had a reality which we do not see or seize. Thus we miss the universal import of the teaching of death which was put in so many forms, vulgarly understood by some monks and laymen in Tibet but intuitively grasped by those who knew the purpose of this vast web of symbolism.

There is no easy way for us to meditate upon birth and death, decay, sickness and error in relation to Tibetan teaching simply by looking at a particular painting of the visions of the dead or even by reading the *Tibetan Book of the Dead*. These are no doubt useful, but what is really necessary is to get back to that central posture which Krishna enjoined upon Arjuna, to meditate upon these and to see them together. If it is possible to see birth and death as connected forms or phases of a single stream of consciousness, then we have to grasp the idea of a universe alive, ever changing, conscious in a sense we cannot directly comprehend. Our consciousness is a reflected consciousness, distorted many times, distorted by particular tendencies and complexes or *samskaras*, by particular



likes and dislikes, preconceptions, weaknesses of the will, by particular forms of illusion, so that it is very difficult for us to grasp directly this pure and total consciousness behind the ever-changing forms and phases assumed by a single substratum.

In Buddhist thought we are helped to begin to make the distinction by seeing that this entire universe is both *samsara* and *nirvana*. *Samsara* and *nirvana* spring from the same ultimate essence, the *adibuddha*, the ultimate Buddha nature; but *samsara* is the world of flux, the world of change, the world of illusion. Arising out of the sensations that we have of the very flux of *samsara*, we have *avidya*, congenital ignorance. It is more than ignorance as we normally understand it. It is not just lack of knowledge. It is a peculiar perversity of the modified consciousness available to us which prevents us from rising to the level of total universal consciousness and seeing all human and cosmic experiences as continuous events in a single stream. *Nirvana*, on the other hand, we describe by negation. *Nirvana* to us is some kind of total emptiness, nothingness; this has been the consistent interpretation of people unsympathetic to Buddhist teachings. It is very easy, of course, to conjure up a world of illusion which was manufactured by certain people because they were not able to come to terms with it, and then to suggest that they sought an escape in some imaginary and totally empty state, opposed to what we would normally call 'living', 'becoming involved' in this world of matter. But *samsara* and *nirvana* actually refer to the two tendencies of the involvement of consciousness in form and the evolution of form to the height of consciousness, form and consciousness being differentiated only by a difference of degree and not of kind. To understand this is to see that *samsara* is ultimately the veil that is cast upon the nirvanic condition of illuminated and enlightened beings.

Even the *nirvane* as seen by us, the moment we personify him, the moment we separate him out from the rest of humankind as a single individual who attained to a particular state in a particular manner, immediately becomes a *samsaric* illusion. We then conjure up our own idealized and delusive images of enlightened, immortal individuals. So it is really important to see that if life is a continuous and total process, and if it undergoes a great variety of modes in relation to the actual forms of matter, then this consciousness in the



universe must always require some form of embodiment, and therefore even the enlightened man cannot be imagined in a totally disembodied state.

There are those like the Capuchin Della Penna, who in their distorted picture of Tibetan Buddhists give the impression of a Tibetan belief in some imaginary world of *lha*, disembodied spirits, bodiless gods, an airy, fairy world of abstract entities, with no relationship to the universe as we know it. In 1882 *The Theosophist* published an important contribution by the Chohan Lama who was the Chief of the archive-registrars of the libraries containing manuscripts on esoteric doctrines belonging to the Dalai and Panchen Lamas of Tibet. He pointed to the distortions of the pure Tibetan teaching, and explained the basic propositions which are necessary to know before we can understand the *lha* and so-called disembodied entities. This is why we have to grasp the statement in the *Prajnaparamita* that form and void are ultimately only aspects of each other. The moment we become aware or conscious, immediately our consciousness becomes embodied in thoughts or feelings, in images which are formal or material in relation to our actual state of awareness. In this sense, pure awareness is something that we cannot possibly visualize. All our awareness is relative to the particular plane of perception on which we function. It involves the use of organs of perception that are appropriate to this plane of perception. Now if we could see this, then we could begin to consider that the human being lives not merely in a visible, physical world but in several worlds intertwined. He is in fact constantly living in six worlds, according to the Buddhist canon. But more important than the number, whether it be six or seven or some other, it is essential to grasp the idea that the outside world, in the context of which we become aware, is entirely relative to our organ of perception.

We are all somewhat aware of this. Phenomenalists since Berkeley have recognized how very much the existence of objects is dependent upon our perceptions of them. The same idea has been elaborated by Wittgenstein in another way: that we have no grasp of reality apart from the clusters of concepts that are bound up with our habitual usage and our language games. Anybody who reflects for a moment could see this. We have no direct, privileged access to reality. The moment we begin to think about space or time or Nature,



the moment we begin to speculate about the universe, the moment we begin to theorize about it, even when we try just to gain what appears to us to be direct awareness of a particular set of objects, we have immediately allowed to come between those apparently neutral and independent objects, in a mechanistic Cartesian universe, and ourselves as privileged spectators, the veil of concepts, the concepts which we need to produce a commonsensical map or a metaphysical map. Without these we cannot attempt to isolate particulars, let alone to apprehend them, to distinguish them, to classify them.

We need to see that each human being is continually inhabiting several universes and has available to him the various organs of awareness or perception which are appropriate to these different universes. Therefore, one could come to discern that what is life to one man on one plane of perception is death to another. In the *Gita* we have Krishna's statement that what is *day* to the enlightened man is *night* to the ordinary man, and what is *night* to the ordinary man is *day* to the sage. What is day to the ordinary man is night — the night of ignorance. To generalize the idea, what to some people are significant realities are ephemeral illusions in the eyes of others. And we are all involved in this psychological relativity. No one has a privileged position. If there *were* perfected men, the moment they come into a physical universe and are involved in communication with physical beings, even *they* cannot totally free themselves from the imprisonment that we all undergo in a physical universe. Every universe binds us.

Is it then possible, simply by grasping this idea, to conceive of the possibility of moving from one universe to another, so to speak, all within the mind, all within ourselves? Is it possible for us to study the various elements in our nature, in terms of different colours of the rainbow, in terms of different gods in Nature? Is it possible for us to see all these various facets of Nature as seemingly independent but essentially interdependent aspects of a single substratum, of a single universe? For if we can do this, then we would see that death need not be viewed as something unnatural. It is life that seems to be unnatural. The poet Kalidasa raised this question with the help of an analogy. Why do we feel that death is unnatural and life is natural, when life is like a few drops of water in a pot. There ought to be something unnatural about this. It is this which



needs explaining. And if the water is thrown back into the ocean, there is nothing unnatural about that. So death, in this view, does not require special explanation. It is life that requires explanation. Therefore, we do not begin by asking why do we die. We ask why we were born.

If we wish to understand what is the kind of consciousness that we are going to preserve on the eve of death, or what perhaps may be the consciousness that we will experience soon after death, we must go back to the beginning. What do we remember about our consciousness as far back as possible, near the moment of birth? What conceivably could we have felt before we were born? Now these are questions that many people would find impossible to entertain, and yet the true philosopher, the man of meditation, the man who really wishes to see life as a whole, cannot shirk them.

Buddhist philosophy explains that life in a body can be explained by the tremendous desire for bodily life that belongs to us. This we can recognize in ourselves. We can distinguish people in terms of the desire for sensation. We can distinguish the same person at different points in his life, according to the degree of his hold on life. Everything in this world of *samsara* is a conspiracy to encourage this hold on life, this hold on possessions, this hold onto the image that men form of the body, their identification with their own name and form, their *namarupa*. In this lies the seed of separateness, *ahankara*, the seed of violence, *himsa*, the seed of falsehood, *asatya*. Falsehood, violence, separateness are all rooted in the fierce craving for life, for personal existence. And when we begin to reflect upon this, we can see its significance. We can think of people who desperately wish to project their own personal existence on the stage, literal or metaphorical. We know for ourselves how very often the desire for survival or the hatred of survival is nothing but our own attitude to a continuation of our personal life. That is why, whether in the Christian or in the Buddhist tradition, all the pictures given to us of post-mortem states become for us personal visions with personal prospects, awful or glorious, with immense significance for us as personalities. Whereas we are really asked by spiritual Teachers to get back to the basic origin of *avidya*, or ignorance, which is *tanha*, the will to live.

This ancient Buddhist idea is not just a phrase. It is so important



an aspect of this universe that Gandhi, who tried to resuscitate the teaching of Buddha, actually formulated a law. He declared that the willingness to kill is exactly in inverse proportion to the willingness to die. Some might think that there is truth in this statement, though formulated as a law it seems extravagant and pseudo-scientific. But not at all, when we grasp the idea of *tanha*, the desire for life. The greater the desire for life, the greater the craving for personal existence, the total identification of our consciousness with that which is fleeting and transitory and perishable and personal, the more intense our awareness of ourselves as separate from others, the greater is the impulse to survive, the Hobbesian fear of death which seems so crucial to all life and to all existence in society. The greater then becomes the violence, the willingness to kill, on the plane of thought or feeling as well as on the physical plane.

On the other hand, the person who does not feel so strongly, who has deliberately come to discern that this binding force which brought him into life is itself worthy of meditation and worthy of transcendence, such a man begins to loosen up this hold of his consciousness over his body and his material instruments. He then begins to see himself as others see him, as he sees a photograph of himself ten years ago, as in fact an illusory entity, a thing of no consequence or of no *more* consequence than *any* other thing. It is not necessary that he has to go from attachment to aversion. Aversion is itself a form of attachment. The man who denies loudly that he has any desire for life is deeply attached. It is not easy to master the process of getting beyond attachment and aversion, and seeing in its proper perspective the force of cohesion inherent in matter and in the forms of consciousness we consolidate. This force draws us into separative existence and engenders an ever-growing fear of death.

Death then serves simply as an opportunity to get away, temporarily, from the craving for personal existence. This force, although it seems so intense while it lasts, is still transitory. It is an interference with the pure vision of consciousness and therefore must come to an end. A great opportunity comes to each human being at the time of death. Either he sees the significance of what is happening and begins to take the first steps towards conscious immortality, *or* even after he has discarded the physical vesture — there are many universes and there are many vestures — he begins



once again in a new form to live out his old attachments, to sublimate them, to refine and purify them. All his old loves may now become purer. They may become idealizations. But nonetheless he gets involved again in his continual craving for personal existence. And then of course his return to physical life becomes a natural thing, something involuntary to him, inevitable in Nature.

Therefore, we are told that if we want to understand what happens after death, we must first grasp 'death consciousness'. What is the state of consciousness that we possess just before we die? What is the mood in which we are prepared to receive this new experience, to enter this new world? The more we have a thirst for life, the more we assume that life is natural and death unnatural, the more we are terrified of the great world of the unknown, and the more we then put up a resistance to the natural opportunities for the freeing of consciousness that are available with the discarding of the mask of the physical body.

But on the other hand, the person who has the knowledge of the *bardo* knows that he is now about to enter an intermediate state between birth and death, a period of gestation, a period in which there can be no karma. The law of causality can operate fully only on the plane of the physical universe. A person cannot reap the results of actions generated by him in a physical body except in a physical body on the physical plane. But he is involved in a condition in which, because he has got out of the physical body or because the physical vesture has fallen away, he now has the opportunity to consider his available vestures and the other universes consubstantial with them.

These vestures have been expounded in terms of the *trikaya* doctrine, the doctrine of the three bodies — the *dharmakaya*, the *sambhogakaya* and the *nirmanakaya*. The *dharmakaya* is the body made up of *dharmadhatu*, that in the universe which constitutes the undifferentiated and ultimate Buddha nature. The *sambhogakaya* represents the manifested, the perfected embodiment of all that exists in Nature. It is the origin of the idea of a personal god, worshipped by Hindus as Vishnu, the god who pervades all things, and which in other traditions has been the subject of numerous graphic visions, vivid pictures of the perfections of Deity. The *nirmanakaya* is that body or vesture which represents the incarnation of this ultimate substance or substratum which underlies *dharmakaya*, and which is



exhibited in its glorious universal perfection in *sambhogakaya*. The *nirmanakaya* vesture enables an enlightened being to project itself on a material plane. In Mahayana teaching it is suggested that we, who in physical life are bound down by it and are terrified by death, can take comfort from the fact that there is a vesture perfected by beings who are not merely able to maintain their condition of pure awareness or total enlightenment in some subtle immaterial body but are also able to materialize it, and to differentiate their embodied nature into all the beings around them, consciously and deliberately. So the mere fact of having a material body is not the obstacle, but rather attachment and identification with it.

It is possible for us to introduce into this scheme of things a dualism such as we have in orthodox Christianity which contrasts life that is transitory with the life eternal. We could contrast physical life with pain and original sin, with 'the body of resurrection', and then of course we get a simple dualistic scheme. Life becomes an episode, not a state, unrelated to the future except through a particular mechanism such as the Day of Judgement. We are then launched into an eternity of a condition where, if we choose and we have chosen aright and repented at the right time, we shall get this body of resurrection. But in Tibet we do not have such a dualistic picture connected with the total dogmatism people bring to the idea that there is only one life, of which they have no proof — and the onus of proof is on them because the majority of humanity has thought in terms of rebirth. But even for people who think in this way, it is not easy to make the leap in imagination to a conception of innumerable universes, an endless chain of manifestation, and a continual transformation of consciousness which goes through life and beyond life, beyond what we call death, and back into incarnated life again.

Soon after the actual withdrawal from the physical body, the 'soul' — a term derived from the Greeks, the Kwan-Yin in every man in Tibetan tradition, the Voice of the Spirit or Conscience, the Great Word, the Great Sound of the *Adibuddha* — this 'soul', as we call it, this self-consciousness in us, becomes capable when physical life is discarded of perceiving, though only for a very short time, the pure body of *dharmakaya*. Simply because of the first separation of consciousness from physical embodiment, the soul begins to have a glimmer of total undifferentiated consciousness,



in the form of a vision of pure, clear, colourless light. But this is a tremendous thing for us to contemplate. We are not prepared for it before we die, and therefore it may not mean anything to us unless we begin to meditate upon it now. But if it happens, and we cannot make anything of it, and we fall into some kind of swoon or stupor before this ineffable light, then we are no better off for having had a foretaste or a vision of this great experience which is perfected by the enlightened ones who remain immortal.

We then enter the next state of the *bardo* where we begin to see this same total voidness or *tathata*, the *shunyata* state, the *dharma-kaya* body of the universe. But we see it through a mist, through a beautiful rainbow mist, and of course then we see many colours. We begin to dream and to experience ideal consciousness. Having failed to come to terms with total undifferentiated consciousness in its abstract, absolute manner, we now fall into a plane of consciousness where we begin to reflect upon idealized types, the archetypes of Plato. But these archetypes are connected with a personal life that is gone, so that we begin to look back without a clear awareness that we have left the physical body. Then, gradually, awareness of this grows, though one still continues to be conscious of one's personal self. Therefore, all one's loves and all one's desires are in terms of the life that went before. One is in a dreamy condition, which may sound blissful by comparison with the burdens of earthly life, but is still delusive. Here is another opportunity for the person to see what has really happened, to see the unreality of it, and see once again the reality of total undifferentiated consciousness. But in fact most people cannot seize this opportunity because they are not prepared for it.

What instead happens is that they are confronted with all that they are in their personal nature. They are confronted with their natures with which they had identified themselves, and which are now exteriorized out of themselves because they imagine that they are not all the bad things that they once thought they were. Suddenly we are confronted with all the elements in our nature in the form of visions, a whole array of terrifying deities holding up to ourselves all the things which are in us. It is only if there is within us a certain weakness that we are afraid of something external. It is only when we are identified with some particular attribute which is personal and separative that we then have a certain fear of what is outside.



It is a common observation that an ambitious man is the first to hold out against the ambition of another man, a proud man against the pride of another, and so on. We also know about people filled with lust who love to hold forth against lust. This is exactly what happens in the *bardo* state, only here the individual is confronted with a whole array of embodied beings, symbolized in visions for the sake of understanding. We should not anthro-pomorphize this condition as the literalists have done. But we are confronted with innumerable formulations of elements in our nature with which we have not come to terms, which we have not seen for what they really are in their true colours.

This great opportunity is afforded to us all. It might be called consulting the Book of Judgement, the Book of Memory. Whether we quail before this great and frightening revelation of all our personal *samskaras*, our peculiar personal and divisive tendencies, whether we are reattracted to them and are rapidly drawn back to earthly life, or whether we are able to grasp the nirvanic (as opposed to the samsaric) stream of consciousness which enables us to see the inwardness of this great panorama — that is the choice open to us. But it cannot be made then. It has to be made during life. Herein lies the importance of considering all these teachings about death. It is only now that we have the opportunity to prepare ourselves for the appropriate state of mind before departing from the physical body, or before discarding it, which would enable us fruitfully to avail ourselves of both post-natal and post-mortem consciousness and the various phases of this intermediate state of *bardo*.

Most human beings are unable to attain the seed idea of enlightenment which is fructified in the form of an imperishable vesture by those who have fully prepared before death to enter into the state of immortality. For most people, even the seed idea of immortality cannot be grasped, and therefore they are quickly drawn to all the various *samskaras* or attributes which come back to them. There is a persisting matrix made up of all these attributes, revived by one's own newly formed desire or attachment. Then one begins to make one's first entry into physical life through having formed a line of attachment with particular parents. Such people dream about mating couples and get so involved with the purely physical side of life that they are very soon caught in the illusory process



of birth. They cannot expect to know what birth means because they did not know what death meant.

So this whole teaching is highly significant if we can see its practical implications and various facets. By reading the *Tibetan Book of the Dead*, or by looking at Tibetan pictures of the visions of the dead, one could accumulate a vast amount of detail about the symbolic forty-nine days of the *bardo* with all its day-to-day visions. But merely accumulating a great deal of fantastic knowledge does not add anything to our meditation on death. The moment we start with ourselves and ask not why we are afraid of death but why we hold on to life, the moment we begin to see significant connections, it will be possible for us to discern that at all times we have available to us either the standpoint of *nirvana* or the standpoint of *samsara*. If we are ready to see this, we can come to understand those who have gained or can gain immortality in this scheme of things.

Ordinarily, according to Tibetan teachings, people will not incarnate immediately. When someone has died, that person will not linger or be drawn back to earth-life except in three cases. First are those Bodhisattvas, those enlightened sages, who deliberately linger, having renounced *nirvana*, to assist and help other human beings to gain the knowledge that they have of the meaning of all these states. Secondly, there are those people who die with a total obsession with one line of thinking, not necessarily bad or sinful beings, but those with an *idée fixe*. These people will also linger. They will prolong the entry into the *bardo* state, and the more they prolong it, the more difficult it will be for them to pass from the swoon into the state of awakening, into a new consciousness, and benefit from it. The third class of beings who are drawn back and hover around earth-life are those who had so intense a love — like a mother's love for her children — a sense of unfulfilled or uncompleted love, or a love which, however much fulfilled, is still so powerful and so personal that it binds people and draws them back to earthly life. But even these will not appear as *bhuts* or ghosts unless they are galvanized into activity by adepts in the art of necromancy, a practice strongly condemned in pure Buddhist teaching.

Such nefarious practices do go on in the name of Buddhist tradition among several Red Cap sects, especially in places like



Bhutan. They have actually been put forward as Tibetan Buddhist, in the name of scholarship, by people who have quoted supposed authorities who have never even visited Lhasa, let alone had the privilege of some kind of initiation into the pure teachings of the Panchen Lama and the Dalai Lama. It is not therefore a question of considering all the various forms which possession could take that would constitute a true understanding of the Tibetan teaching of death, let alone of immortality. That there must be such demonic usurpers is not difficult to conceive. But they are unnatural. Tibetan teachings do refer to the victims of suicides and murders, people who are in the state of swoon and could be used by other beings who function freely on subtle planes of consciousness, using subtle vestures for their own foul purpose. But this is not something that need concern us.

The crucial insight that we gain from Tibetan teaching is that immortality is not something to be achieved or won, not a prize to be awarded to a favoured few. Immortality is nothing but another aspect of mortality. Even now we either live immortally or live mortally. We either die every moment or we live and thirst, depending on whether we are focussed upon the nirvanic or upon the samsaric aspect of embodied consciousness. If we are constantly able to sift the meaning of experiences and to see our formal vestures for what they are and pass from one plane of perception to another, then indeed it may be possible, when blest with the vision of clear, pure light — the great vision of *shunyata* — to enter straightaway into that vesture which enables us to remain free from the compulsion of return to earthly life. But this cannot happen unless it flows naturally out of the line of life's meditation. It cannot happen all of a sudden. It is not some kind of special dispensation. It is itself a product of the working of karma.

Beings who have undergone this condition of final illumination have either chosen to remain immortal but in the *dharmakaya* vesture, unrelated to manifested beings and humanity, or they have chosen the *nirmanakaya* vesture and deliberately chosen to enter into relationships with human beings. These *nirmanakayas* ceaselessly point to the basic truths concerning the meaning of death and the perpetual possibility of immortality. They teach men that within themselves they are Buddhas without knowing it. Now the *Prajnaparamita* states that the Buddhas are themselves only per-



sonifications and therefore they could become illusions for us. What is it that we are going to meditate upon when we consider the immortals? Are we going to think of them as glorified physical personalities, archangels in radiant raiment, somehow idealized and more beautiful but related to our own physical conception of physical life? Or are we going to think of them as minds, a great gathering of extraordinary and powerful minds who collectively constitute the great mind of the universe? Or are we going to look upon them simply as beings who have become aware of their true Buddha nature and have therefore become instruments for the working of consciousness, instruments that will be helpful and unifying, because that is the nature of consciousness, whereas the nature of form is divisive.

Thus the whole doctrine, even of the *lha*, those gods seemingly tucked away in a limbo, refers to beings who not merely work in relation to the world but also by their ceaseless collective ideation maintain in the world the force of the Buddha nature. The Buddha nature is not some abstract principle. It is actually embodied in the collective consciousness of such beings perpetually in the universe. We come to see that the various phases in the process of the concretization of the universe from an absolute realm, through archetypes, through individualized forms of thought, and ultimately to material forms, that this whole process is re-enacted in the bardo state, between death and rebirth. A great re-enactment has taken place. Who knows what re-enactment takes place within the embryo especially during the first seven months in the mother's womb? Science and medicine know almost nothing about what happens then or why. These are the great mysteries connected with the primal facts of birth and death. If we can consider that there is available in Buddhist teaching the knowledge that there is regular re-enactment of a continuous cosmic process before the eye of the soul, then we can see that enlightenment is not the great terminus to a laborious and boring process of striving, but a ceaseless opportunity which inheres in this very world of woe and delusion, which we call *samsara*, and to which we cling like blind men, knowing only life but knowing not Life and afraid of death.

Caxton Hall, London
November 1963

RAGHAVAN IYER





Controlling all the gates of the body, confining the mind (*manas*) within the heart, drawing his vital energy (*prana*) into the head, settled in the concentration of yoga;

Uttering the OM, the single-syllabled *brahman*, contemplating Me, whoso thus departs, letting go of the body, goes to the highest state.

SHRI KRISHNA

* * *

Empty the boat, O bhikkhu; when emptied it will go lightly.

BUDDHA

* * *

They who are on the summit of a mountain can see all men; in like manner they who are intelligent and free from sorrow are enabled to ascend above the paradise of the Gods; and when they there have seen the subjection of man to birth and death and the sorrows by which he is afflicted, they open the doors of the immortal.

Tched-du Bajod-pai Tsoms

* * * * *

As "there is more courage to accept being than non-being, life than death", there are those among the Bodhisattvas and the *Lha* — "and as rare as the flower of udambara are they to meet with" — who voluntarily relinquish the blessing of the attainment of perfect freedom, and remain in their personal selves, whether in forms visible or invisible to mortal sight — to teach and help their weaker brothers.

A GELUNG OF THE INNER TEMPLE





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METHOD OF STUDY

The student must first learn the general axioms. For the time being, he will of course have to take them as assumptions, if he prefers to call them so. . . . What the student has to do is to *comprehend* these axioms and, by employing the *deductive* method, to proceed from universals to particulars. He has then to reason from the “known to the unknown”, and see if the *inductive* method of proceeding from particulars to universals supports those axioms. This process forms the primary stage of true contemplation.

DAMODAR K. MAVALANKAR

* * * * *

As one progresses in *Jnana Yoga* one finds conceptions arising which, though one is conscious of them, one cannot express nor yet formulate into any sort of mental picture. As time goes on these conceptions will form into mental pictures. This is a time to be on guard and refuse to be deluded with the idea that the new-found and wonderful picture must represent reality. It does not. As one works on, one finds the once admired picture growing dull and unsatisfying and finally fading out or being thrown away. This is another danger point, because for the moment one is left in a void without any conception to support one, and one may be tempted to revive the cast-off picture for want of a better to cling to. The true student will, however, work on unconcerned, and presently further formless gleams come, which again in time give rise to a larger and more beautiful picture than the last. But the learner will now know that no picture will ever represent the truth. This last splendid picture will grow dull and fade like the others. And so the process goes on, until at last the mind and its pictures are transcended and the learner enters and dwells in the world of no-form, but of which all forms are narrowed reflections.

H. P. BLAVATSKY





THE GAYATRI

ॐ भूर्भुवःस्वः ।
तत्सवितुर्वरेण्यं भर्गो देवस्य धीमहि ।
धियो यो नः प्रचोदयात् ॥ ॐ

*Aum bhūr bhuvah svah
tatsaviturvarenyam bhargo devasya dhīmahī
dhiyo yo naḥ prachodayāt. Om.*

AUM. In all three worlds — terrestrial, astral and celestial — may we meditate upon the splendour of that Divine Sun who illuminates all. May its golden light nourish our understanding and guide us on our journey to its sacred seat. **OM.**

THE GOLDEN RULE

- Hindu:** This is the sum of duty; do naught unto others which if done to thee would cause thee pain.
- Zoroastrian:** That nature alone is good which refrains from doing unto another whatsoever is not good for itself.
- Taoist:** Regard your neighbour's gain as your own gain, and your neighbour's loss as your own loss.
- Buddhist:** Hurt not others in ways that you would find hurtful.
- Confucian:** Do not unto others what you would not have them do unto you.
- Jain:** In happiness and suffering, in joy and grief, we should regard all creatures as we regard our own self.
- Jewish:** Whatever thou hatest thyself, that do not to another.
- Christian:** All things whatsoever ye would that men should do to you, do ye even so to them.
- Islamic:** No one of you is a believer until he desires for his brother that which he desires for himself.
- Sikh:** As thou deemest thyself, so deem others.





Christ sets His followers no tasks. He appoints no hours. He allots no sphere. He Himself simply went about and did good. He did not stop life to do some special thing which should be called religious. His life was His religion. Each day as it came brought round in the ordinary course its natural ministry. Each village along the highway had someone waiting to be helped. His pulpit was the hillside, His congregation a woman at a well. The poor, wherever He met them, were His clients; the sick, as often as He found them, His opportunity. His work was everywhere; His workshop was the world.

HENRY DRUMMOND

* * * * *

REFUGE

Clasp Me with heart and mind. So shalt thou dwell
Surely with Me on high. But if thy thought
Droops from such height; if thou be'st weak to set
Body and soul upon Me constantly,
Despair not. Give Me lower service. Seek
To reach Me, worshipping with steadfast will;
And, if thou canst not worship steadfastly,
Work for Me, toil in works pleasing to Me:
For he that laboureth right for love of Me
Shall finally attain. But, if in this
Thy faint heart fails, bring Me thy failure. Find
Refuge in Me. Let fruits of labour go. . . .
So shalt thou come; for, though to know is more
Than diligence, yet worship better is
Than knowing, and renouncing better still.
Near to renunciation — very near —
Dwelleth Eternal Peace.

SHRI KRISHNA





Just as food is necessary for sustaining physical life, even so meditation and worship are needed for keeping up the spiritual life. The physical man must be made more ethereal by taking pure food; moral man more self-denying and philosophical; mental man more penetrating and profound; and spiritual man more devotional.

BHAVANI SHANKAR



The CGP emblem identifies this book as a production of Concord Grove Press, publishers since 1975 of books and pamphlets of enduring value in a format based upon the Golden Ratio. This volume was typeset in Bodoni and Times Roman, printed on acid-free paper and Smyth sewn. A list of publications can be obtained from Concord Grove Press, P.O. Box 959, Santa Barbara, California 93102 U.S.A.



The Centenary Edition of *The Voice of the Silence* joins a distinguished collection of sacred texts published under the same general editorship by Concord Grove Press. These include *The Bhagavad Gita* with the *Uttara Gita*, *The Dhammapada* with the *Udanavarga* and *The Jewel in the Lotus*.

* * *

The Vajra and the Bell

The Tibetan bell depicted on the cover, with the Vajra rising from it, symbolizes wisdom and insight. By itself, the bell, with its clear ring, awakens consciousness to spiritual truth. The Vajra, or diamond sceptre, represents that Wisdom which is at once the preceptor, guide and birthright of all human beings. Together, the Vajra and bell fuse Wisdom and Method, the twin pillars of the Bodhisattva Path.

