

**THE  
YOGIC ASCENT  
TO  
SPIRITUAL HEIGHTS**

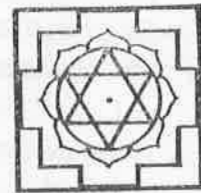
**THE  
YOGIC ASCENT  
TO  
SPIRITUAL HEIGHTS**

**A Collection of Articles on Yoga – the Ancient  
and Modern Pathway to Self-Enlightenment  
Leading to Discipleship and Initiation**

by Geoffrey Hodson

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*Chapter 1*

**“MAN KNOW THYSELF”<sup>1</sup>**

**INTRODUCTION**

Humanity is travelling fast on the evolutionary path despite the many bad signs, the strain of which is making for progress, particularly amongst the more spiritually and intellectually awakened people. If we look, we can see the dividing of mankind into two groups: the masses who are floundering along with little sense of purpose beyond acquiring the immediate necessities of life, and the intellectual classes who are making rapid progress in the realm of the higher and lower minds, but who are becoming so separated from the masses.

The global importance of yoga is surely very great indeed, especially in these days when modern technology has brought the nations of the world within point-blank firing range of each other, whilst they have not yet learned to love one another. Yoga in its global significance might be described as learning to love one another. However, the world's great leaders and the vast majority of its people remain untouched by the call to oneness and to brotherly love; and there the danger lies.

<sup>1</sup> From the Oracle of Delphi.

Note: In this book the words “man”, “he”, “his” are used in the generic sense of man, a human being, and therefore inclusive of both men and women.

Nevertheless, there is a disillusionment born of very clear-eyed recognition of the generally unsatisfactory nature, even devastatingly cruel state, of human life on earth. This is the essential first experience. As a result, there is a cry for light, a search for a better way, and a recognition of the crucial necessity for practising the teaching of Oneness.

Disillusionment at the physical level and determination to find and tread the Path<sup>1</sup> at the Egoic level, together create a ferment in the Soul, meaning the heart, the mind, and the astro-mental nature. This, like yeast, never stops once it has been set going, however much recognition of it and a conforming way of life may be delayed.

This ferment is not only individual but also universal, since the whole purpose of the incarnation of Spirit and Monads in matter and bodies is the interior germination and growth within Nature (and so within all individuals) of that which is to be the next step and the next power on the evolutionary pathway. All Nature is behind him who aspires to the evolutionary heights and seeks maximum achievement in all endeavours.

The woes of mankind, tragic and agonizing as they are, nevertheless are also a stage of human development, and so will pass. Man will grow out of the over-accentuated egoism (which is the cause of so much sorrow) into a higher state of consciousness where unity will be increasingly perceived and inwardly known, thereby changing the nature of his motives and the civilizations he will build.

To hasten this passage through egoism is a large part of the work of the Brotherhood,<sup>2</sup> and so of the Theosophical Society, which suggests a dual solution:

<sup>1</sup>The Path of Hastened Unfoldment. See Glossary – Path.

<sup>2</sup>The Great White Brotherhood of Adepts.

1. An understanding of the meaning and purpose of human life on earth.
2. The regular contemplation of the Divine, or the successful practice of yoga – our subject.

How may yoga be defined? The Sanskrit word “yoga” is translated as identification or realized identity with the Divine – not union, as there has never been any separation, only realization of the fact of eternal identity with the Divine. Yoga is a practice and a method to enable one to be aware of that relationship. Hence, we find in the *Vedas* such affirmations as: yoga is the guardian of the eternal law; and yoga is the guardian of knowledge.

In studying the science and the philosophy of yoga, it is necessary to know and understand certain of the basic principles, for they govern success in yoga.

First of all, we are taught that the Spiritual Self of each human being is the true identity. The physical body is not the real person – it is a vehicle for the real individuality, the divine, immortal identity which is using it.

Next we learn that this Spiritual Self within each one of us is of the same divine Essence as the Spirit of the Universe, so that the innermost spiritual Essence and power of all human beings is one with the Spirit-Essence of the Universe. **That is what yoga means: ONENESS**, and its practices are designed to help us to realize this profound truth. The spiritual Essence which is the reality of each and every one of us is identical with the spiritual Essence of the Universe as a whole, and the purpose of yoga is to know and experience this transcendental fact. Yoga leads to oneness, unity, and identity.

In one sense, the goal of humanity is to know this truth as a living experience, and clearly the sooner man realizes and

accepts that this is the true objective and purpose of his existence, the better it will be for life here on earth. Thus, instead of concentrating all of their energies, faculties, and genius upon that which inevitably passes away, human beings should turn their attention and powers of investigation inwards, past the ever changing material objects and things, and search deeper and deeper, towards the real Self.

In a way, we human beings are all suffering from forgetfulness, or spiritual amnesia as it might be called, for we have forgotten who we are. We go about, calling ourselves by this or that name, and live our lives from birth to death in complete error, forgetting that we are divine and spiritual beings using a body which very usefully has a name.

It is very difficult for our minds to overcome this sense of being separate individualities. We see around us a world peopled with living beings, who appear to our consciousness as unique and entirely separate entities. This erroneous habit of identifying ourselves with the body, instead of with our real identity, must be overcome and yoga, especially *Raja Yoga*, is a means of breaking this state of amnesia, because its practice brings about a forceful destruction of the false appearance of difference and of separation.

As yogis, we seek to be consciously one with Life at its most intense point and in its most dynamic aspect, and to transmute the intellectual comprehension of these words – dynamic though they are – into an interior living fact, experienced by each one of us. That is the goal of yoga. It is only by this means that we may escape from the delusion of separateness, and so apply our knowledge both to the attainment of happiness for ourselves and to becoming effective servants of our fellow man. Truly, yoga is happiness, for the attainment of spiritual realization brings not only an indescribable, immeasurable

bliss, but it also increases the effectiveness of the human being in his relationships with others.

We are also taught that eventually, after much suffering born of ignorance – *Avidya* – evolution will bring this realization to all human beings. Evolutionary progress will eventually unite the personal, the spiritual, and the universal into one consciousness, and we are all moving towards that. If we are wise, we will collaborate with Nature's plan and give our willing assent to the great cosmic purpose for our existence. The value of the practice of yoga, particularly when it is successful, is that it quickens human evolution. It hastens the evolutionary procedure and so brings nearer the time of true illumination, which is knowledge of oneness.

Such, briefly, are the underlying ideas at the heart of yoga as science, philosophy, and practice.

As the yoga life is lived, and as meditation becomes easy and regular, a new faculty springs up, as it were. A latent faculty becomes a potency, the hitherto hidden Divinity within begins to be discovered, and what has been called the "smothered Self" is revealed. The hidden God within us has become so completely covered over as to be invisible and unable to breathe, but when yoga is practised, this Divine Self is revealed, freed from all the pettiness of lesser things. It becomes exquisitely itself, and consummates that for which it has borne its many sufferings and afflictions through countless long ages.

The teachers tell us that when this true Self within us is freed from the smothering, and thus liberated, man knows the Truth, that Truth being, "I am That, That am I", meaning thereby the Supreme Being, the One Life. After that, matter no longer has the power to delude or hide Truth. The little self – the personality – is transformed and the larger Self set free. Thus is consummated true aspiration.



From this it is clear that the practice of yoga implies an enforced quickening of evolution and the awakening of dormant powers. But there are real dangers in so doing and an Adept Teacher is needed; therefore, the idea of Master and disciple is always included in the highest teachings of yoga. There is a saying: "When the pupil is ready, the Master appears"; for all the aspirations of the earnest and determined practitioner of yoga are observed. We are not alone, but are under observation, every one of us, particularly when we begin to be spiritually awakened and to turn our thoughts away from the *maya* or illusion of form, towards the reality of the One Life. This the Master sees.

What sort of a person might become a disciple? A disciple is described as one who has perfectly understood that only by complete and faithful observance of the rules can he achieve the spiritual success to which he aspires. If such a one is asked to pledge himself unreservedly to obey, what is prescribed? The disciple knows that the ethical and the spiritual discipline must be carried out, for upon this the whole future depends. He knows that the *Guru* comes of an unbroken line of instructors, reaching far back into the past and that, as a rule, none may assume the status of *Guru* without due qualification.

As the sacred relationship is entered upon, the disciple's intuition is awakened, his spiritual nature is quickened, and gradually and safely he learns to lift the veils that dim the Truth. Then, when he is sufficiently prepared, the disciple goes through a series of Initiations, as they are called: new beginnings, new births, veritable nativities. These assist him to come to that state of illumination where the naked, sacred flame of Selfhood burns in all its divine purity. The Master helps to that end, and the disciple realizes God; eventually he knows the Self and has really attained. This most sacred and perhaps most wonderful and most intimate of all relationships, that of

disciple and *Guru*, and the path thereto, is open today as ever; not only in Palestine at the time of Christ and in far earlier historical periods, East and West, but now also, and on into the future.

"The Master", as the Lord Christ said, "stands at the door of the human heart and knocks", and there He waits. He waits, until at last the knock is heard and the door is opened and the pathway is entered upon. This occurrence need not necessarily take place on the physical plane, for disciple and Teacher may be separated and far apart, but they are intimately in tune and they commune. The Master, it is taught, can reach the disciple at any time and inspire, guide, strengthen, and use him as an outpost of His consciousness and as a channel for His blessing and His healing grace. Actually, when the relationship has really been entered upon, the Master is always near – not in terms of physical distance, but rather in terms of intellectual and spiritual attunement.

Why is the Path of Discipleship so difficult? It is because there are obstacles in the way, arising from our nature, our lives, our habits, upbringing, and evolutionary standing, and all of these have to be faced and overcome. Sometimes there is sickness of the body, which may be so serious that one cannot meditate. Then there may also be a kind of languor, a laziness or fatigue of mind: one just cannot make the effort, as it were. If one is in that state, the simple, correct chanting of the Sacred Word, with the right inner intent or understanding, will open up the partially closed channels and quicken the mental activity. Thus *Mantra Yoga* is also included, because it is valuable in so many ways.

Another, terrible obstacle is doubt; we begin to wonder if there is any truth in the whole idea at all. Many people are stricken by this and give up trying, either for many years, or for the whole of that life. Yet they have touched it, and in a future

life the touch will be renewed and the opportunity will come again, and then they will continue, evolution having brought them a little higher in the scale of development. But, of course, this possibility of a renewed opportunity should not be used as an excuse. We may be tired, or feel ill, or may even doubt – nevertheless, we must persevere in our efforts.

In the Orders of Chivalry and amongst the Knights of the Round Table, every knight was taught to have a Holy Grail in his life, in the pursuit of which he could lose himself. It is a wonderful thing in life to have a goal towards which to strive, which one is determined to attain before death overtakes the body. No matter what comes in the way, the goal must be reached. Be carried away by the goal until nothing else matters; the body may be tired – never mind, override it and get on with the work. Thus we are urged by the Inner Self, when it is strong enough.

What else may hold us up? Carelessness or sheer laziness of both body and mind, and also attachment to the objects of the senses and erroneous perception, so that we are misled by the appearance of things. Of course, another very serious obstacle is failure to achieve any recognizable success – so many of us suffer from that. Again the Teachers say: keep on. There can be no real failure, and even if the fruitage is not registered in the brain in waking consciousness, there is always a result. There is always progress, every time a person sincerely meditates and sincerely lives according to an ideal. This is certain and bound to happen, whether one knows it in the body or not. We are therefore instructed not to allow failure to become a real obstacle which will turn us away from the goal. We must continue to strive onwards.

Surely that is one of the greatest of the fruits of meditation and of the ideals of the spiritual life: whether there is a result or not, the person does keep on. Inwardly the person has arrived

at a condition in which nothing can turn him aside. There may be temporary falls, there may be the delusions of the senses, the temptations of *Mara* or sensuality, and of so many other attractions – even of material, financial, and social success, as it is called. These can, for the time being, close the spiritual eyes and the person becomes lost in a kind of mist and wanders in error through what seems to be something wonderful, but which in reality is leading him away from the real Path.

There are other very natural difficulties which we all have to face: grief, for example. Grief is the lot of mankind, and one can become so plunged in anguish, sorrow, and bereavement that the broken heart causes prostration of mind and body, blighting all hope and even life itself. This, too, is part of the lot of man, as we may see when we study the teachings of the Lord Buddha and others. When *karma* in its more material and personally adverse aspects is precipitated upon one, the despair, the suffering, and the loss may sometimes be so great that they slow the progress of the person in the practice of the spiritual life. Grief and distress are very difficult to bear, but – and this is a counsel of perfection – these are the very times in which to turn inwards with one's thoughts upon the eternal good, thus drawing down strength to endure the heartbreak and the suffering with an added courage, and to go on with the inner life.

Such then are some of the obstacles, and of course the regular practice of meditation is the surest and best way to overcome them. The author has come to believe that the *Raja Yoga* and *Mantra Yoga* methods combined are not only wonderful means of self-illumination, but they will shed light upon one's pathway when it is sometimes darkened. And darkened the pathway must become, until perfection has been attained. Even if we fail in a given life, or hesitate, or doubt and do not continue, still the door to the Sanctuary will always remain open, and either later on in that life, or in the next, the

way will open again and the Teacher will be there, waiting, hand outstretched. Truly we are not alone, and it sometimes seems as though the Master is even closer to us in our darkness and our failure. Did not the Lord Shri Krishna say, when talking to his disciples:

“... But, if in this  
Thy faint heart fails, bring Me thy failure!”<sup>1</sup>

This is so marvellously elevating a statement that we are stimulated to try again and again, despite all obstacles and apparent failures.

It is probable that a great many of those who are ready to take the trouble to think about these matters, even in the midst of worldly life, duties, demands, and other interests, are not doing so for the first time. The really serious student of the Ageless Wisdom, the really serious practitioner of contemplation of the Divine, and the really serious servant of his fellow man, generally has behind him many lives of similar endeavour and is merely taking up the Path again, where he left it in a former life; for information on these truths has always been available.

A study of the history of earlier civilizations reveals that in nearly all of them there were established those most beneficent institutions called the Mysteries, or rather the Ancient Mysteries as we call them now. These were always of two orders – the Lesser and the Greater – whether they were in Egypt, where there was a School or Temple in most of the great cities, or in Greece at Eleusis, or Delphi, or elsewhere.<sup>2</sup>

<sup>1</sup> *The Song Celestial*, Chapter XII, translated by Sir Edwin Arnold.

<sup>2</sup> See Glossary – Mysteries.

In the Lesser Mysteries the teachings were more concealed, being veiled mostly in allegory and symbol so that the neophytes were not shocked by a too sudden confrontation with the light of Truth and the power of the Divine. They progressed gradually through the “grades”, as they were called (in Egypt there were ten in the Lesser Mysteries), and those who succeeded passed onwards to the Greater. There, allegory and mystery were left behind and reality began to be perceived, and participation in the Great Work of the manifestation of the Divine began to be carried out.

Nobody has ever revealed exactly what was taught, but St Clement<sup>1</sup> of Alexandria, one of the early Church Fathers, did say as he passed into the Greater Mysteries: “Here all teaching ends. One sees Nature and all things face to face.”

This form of instruction has been going on for tens of thousands of years on our planet. It went underground with the death of Hypatia<sup>2</sup> in the Fourth Century, but it was always there. No one was overlooked, and so it may well be that some of us are not new students of yoga, or new aspirants to the higher and the spiritual life. For such, the way seems natural and easy, and is followed with increasing success, life after life.

Those to whom what has been called the Path Life is somewhat new may need more time to respond. But we should not feel discouraged that this is so, or that for us the goal of spirituality seems to be too high, too lofty, and too difficult to

<sup>1</sup> St Clement: A Greek Father of the Church, probably born at Alexandria, c. AD 160. He was the first to apply Greek culture and philosophy to the exposition of the Christian faith.

<sup>2</sup> Hypatia: The historical Hypatia was daughter of the Alexandrian mathematician, Theon. She was a Neoplatonic philosopher, the only woman mathematician of antiquity. She excited the enmity of Christian fanatics, who raised an agitation against her, and she was put to death in AD 415.

reach, especially at first. We must continue to practise our yoga, day by day, however we feel, following the prescribed teaching and genuinely striving to live up to the ideals of the spiritual life, out in the world, wherever we are. And then, if we persevere, we will certainly find that the inward realization of the God-Self will be attained.

However, before we can become inspired by the vision of a Holy Grail, in the pursuit of which we may lose the small, personal self, with all its petty aims and desires, there must first occur a new dawning within the consciousness: the birth of the ideal of attainment. Yet this alone is not enough; the awakening must be accompanied by a deepening determination that the purpose of this life is to develop an ever expanding spiritual understanding and illumination, in order to gain increasing effectiveness in the helping of one's fellow man. When that inner birth has taken place, and the ideal of the Grail has begun to burn as a flame within the consciousness, then no obstacles at all can stop that individual in his progress to the goal.

This utter singleness of purpose was demonstrated by Tenzing Norkey, the high-altitude Sherpa who, with the New Zealander Sir Edmund Hillary, was the first to stand on the summit of Mount Everest. When the descent had been completed, Tenzing told how, on first awakening that last morning in the highest camp near the summit, he had said to himself, "This day I will reach the summit of Everest, or die." He reached it!

Evidently, it is something like that which occurs within the soul of the aspirant, which enables him to overcome all difficulties, and finally to attain.

## OCCULT PREHISTORY

History records cyclic appearances of superhuman Beings in the likeness of men. Their functions may be described as being:

1. To accentuate by Their Presence and Their public teaching a chosen group of ideas from within, these comprising the *Brahma Vidya* or Theosophia.
2. To thereby establish a religious trend expressive of the special teachings, and through that to affect the intent, thought, and action of the people of the nation.
3. To arrest and, if possible, erase the human tendency towards heedlessness and contentment with affairs as they are without consideration of either their causes or means to improve them.
4. To establish a stable, centralizing group of ideas within the thought-world of the nation and the times.
5. To quicken the spiritual, intellectual, and cultural evolution of the nation by means of the catalytic effect of Their Presence, the effect of Their teaching, and Their appeal to all that is highest in human nature.
6. To establish the Mysteries, and select, train, and advance disciples, both for their own sakes and that, through them, the Teacher's influence may be spread abroad and continued after His departure.
7. (relatively minor, though of great importance to individuals concerned) To heal the sick, resuscitate the apparently deceased, and numerous other personal ministrations.

Occult Tradition affirms that this procedure was followed by Members of the Adept Brotherhood throughout most periods of

prehistory. This includes the establishment of the very first and very early Schools of training which later developed into early forms of the Lesser and Greater Mysteries and Temple Rites. These were designed also to be the heart of the popular religions.

Thus, without intermission throughout millennia of centuries, in this spiritual and occult field, profound and far-reaching ministrations to mankind have been performed by the Adepts. Religion, statecraft, science – both theoretical and practical – technology, culture, horticulture, and agriculture have also been developed beyond the normal capacities of the people of the time as a result of the leadership and instruction of great Adepts. In this procedure, the Adepts Themselves incarnated physically and assumed the headship of states, thus giving rise to the respect and loyalty traditionally offered to rulers, based originally upon the idea of the “divine right of kings”.

Adepts are great occult scientists. Through expanded consciousness and sensory capacities, They have penetrated the realms of superphysical phenomena and the forces and Intelligences responsible for them. The fundamental laws and procedures by means of which the archetypal thought of the Logos is increasingly expressed throughout Nature were discovered, comprehended, and taught by Them.

In addition, the interrelationships and interactions between the forces and Intelligences associated with the other planets of the Solar System, the sun itself, interplanetary space, and other Universes are within the knowledge of Adepts. Indeed, one of Their other functions is to serve as intermediaries in all such procedures, particularly where their effects upon human life and development are concerned. When considered to be helpful, some of the knowledge thus gained by the Adepts is shared with mankind, whether through individuals or groups of

scientists whose ideas and researches become directed and aided by the Adept Brotherhood.

Furthermore, the great Fraternity is concerned with the evolution of life and form in general, as also of nations and the whole human Race. For example, it watches over, guards, and assists by every means within its power the improvement and the amelioration of the lot of mankind. The simile of gardeners and gardening, or farmers and farming, may justly be applied to this form of Adept instruction on behalf of **all** the unfolding life on the earth.

The Adepts are also concerned with the guardianship of humanity against itself, the evils in its midst, and the dark and evil beings who arise from within successive civilizations. Thus, the Adepts are as near to humanity – spiritually, mentally, and physically – as a shepherd is to his flock, even though that flock may not always be aware of his presence, or in the least understand the far-reaching ideas behind this shepherding relationship to them.

Individuals are not denied the privilege of participating increasingly in these activities. The self-disciplined, altruistic lover and server of his fellow man automatically becomes Their agent and, in due course, **consciously** Their disciple and collaborator. The sacred and privileged relationship of disciple and spiritual Teacher can be entered into only by those who have outgrown the possessive and aggressive instincts, and who are completely sincere and ready to give themselves and their lives to the service of their fellow man as a natural expression of universal love.

## A VALID OCCULT SCHOOL – ITS AIMS AND APPLICATION TO LIFE

1. The values of an occult School are that it:
  - (a) Helps one to do that which can only be done by and for oneself.
  - (b) Gives direction to one's efforts.
  - (c) Provides knowledge of the purpose of the occult life and describes the objectives.
  - (d) Explains to the personality why the Ego wishes to reach the objective.
  - (e) Helps to keep before the personal mind the inner decision to hasten evolution, serving as a constant reminder and refresher.
  - (f) Obliges the member to obey certain of the rules, encouraging, for example, the ideal of strictness in observance.
  - (g) Strengthens and maintains all incentives for seeking the Path.
  - (h) Provides knowledge of one's Master, and so gives direction for devotion and dedication.
  - (i) Brings the member under the direct influence of the Master, opening up the possibilities of meeting Him at night, channelship, inspiration, and intuitive perceptions in general; for the *Guru* lends His power, wisdom, intelligence, and drive to the Ego of the student or pupil, sharing these with him.
  - (j) Thus provides permission to use both the ideal and the fact of the Master's existence, and permits development of the capacity for "testing".<sup>1</sup>

<sup>1</sup> Testing: A valuable privilege of the Accepted disciple in being able to lay his thought on any subject beside that of his Master, comparing them, thus keeping his thought running along noble lines. See *The Masters and the Path*, Chapter V, by C.W. Leadbeater.

- (k) Makes the day by day life of the member self-recollected and even sacred in a special sense and, by bestowing a certain quality of "innocence", makes the person more easily reachable by the Master or other spiritual Being than a non-member, sensitizing brain and body.

2. The above have value only if the person is sincere. Of concern are:

- (a) The original motive for applying for membership.
- (b) The meaningfulness of pledges to the member.
- (c) The depth of the aspiration to reach Discipleship and Initiation and to serve his Master.
- (d) The degree of spiritual and personal genuineness and jewel-like truth.
- (e) Realism in inner intent, thought, and meditation, and the realization of the existence and reality of the Master, the Path, and the goal, and all that pertains to these.
- (f) Mindfulness and self-recollection.

3. One's *karma* plays its part in this, for example:

- (a) Freedom to live the inner occult life without difficulty, embarrassment, or resistance.
- (b) The will and the capacity to make an all out effort to reach the mountaintop, ever kept before the mind as both ideal and purpose for living in the present life.
- (c) Protection and paternal guidance by the Master.<sup>1</sup>

4. Regular meditation is of the greatest possible help in attaining these goals, especially the continued affirmation, "I am That, That am I", with **all** that it signifies:

<sup>1</sup> See pp. 184-9, 208-9.

- (a) The renunciation of the instinct of self-separate personality.
- (b) The endeavour to break the bonds and, in consciousness, step over the boundaries of the present self, one by one.
- (c) The expunging, layer by layer, of the deeply implanted, existing, and hitherto valuable self-desire.<sup>1</sup>

Such, in part, is the occult life upon which all will one day embark, such the opportunities, such our privileges, amongst which is that of channelship to our fellow man.

### CIRCUMSTANCES AND THE OCCULT LIFE

People with latent capacities for occult progress generally begin by being drawn into contact with the occult life of the planet by others and, probably more often than we realize, by an Adept. Not really understanding in their brain why they are receiving invitations to enter a valid or occult School and join a group of neophytes under a Master or a Temple Rite, they follow more or less passively and from a sense of being privileged. This is done for them in order that the occult potentialities in the Ego may germinate and in due course become active powers. A great many of those who in these days are invited into such groups, Schools, and Rites, are not really motivated by a strong aspiration or even interest. In consequence, they rather tend to float passively through the experiences and to fail to perceive their real significance, but they are making a beginning, however tentative.

<sup>1</sup> The value of self-desire, *ahankara*: see also pp. 206-7.

At the other end of the scale there are those who were similarly invited and linked with the Mysteries and the Great Brotherhood many, many lives ago. These are true seekers and become active participants, Self-moved from within themselves. They had their early occult beginnings in Egypt,<sup>1</sup> perhaps, and by now are positively dedicated to the Path and **all** that it means.

We are given to understand that, even after those first contacts and stimulations of the germ of Occultism, the Path may not always be followed in every successive life. For a time, at any rate, with some exceptions, there can be purely worldly lives without opportunities or even desire for Occultism. Other aspects of the Ego are being developed, groups of people met again, and *karma* balanced with them.

Then there comes **the** time, the all-important time, when the Monad-Ego is sufficiently developed to both inspire and control the personality. When this evolutionary stage is reached, then distinct changes in all the following incarnations occur. The personality doesn't wait for an invitation. It positively seeks the occult light and life and virtually demands opportunities for finding and treading the Path. When that happens the way is thrown open as far as *karma* permits, and in every life which follows that life of spiritual birth or occult awakening, the Path is sought again and again.

This phase, in its turn, is marked by changes. At first it seems that the worldly and the occult life are evenly matched and balanced in the choices of activities. Gradually, however, the accent changes. Then the awakened and Monad-inspired Inner Self so influences the personality that worldly ways lose appeal and the accent is increasingly upon the Path. Eventually, all other interests simply fade out of the desire-mind, and

<sup>1</sup> See pp. 10-11.

Occultism, occult progress, and contact with the Masters become the burning desire and the sole interest. Such people never waver thereafter, life after life, but always seek out the Ancient Way and follow it.

It is of interest to observe a somewhat mysterious phenomenon: that strangely, outer circumstances mirror the condition of the Inner Self. Actually, it is *karma* at work, although we understand from the Ancient Wisdom that the Elder Brethren do manipulate the circumstances of such aspirants. Indeed, one can almost assess the Egos' position in evolution from the nature of their outer circumstances and particularly from the degree of **real** interest and determination with which they embark upon the inner life.

Eventually, whether able to go into retreat or not, the person, even though still in the outer world, is virtually a "forest dweller", a yogi in retreat. To be free indicates that adverse past *karma* is becoming balanced. The yogi and the Adept are in bliss because, in addition to *Samadhi*, they have the sensation and instinctual knowledge that they are becoming *karma-free*. This makes possible their indifference concerning themselves, their utter detachment in the poise of indifference.

When, however, the Ego chooses to reach the last described state quickly in any given birth, adversities are severe. Heavy debts have to be paid and many obstacles removed for future lives; but he who perseveres through it all will find the inner life, the wisdom religion, and the Masters. Henceforward, the Path life claims him with increasing exclusiveness and the worldly life will have little if any hold on him.

As this gradual process is fulfilled, the outer circumstances will reflect and correspond to the inner position in evolution. In greater and greater measure he will receive the greatest of all gifts of the Gods, which is freedom, especially freedom without interference to follow the spiritual life. Therefore must we be

patient and philosophical if and when the obstacles seem to be slow in disappearing and the freedom too difficult to obtain. The best advice is to cheerfully pay our debts incurred in this and other lives, whilst at the same time strengthening our inner resolve to attain the heights.

No aspirant when passing through the human stages is expected to be without error. Indeed, none can be and for two reasons: one is that he is still human and liable to fail, and the other is that the life of the world can on occasion prove like a hoodwink to the eyes.

Let us imagine that we behold a vision of the Lords of *Karma* in charge of earth's humanity, meaning largely the Egos of mankind. They can best be likened to the shepherds. In our vision we can see that They have the Egos classified into great "flocks" or even groups according to Ray, evolutionary stature, and *karma*. Probably, other classes or distinctions amongst the spiritual Selves of men also exist and are recognized.

The vision now changes, and it is as if the Lords of *Karma* are great musicians performing upon the Egos of humanity, ever seeking to make more glorious music, metaphorically, of course, though not without actual truth. It is too vast a vision to deal with at all adequately, but there is seen to be a special group composed of those who are occultly and spiritually awake and in whom the Monadic Ray is an active force. They shine with a wonderful white radiance, and the great Lords are giving them all the help possible and planning their lives to the end of their most rapid progress to Adeptship.

It is as if we were being drawn into this world of the Egos of mankind, millions of them as far as the eye can see in all directions, and the Lord of *Karma* responsible is speaking to those of the group who are the potential Adepts. Of course, there is everywhere the most perfect impartiality, yet it seems to me that as Egos are "budding", in the horticultural sense,



they receive special kinds of treatment to help them to fulfil their ardent aspirations and flower as soon as possible. That is why such Egos, life after life, discover both Theosophy and the Masters.

None of the Egos as parts of the great instrument is static; they are all vibrating and resounding with their chords and dancing with their groups. Thus one conceives of a vast, living organ with innumerable manuals and keys, all living and moving, sending out their own particular themes and chords in the vast symphony, and ever left free to do so.

The *Lipikas* are great organists who, metaphorically, can pull out certain stops and so enable the Egos in both the *arupa* and *rupa* worlds to express themselves along certain lines more readily. In the case of the awakened ones, this would be the stop of the occult life, and that could mean that down in the flesh, disciples, Initiates, and Adepts would be met and the wisdom received in degree according to their *karma* and their needs. I also see in this vision that above all there is the One Great Musician in this particular sense, Who is the Solar Logos and from within Whom all the music arises and of Whom every Ego is an expression and a power.

#### SELF-MASTERY AND THE CAUSES OF HUMAN EXPERIENCE

The Esoteric Science of yoga may be applied to the harmonization of all those parts of man which are active. Theosophically, these are the principles already awakened, and the various forces, tendencies, thirsts, and ideas arising from within them, stimulated from without and linking the whole

man to his environment. This procedure is a form of esoteric psychology in practice.

This harmonization can never be fully achieved without a knowledge of the true Self, the Higher Triad of man, and at least the beginning of direct experience of its existence achieved whilst awake in the body. Man must know himself and until he does so he is a being without an anchor, a house without a foundation, a soul without a Spirit.

The true Self is the source and cause of all experience, desire, and action. All else – meaning psyche or mind, emotion and body – constitute effects only. The limitation of modern psychology is that, with rare exceptions, its professors deal with effects, remaining ignorant of causes. Here follows a list of the causes of human experience, desire, and action:

1. Cosmic pressure exerted from within from the level of *Adi* upon everything that exists, to unfold, evolve, and develop; the reproduction of this pressure within the Monad from which it is relayed throughout all vehicles. This is the source of the restlessness which, until curbed, can be man's curse when leading to undesirable activities, but when controlled, his salvation.
2. All the evolutionary experiences and fruits of former existences from the moment of the Emanation of the Monadic Ray. This includes descent through the three elemental kingdoms and the thrust downwards into materiality:
  - (a) The dread and prolonged entombment in the mineral kingdom with the terrific "fight" to escape therefrom.
  - (b) Monadic life in the plant kingdom of Nature, with dawning reproductive experience from which the sex-drive really arises and begins as an instinct.

- (c) The far fuller experience, desire, and conscious action in the animal kingdom during which animality, with all that it implies, awakens within the physical and emotional bodies. All the thirsts, desires, cravings, cruelties, and passions of man, together with the sense of tribal responsibility, self-discipline, unconscious response to rhythm in Nature and the physical body, and the ability to be trained – all these have their beginnings during life in the animal kingdom.
- (d) All experience, aspiration, desire, and action whilst passing through the human kingdom. This includes the focused, increasingly directed and deliberate experience of the Monad-Ego during pre-natal life, psychical and physical earth-life, and the life after death on the returning arc, with its astral and *devachanic* results of that life.
3. The stored experience, powers, wisdom, knowledge, and faculties possessed by the Higher Triad – the reincarnating Ego – in the Causal body.
4. All external impacts, stimuli, interrelationships – cosmic, solar, planetary, angelic, human, and animal – which are continually affecting people, leading even to violence, though more often only to the strengthening of inherent tendencies. Much of this influence does not normally elicit response at the present stage of human evolution. Nevertheless, this is a tremendous power affecting man, a group of forces constantly playing upon him at all levels, just as cosmic rays play physically upon that plane and its inhabitants and kingdoms of Nature.

Amidst all these influences from within and without him, man is relatively powerless until he discovers himself, finds out by direct experience that, at least, he is distinguishable from the

body, as is the flame from the wick, or the light from the candle. The great difference is that he is immortal, and so indestructible.

Whilst it is true that ordered knowledge of some of the above influences affecting mind, emotion, and body can greatly help in attaining and maintaining harmony, nevertheless, even moderate success in yoga demands at least belief and faith in the Self as undying, and so more than a mortal physical entity. This is the message of the esoteric yoga which can be physically curative and lead to intuitive illumination and implicit insight. This is the Ariadne's thread, the living *sutratma* by which the hero (man) can slay the Minotaur (representing his animal and brute human nature) and find his way back to Ariadne herself (the Monad-Ego with its intuitive powers) and be united with her.<sup>1</sup>

To dissipate a vaporous cloud – labyrinth forming – is far less valuable than to dissipate the clouds within one's own mento-emotional nature and to turn the forces of which they were an undesirable expression into constructive, purposeful power.

To move solid objects by the exertion upon them of will-thought is of less value than to redirect and sublimate the creative energy so that the sex-drive becomes transmuted into intellectual and cultural genius.

To control the fall of dice is of less value than to modify by noble, loving deeds, the adversities and limitation generated from past discordant actions, not by chance but under law.

To hypnotize or over-persuade another person towards obedience to one's wishes is of less value than to direct into

<sup>1</sup> Ariadne: See *Mythology*, pp. 151-2, by Edith Hamilton.

constructive channels the impulses, forces, and drives which largely make up the mortal, personal man. Self-control is infinitely more valuable than the attainment of the power to control another.

The acquirement of psychic powers of clairvoyance and prevision, of hearing and mind reading, is far less valuable than are the intuitive perceptions which reveal the truth about the laws of life, people and all things, and direct the illumination of the human mind to higher ideals.

These are the true values and they urgently need to be stated amidst the welter of false values, ill-directed quests, theories, and jargon of modern Western psychology outside of the Sanctuaries.<sup>1</sup>

No man can be master of his life until he is master of himself, meaning his thoughts, feelings, and bodily powers and tendencies. This mastery is unattainable without both knowledge and deepening experience of the originator of thought, feeling, and conduct, which is the Spirit-Essence, the undying individuality, the true Self of man.

This fact deeply concerns man in the achievement of personal harmony, poise, and happiness, and in the correction of their opposites which arise within him through ignorance and folly. Though corrections are possible without this knowledge, they will always tend to be temporary and the peace obtained to be impermanent.

<sup>1</sup> Sanctuaries: Lesser or Greater Mysteries and their modern survivals.

## YOGA – THE SOVEREIGN SECRET

*Aum*<sup>1</sup> is to be regarded by Fifth Race man as the Name of the Solar Logos, Who is “the Jewel in the Lotus” of the Universe. He is, in fact, an equal blend of the spiritual Essence of all the jewels and so of all the Rays in each of their expressions in all the kingdoms of Nature and, in addition, He is the undifferentiated, white light-energy of which all consists.

The Monad of man is exactly the same, though far less developed, far more intent in the Universe of his nature. It is as if the Ego of man had reached and passed through Individualization, primitive, semi-civilized, and cultured human phases and, at the same time, each cell in his body were undergoing the same process at a far, far earlier stage. The inner Essence is the same, the protoplasm of the body is the same, the difference lying only in the degree of unfoldment and in nothing else.

God and man are one, identical in Spirit, in life, in substance, and in being subject to the two laws of eternal, progressive unfoldment and perpetual harmonization or *karma*. This truth recognized gives the man thus illumined his spiritual anchorage. It is his spiritual life, and its expression in action is spirituality. Applied to human relationships, it is the key to world harmony and concord within nations, cities, institutions, and homes.

If the Spirit-Essence of every man is one with the Spirit-Essence of the Universe, as it is, then the Spirit-Essence of all men is one. Division is an illusion. Isolated separateness is a negation of truth and fact. This is the truth, and it is the delivery to the world of this truth, amongst and behind many others called Theosophy, which is the mission of the Theosophical Society: hence the First Object.

<sup>1</sup> *Aum*: The Sacred Word. See Glossary.

## YOGIC OBJECTIVES AND PATHWAYS

### ETERNAL TRUTH – THE GOAL OF YOGA

Every fully awakened human being is, in his highest nature and endeavour, a truth-seeker. Man's highest goal might be described as the discovery of ultimate Truth. This implies that which in itself is single and indivisible, like an ultimate atom or *anu*, and which may be likened to white light, unstained and unstainable, or to the purely transparent jewel, diamond.

Man's normal idea of Truth is far from this eternal, ultimate verity – godlike and luminous. Each individual may define what is Truth for himself and give it names such as "unity", "oneness", "law", "beauty", "the ultimate single fact", or even "fire", "order", "will". Truth radiates all these and they pertain to it, but an unstained blending of the essence of all of them more nearly describes ultimate Truth.

This is not the truth about something in manifestation, but that mysterious Existence or eternal Principle, the discovery of which is the goal. To reach it, the yogi must transcend entirely his human nature and enter the consciousness of his immortal Self, penetrate by yoga past even the abstract mind – which in man is conditioned – into the intuition, and there dwell in

mystic silence upon his Quest for ultimate Truth. Only as he can touch *Atmic* or *Nirvanic* Existence does he begin to approach what has also been called "the One Dark Truth". It is dark only in the human mind, but light ineffable to the human Spirit.

Here, exalted, he is in the company of the Adepts, Whose Quest also is eternal Truth by the light of which They have already become illumined, omniscient and all-knowing, as far as principles are concerned, and all-wise regarding the manifested expressions of those principles. *Nirvana* might thus be partially described as absorption into the eternal Principle, or identification with eternal Truth. One will see that this is infinitely far above and beyond any knowledge, comprehension, and even intuition about Truth manifested.

The yogi might perhaps say that it is Self-identification with Truth itself, forever and for evermore. That is *Maha-Paranirvana* or being dissolved in the eternal Existence. The *Jivanmukta* Who enters this state is lost to, and actually disappears from, manifested existence for the rest of the Solar *Manvantara*.

Those Who are known as Adepts renounce that disappearance into the ultimate form to become the Occult Hierarchy of this planet, from the Lord of the World, through *Mahatmas* of all Degrees, to the *Asekhas*. They make this great Renunciation for the sake of all other evolving Monad-Egos and other beings. This enables the Hierarchy in Their compassionate concern to enfold and "preserve" them throughout the "dark night", the Gethsemane of the Planetary Scheme which began in this Fourth Round.

No one below Their level can estimate either the nature of Their sacrifice or the range and degree of Their service. Although these great and glorious Ones have, so to say, delayed Self-identification with ultimate Truth, They are, nevertheless,

illuminated by its Light and thus capable of perfect perception and infallible insight into all of the principles and processes of Nature from the physical to the highest spiritual levels.

Admittedly though, this concept is highly abstract, beyond the reach of, and even without interest to, many people. Nevertheless, it should be held in the consciousness of the devoted disciple as his goal during the performance of his yoga and throughout his life. The very consideration of it can prove elevating. Thus, whilst rightly bringing the elevated consciousness into realization of the oneness of all interior, indwelling Life as the goal, and its application to **all** actions and relationships as the ideal, one should remember the ultimate goal, which is eternal Truth, a "bottomless well" indeed.

Under normal circumstances, each person's idea of his spiritual goal is largely the product of his Ray.<sup>1</sup> Men are obliged by the restrictions of self-manifestation to express their Ray, hence the seven main ideals of the seven human temperaments: power, wisdom, comprehension, beauty, knowledge and the capacity to know, devotion or cause-consciousness, and order. It is right that each in his human aspirations and self-expression should be moved in the direction of the Ray, but beyond all Rays is that Unit or unitary existence in which all objectives are both synthesized and transcended. It is this supernal One Existence or Truth which will eventually be sought and found.

When meditating, one is advised to follow one's natural bent and seek a natural attainment, particularly realization of oneness, but remembering also that a still further accomplishment awaits, calls, and may be meditated upon. While this may be beyond conception and expression at present, it will not always

<sup>1</sup> The Seven Rays or human temperaments: See Glossary – Rays.

be so. To help in formulating such an idea one may usefully think of the existence of Truth behind and beyond all truths: the abstract, formless Principle which can have no name, and yet be the synthesis of every true idea of all time.

#### NINE OBJECTIVES OF THE PRACTICE OF YOGA

The true objectives of the practice of yoga may be stated and summarized somewhat as follows:

1. To quicken the evolution of the yogi, including that of the atoms and so the cells of his brain.
2. To increase the capacity for prolonged, concentrated thought, which also "stretches" the brain cells, rendering them more flexible and therefore more responsive to the Ego.
3. To awaken and draw up *Kundalini* into the brain, always wisely and under the guidance of a reliable teacher.<sup>1</sup> When successful, this further sensitizes its component organs and cells.
4. To arouse the Heart, Throat, Brow, and Crown *Chakras* into increased activity thereby providing additional channels through which the Ego can reach the brain. In consequence:
5. To let into the brain and spinal cord, forces from the lower mental, higher mental, *Buddhic*, and *Atmic* levels. These influences, together with *prana*, received direct and through the *chakras*, further quicken the evolution of the brain cells, rendering them still more responsive to the Ego.

<sup>1</sup> See "Warnings", pp. 94-8.

6. To bring into heightened activity certain parts of the brain itself. These include the brain-stem and thalamus, the cerebellum, the pineal and pituitary glands, and other areas of sensitivity.
7. To bring into activity the *Brahmarandra* or Crown *Chakram* which, when fully achieved, deifies the yogi and opens the pathway to the post-Adept Initiations.
8. To transmute into intellectual creativeness the sex-force and impulse, thereby bringing them under control.
9. To realize the identity of the *Atmic* Self with all other *Atmic* Selves and with the Logos of the Solar System. This great Being is a synthesis of all *Atmas*, each Monad being as a "cell" in His body or a photon of His solar light and energy. This last crowning achievement is aided and comes about as a result of all other yoga practices. Retreat is necessary in the later stages because the development has become super-normal and the sensitivity very greatly heightened. Hence the *ashram*, the cave, and the cell.

#### CONSIDERED REASONS FOR PRACTISING YOGA

I advance at least five reasons why one should practise yoga:

1. To respond to an interior appeal or "call" which eventually becomes so compelling that "there is no other way at all to go".
2. To assist in attaining realized oneness with the Divine.
3. To be increasingly effective in helping others to the same realization. This occurs naturally, for as one individual becomes illumined, the next person also lights up. (Malcolm

Muggeridge, speaking of Mother Teresa, said: "I have never met anyone more memorable. Just meeting her for a fleeting moment makes an ineffaceable impression. I have known people burst into tears when she goes.")

4. To become elevated beyond self-degradation in any form.
5. To be continually inspired to hasten one's own evolution for the sake of others, with whom every step is inevitably shared; the all-important motive: "for the benefit of everyone".

Why is this so difficult? The physical obstacle is the unresponsiveness of the brain cells to impersonal and universal thought. During the present Planetary Scheme, the thought and sense of separateness makes difficult the attainment of full spiritual awareness of oneness with all. This will become normal in man's future development, and in the meantime successful prayer, meditation, contemplation, or yoga quicken this evolutionary progress. Consequently, the brain cells, when used for contemplation of supramental and spiritual ideals, become increasingly responsive to abstract and intuitive thought. One most desirable result is "fruitful molecules of the brain".

#### REQUIREMENTS FOR THE SUCCESSFUL PRACTICE OF YOGA

Yoga is a system of clarification of heart and mind as well as a discipline of life and a method of meditation. Necessities in the attainment of spiritual enlightenment include:

1. Absolute selflessness of motive.

2. A change of emphasis from the material to the spiritual goal. This must be done with *viveka* – discriminative wisdom. The conduct of life should be increasingly moulded, shaped, and directed to harmonize with, and help in, the attainment of the desired end. Excesses must go. Self-training must be seriously undertaken, though always with discrimination. As in driving a car, “the eyes must be kept on the road”.
3. Suitable personal circumstances. The fulfilment of existing responsibilities must come first.
4. Privacy or mutually acceptable company. Apartment houses and other people’s homes, with all the conflicting and diverse influences radiating from them, are not usually the most suitable locations for either the practice of yoga or the development of consciously controlled clairvoyance. The perfect physical conditions for meditation include privacy – uninterrupted by noise or the sudden visitations of any person, the house being ideally secluded in gardens, bushland, or in a quiet street or lane. In the East, yogis who are free to do so retire from normal contact with the world, and live in the seclusion of an *ashram*. One’s surroundings can be one’s *ashram* and one’s circumstances one’s *Guru*.

When sufficiently provided, these physical requirements aid the elevation of consciousness into that universality, enlightenment, and bliss which are amongst the highest fruits of contemplation.

5. The regular practice of prayer in the highest sense, meditation, and contemplation. This also should be consistently maintained, however brief the time given to it when under physical stress.

Tedium, lack of immediate apparent results, temporary diminution of interest, and the allurements of physical pleasure must not be allowed to change the emphasis from

the Path of Swift Unfoldment to the worldly life. This is one of the great difficulties for the neophyte, who must “keep on”, be steadfast, if he is to attain. One must hold on to the ideal.

6. Determination and sincerity. The chief attributes for success in all forms of yoga, may it ever be remembered, are personal earnestness and deep sincerity, for in this age of solar and planetary evolution in which matter and mind are accentuated, one must be in deadly earnest, and continuously put as much determination and “will-fire” as possible into this greatest of all Quests.

Deep within the inner consciousness, there must have developed a deathless resolve to attain Adeptship as soon as possible. By thus striving, the resolve becomes increasingly natural, being a product of Egoic development or spiritual awakening. This decision itself can be a source of exaltation, for it is an expression of the *Atmic* power when touching and enflaming the brain-mind. Hence such aphorisms as: “I resolve to reach the Summit or die.”

7. Acceptance of the teachings. Every aspirant is advised to acknowledge, accept, and apply the teachings of the *Rishis*, meaning Those Who have already attained; for these great Ones reveal the fundamental principles and laws governing the process of self-quickening. Attempts to ignore these teachings, to avoid their application and to find shortcuts, will lead only to disillusionment, if not failure, however temporary. Matter itself and especially the atoms of the brain, constitute the obstacle at this period; for there are no shortcuts during this convergence of four fourth periods in four major cycles – Chain, Round, Globe, Race.

Only consistent and continuous endeavour can overcome this obstacle. Those who have achieved in former lives will find it easier in this life, the inner impulse increasing and the

resolve growing stronger. Thus, the one fundamental necessity is “wanting, even yearning to attain”. The existence of this aspiration is an assurance that attainment is possible, and in the present life. Therefore let the aspirant begin work in obedience to the rules.

### THE EIGHT STEPS IN YOGA

We learn that the pathway to Self-realization consists of eight progressive steps, each of which is known by a technical Sanskrit term:

1. The first step is called *Yama*, meaning “harmlessness”. The real yogi is a person of harmless mind, harmless feeling, harmless voice, harmless heart, and harmless hands – he never hurts anybody. This, for us, is very difficult to achieve because of the way we are brought up. Although *Yama* means harmlessness, it also denotes internal purification through moral training which is, in a sense, a stage preparatory to yoga. The true yogi is very strict indeed about *Yama*, which includes the practice of vegetarianism, because of all the cruelties which are inseparable from the meat trade. If yoga is to be practised successfully, then harmfulness and so cruelty must be reduced to a minimum and vanish. The yogis that the author has been privileged to meet will not even eat eggs. In discussing this with them, and pointing out that there is no infliction of pain on an egg, they reply, “No, but the seed of life is there.” They go a long way in non-killing, non-hurting and non-harming, all of which is *Yama*.

2. Next *Niyama*, meaning cleanliness, contentment, study, and worship of God. Contentment is a great virtue indeed, for it implies the development of a very real, philosophic understanding in order to be really content with things as they are. The Lord Buddha put it this way:

“... each man’s life  
The outcome of his former living is;  
The bygone wrongs bring forth sorrows and woes,  
The bygone right brings bliss.

That which ye sow ye reap. See yonder fields!  
The sesamum was sesamum, the corn  
Was corn. The Silence and the Darkness knew!  
So is a man’s fate born.”<sup>1</sup>

We have all created the conditions in which we are placed by our very own conduct. Thus, we accept the results intelligently and philosophically – that is contentment. It does not mean “lying down” in the least, but a certain inward calm must prevail.

3. *Asana* or posture. *Asana* is not limited to meditation; it must be carried out into life.
4. *Pranayama*, the controlling and directing of both breath and *prana*. *Prana* is the energy from the sun, manifesting in the individual as life-currents or vital forces and these, together with the breathing, must be controlled.
5. The fifth step is called *Pratyahara*, or introspection. The organs of the senses are always directed outwards, seeking contact with external objects. *Pratyahara* signifies the controlled withdrawal of the consciousness from the outer

<sup>1</sup> *The Light of Asia*, Book the Eighth, by Sir Edwin Arnold.



world and gathering it, literally, towards oneself; thus the mind is made introspective.

6. *Dharana* – concentration, and

7. *Dhyana*, or abstract contemplation, when the mind remains fixed, holding to one object only. The wandering mind is one of the great problems:

“For the mind is verily restless . . .  
I deem it as hard to curb as the wind.”<sup>1</sup>

Every aspirant to success in yoga has this difficulty to cope with. The mind will wander, and *Dharana* implies control of the mind until there is complete concentration upon whatever topic or object of thought that is chosen. For example, if this were a flower, the mind would focus first on the form of the flower, observing the petals, the inner heart, still unopened, the stem, the seeds which are beginning to be visible, and so on, unshaking, unwavering, carrying this to an extreme until Self-identification with the object of meditation is achieved. Thus, through concentration of the mind, you gradually become identified with the divine life in the flower, or in the jewel, or whatever it is that you are meditating upon. You vanish in absolute identification with the object of meditation.

The following story will illustrate this point:

In one of the villages in India a baby boy was born to a couple, who from his early years showed an unusual intelligence. He learned the family *mantras* at an early age and carried out his duties as a member of the household. He really was a fine little fellow.

<sup>1</sup> *The Bhagavad Gita*, Sixth Discourse, v. 34. See also pp. 120-1.

The parents, thinking that this must be an advanced Ego who had been born to them, who perhaps ought to take up the spiritual life, decided to send him to the local yogi. In India, a yogi is generally to be found not far away from a village, living an extremely simple life, usually in a small hut. The villagers come to him for guidance, and would-be yogis ask his help.

So it befell, that one evening, when the yogi was sitting in his hut, the door was opened and this little boy appeared. The yogi said:

“Well, my son, what can I do for you?”

The boy replied, “Master, my parents have sent me to you, to ask you to take me to be your disciple.”

“Aren’t you very young to be a disciple?”

“Yes, I am young, Master, but I want to be your disciple.”

“Well, what could you do that would make you a disciple?”

“Master, I know the *mantras* and I can meditate.”

“What do you do all day?”

“Oh,” the little boy said, “I do the household duties, and in the evenings I take the buffaloes to the wallow.”

Now that is one of the common sights in India – a tiny little boy or girl on top of a great buffalo, with a herd before or behind, all going down to the wallow, because these animals absorb moisture not only by drinking, but also through the skin – they must wallow. On hearing the lad’s reply, the yogi said:

“Very well then, you will go back and continue your duties, but you will take time to meditate on the buffalo. Are you willing to do that?”

“Yes, Master.”

“You will do this every day, and then in the evening you will come here to my little window and tell me how you have got on.”

So this began, and each evening the little voice called out:

"Good-evening, Master, here I am."

"Good-evening, my son, and what have you been doing today?"

"I've been meditating on the buffalo, Master."

"Good boy, come along in," and the little fellow would enter and, as they do, sweep the hut and serve the Teacher. Then, one evening came when the little voice called out outside the window:

"Good-evening, Master, here I am again."

"Good-evening, my son, and what have you been doing today?"

"Oh, I meditated a long time on the buffalo, Master."

"Good boy, well come along in, just the same."

Time passed, but there was no little boy. Then a scrabbling and scratching could be heard, but still no little boy. So the Master called out:

"Come along in, my son."

"Master, I can't get in."

"Why not?"

He said, "My horns are too wide."

"Come on in by the front door, my disciple," was the answer.

8. These, then, are the seven steps in *Raja Yoga*, the eighth being *Samadhi*, which is superconsciousness, or cosmic consciousness. In *Samadhi* there is a complete absorption of the entire consciousness into oneness with the Divine Life, or Monadic Essence.

## THE SEVEN YOGAS (Pathways to Self-Enlightenment)

1. *Hatha Yoga* aims at realized union with God through control of body, breath, and vitality. *Hatha Yoga* primarily refers to the neutralization of the process of breathing through the right and left nostrils, providing complete harmonization of physical energies and release from psychological stress. Relaxation is taught as an art, breathing as a science, and mental control of body as the means of attaining true harmony of both body and mind. Thereafter, brain, mind, and intuition, thus harmonized, can endow personal consciousness with realization both of one's own divinity and its identity with the Supreme.

2. *Karma Yoga* aims at skill in action and perfection in service, especially at the physical level. The following story illustrates *Karma Yoga* in action:

A little girl's brother set a trap to catch birds. She thought it wrong and cruel. She cried at first and then her mother noticed she became happy again.

Mother asked, "Why?"

"I prayed for my brother to be a better boy."

"What else?" asked her mother.

"I prayed that the trap would not catch birds!"

"And what else?"

"Well, then I went out and kicked the trap to pieces!"

3. *Laya Yoga* seeks mastery of will, and development and expansion of the mind, in order to become absorbed, "dissolved" (*laya*), into the One Alone, like water in water, light in light, and space in space.

*Laya Yoga* also includes the arousing of *Kundalini*. The *laya yogi* may stand imaginatively in the heart of cosmic fire, the *Kundalini-Shakti*. Complete realization and awakening within the body of God's creative power, always under control, is the aim of this dangerous yoga of the Serpent Fire. As this is gradually and safely achieved, then an additional quickening and sensitizing force is brought to bear upon the brain cells, awakening them to power, life, and consciousness of both the reincarnating Self and the Spirit-Life-Essence of the Universe, the Supreme Deity.

4. *Gnana Yoga*. The *gnana yogi* seeks by knowledge and by mastery of intellect to attain conscious unity with the Supreme.

The great English poet, Robert Browning, wrote:

“For I have seen in lonely places and in lonelier hours  
My vision of the rainbow-aureoled face  
Of Her whom men call Beauty; proud, austere;  
Dim vision of the flawless, perfect face,  
Divinely fugitive, that haunts the world  
And lifts men's spiral thoughts to lovelier dream.”

Dante: “The smile of the Universe.”

Einstein: “The intellect has little to do on the road to discovery. There comes a leap in consciousness, call it intuition or what you will, and the solution comes to you and you don't know how or why. All great discoveries are made in this way.”

– *Gnana Yoga* in very truth.

The objective in this yoga of knowledge is to educate the mind to perceive and know the one Divine Self in all things and all things within the Divine Self.

*Gnana Yoga* includes understanding and penetrative perception with ever increasing interior comprehension, whether in flashes or during prolonged deliberations. It leads to the Adept *siddhi* of unveiled perception, or as Master Kuthumi<sup>1</sup> has written, “implicit insight”.

This *gnana* faculty of implicit insight has almost nothing to do with what is popularly – and as a yogi might say, “mistakenly” – referred to as book learning. Lack of education does hamper mento-verbal self-expression to some extent, but it in no slightest degree hinders this specific development for the *gnani*, of the purest *gnana* or the faculty of spiritual, Causal, and occult perceptiveness.

The value and importance of this power of penetrative insight of the *gnana* path can readily be understood. Moreover, without it, clairvoyance and clairaudience are of limited usefulness, and can be both a hindrance on the pathway to perfection and productive of error in the form of misjudgements and misunderstanding of what is seen – the mistake into which so many fall. One should value, therefore, the sudden flashes of insight whilst awake, for these are the real “treasures in heaven”.

The student learns from the Master Kuthumi's words to Mr A.P. Sinnett that all Adepts are not endowed with a **physical** clairvoyant faculty, though they can “see” in their mental bodies whenever they want to; for Master Kuthumi

<sup>1</sup> Master Kuthumi: One of the great Masters of the Wisdom.

was not clairvoyantly aware of the fact, for example, when Master Djwal Khul banged his head on the beam.<sup>1</sup>

5. *Bhakti Yoga* seeks to express and develop devotion and divine love into “wings” on which to rise to the Supreme and into mystic communion and union therewith. The *bhakta* is interested less in method, practice, and exercises, than in rising on the wings of love and devotion to the “feet” of the Beloved. He achieves and expresses the power of love, both human and divine. “. . . not my will, but thine, be done.”<sup>2</sup>

A chart on the wall of Mother Teresa’s small office says of her society, Missionaries of Charity: “Our particular mission is to labour at the salvation and sanctification of the poorest of the poor.” The chart spells out that this can be done by: “Nursing the sick, and the dying destitute. Gathering and teaching little street children. Visiting and caring for beggars and their children. Giving shelter to the abandoned. Caring for the unwanted, the unloved, and the lonely.” The chart adds: “In so doing we prove our love for Jesus.”<sup>3</sup>

The offering up or the consecration of the physical, emotional, mental, and every other energy on the divine altar may be described as *Bhakti Yoga*. This ideal has been beautifully expressed as follows:

<sup>1</sup> See *The Mahatma Letters to A.P. Sinnett*, Letter XXIVb, transcribed and compiled by A.T. Barker.

<sup>2</sup> Luke 22:42.

<sup>3</sup> *The Auckland Star*, 18 October 1979.

“If I can stop one Heart from breaking  
I shall not live in Vain  
If I can ease one Life the Aching  
Or cool one Pain,  
Or help one fainting Robin  
Unto his Nest again  
I shall not live in Vain.”

E. Dickinson

“O Brother Man! fold to thy heart thy brother;  
Where pity dwells, the peace of God is there;  
To worship rightly is to love each other,  
Each smile a hymn, each kindly deed a prayer.”

from *Worship*, J.G. Whittier.

“Sympathy is the key that fits the lock of any heart.”

Our influence depends not so much on what we know, or even upon what we do, as upon what we are.

6. *Mantra Yoga* uses sound and speech as instruments of power and aids to Self-realization. The Sanskrit word, *mantram*, means “sacred speech as an instrument of thought-power”. A *mantram* is a series of syllables which, when correctly intoned, unleash potent forces. *Mantra Yoga* is of special interest to the student of Occult Science on account of its intimate association with the basic principle in Nature named the Law of Correspondences. In appointed positions in the human nerve centres, there is a “representative deposit” of one of the primary forces of the Universe. Each correctly sounded syllable of a *mantram* awakens this “corresponding” cosmic power into activity – for example,

*Aum.* By chanting, a pulse is set up within the body which leads to union with the corresponding cosmic pulse.

The Law of Correspondences finds expression not only in levels of existence and awareness, and in man's vehicles in each of them, but also and even more importantly, through the forces at work throughout all Nature. These forces are one and the same, whether functioning generally throughout Nature itself, or within and throughout the make-up of man as microcosm. A profound fundamental truth concerning man is that in his spiritual, intellectual, psychical, and physical nature he is a replica in miniature of the whole order of created beings and things. Man is a model of the totality of Nature. He contains within himself the collective aggregate of all that has ever existed, does at any time exist, and will ever exist throughout the eternity of eternities.<sup>1</sup>

True, when successfully practised, each of the seven yogas to some extent brings this truth within the reach of the brain, the mind, and the inner consciousness of the yogi. However, in *Mantra Yoga*, scientifically formulated and correctly sounded Sanskrit words hasten this process.

7. Six methods of yoga have been considered so far and we now come to the seventh: *Raja Yoga*, the Kingly Science. In studying it, we find that upon this theme the sages have exercised their fullest powers of comprehension and explanation. *Raja Yoga* is a kind of noble summary of all the rest. It uses the finest elements in all the others and makes of them one whole. *Raja Yoga*, in practice, is a perfectly proportioned way of life. There are no exaggerations in it, and so harmoniously is it planned that it must

<sup>1</sup> From H.P. Blavatsky. For further reference to Correspondences, see Chapter 6.

have been a very Wise One, a great Buddha of Compassion Who, from His utter knowledge of the law of all life, took all the scattered yogas and drew the best out of each to fashion the Kingly or *Raja Yoga*. Such a Being, if He existed, has made a loveliness of them all, such as satisfies everyone who seeks the fuller life, as every true yogi does.

*Raja Yoga* is found to be the most reliable finger-post to eternity and to the realization of Truth itself, a Truth which it never pretends to outline, define, or limit, even though every step in yoga is directed towards the realization of the Truth of Oneness. When practised successfully, *Raja Yoga* is said to give mastery over all other methods of yoga and of the powers of discrimination and dissociation from one's vehicles. It leads to fully conscious union with God and through Him with all that lives. The successful *raja* yogi knows by direct and continuing experience that "Man Spirit and God Spirit are One Spirit".

The practice of yoga is not merely a question of a quarter of an hour's meditation each day, but it is a way of life, following these steps which have all been established by the sages as a result of their own experiments and knowledge, ages ago, and handed down to us.

Yoga consists of a series of affirmations, of affirming: "I am not the body, emotions, and mind. I am the Spiritual Self." Dwell upon that, and then deeper, to the Divine Self, and then: "The Self in me is one with the Self in all." Then stillness. The personality hardly exists any more, and with practice one does begin to realize oneness with the Divine Life in all – to become dissolved therein like "water in water, light in light, space in space". This is the goal, as far as human consciousness is concerned.

The method of yoga ultimately used should be suitable to one's temperament, one result being God-consciousness which has been described as follows:

"Beyond contemplation, mode of the mind, beyond ecstasy, mode of the enraptured feelings; beyond even intuition's power to pierce to Reality there is the supreme Life whereinto the Spirit is led – a boundless 'unwalled world', 'the hill of the Lord . . . his holy place.'"<sup>1</sup>

## MANTRA YOGA

### MANTRA YOGA AND REALIZATION OF SPIRITUAL IDENTITY

In Western countries there may not always be sufficient accent upon the consciousness or awareness aspect of yoga. Therefore, aspirants might usefully accentuate their higher mental level of awareness whilst practising not only *mantra* but **all** forms of yoga. This implies contemplation leading to ever deepening realization of the eternal identity of both the divine Will-Essence of *Atma* **within** the yogi and that of the Universe as a whole. All other beings, from the lowest – those evolving through the mineral kingdom – to the highest – the reigning *Dhyani Chohan* of our Solar System<sup>2</sup> – are included in this greatest of truths: IDENTITY or ONENESS.

<sup>1</sup> Ps. 24:3.

<sup>2</sup> The Supreme Deity.

Consciousness must always be at least twofold when performing *Mantra Yoga*: correct and continuous physical chanting of the Sanskrit words, combined with a deeply interior affirmation and realization of "I am That, That am I", which should be mentally preserved as the interior objective; for this fact of oneness is the supernal Truth upon which every yogi should meditate. All *mantras* are partially designed to aid in the realization of this transcendent Truth concerning man, namely, **spiritual identity with all that exists**. Ideally, all aspiring yogis should ponder deeply the significance of this affirmation. Each should "work upon" this declaration until it is as whole and complete as possible, until its meanings are fully understood, its content and intent becoming ever more fully grasped.

When practising *Mantra Yoga*, therefore, one should reduce the dependence on sound alone by spending at least an equal time in both silent contemplation and chanting. Meditation will then become enriched by a deeper awareness of the Divine.

The aspirant should use both of these exercises, but not to the extent of becoming wholly dependent upon either of them. High yogis who reside in the seclusion of *ashrams* do not require these two exercises – chanting or meditating – we are told; for they remain perpetually in the elevated yogic state. Those of us who, perforce, must live in the outer world do, however, need both of them **in due proportion** as aids towards the attainment of the yogic goal.

### EFFECTS OF MANTRAS

*Mantra Yoga* properly performed – meaning with the physical sound correct in pitch and word, and intent correctly

held – favourably affects the nerve fibres of the cerebro-spinal system, including the cells of which they are built. The chanting sends a “thrill” of sound-force along the nerve fibres, causing them to vibrate somewhat as a plucked or bowed string. The forces aroused by *Mantra Yoga*<sup>1</sup> follow a pattern along the spinal cord into the medulla; for there, two currents of *Kundalini* spread out like the two arms of the letter “Y”, primarily entering the pituitary and pineal glands and increasing the vibratory rates of associated organs. From these bodies the effects reach both the frontal brain and the cerebellum. As the chanting continues, the central column of *Kundalini* slowly begins to rise between the two arms and thence into all the organs in the centre of the head including the thalamus, hypothalamus, and ventricles. The central current is larger than the other two and can be slower in producing its effects upon the cells of the brain.

One advantage of long-continued chanting is that all effects become greater in general, and this central, vertical current gradually reaches the region of the *Sahasrara* and *Brahma-randra Chakras*. Available time and continued chanting are, however, necessary for the attainment of the full effects. During this procedure, a cross-current is induced from the region of the pineal gland through the pituitary and out at the brow, although capable of being made operative in a reversed direction. Under these conditions, the evolution of the brain cells is quickened and the Ego or reincarnating Inner Self is enabled more freely to use the brain and therein to discover a centre of consciousness responsive to higher idealism. In addition, another straight-line effect is gradually established between the temples wherein there exist astro-etheric orifices.<sup>2</sup>

<sup>1</sup> See “Warnings”, pp. 94-8.

<sup>2</sup> See illustrations pp. 76 & 77.

Unless engaged in occult research, the yogi does not need to pay attention to these results upon the brain and its etheric double, since they are automatically produced. If devotees are totally unaware or only partially aware of the play of those forces along specialized routes, then they should not cease their meditations; for brain-sensitizing effects **are** being produced, whether noticeably or not, different people responding in different ways.

\* \* \*

The *chakras* do not alone respond to the *mantras* and the exerted will, for the whole aura is affected. The etheric, astral, and mental bodies glow, shine, and are expanded even to twice their normal size. This purifies and cleanses the personal nature and helps to eliminate the unresponsive material resulting from conduct in former lives and earlier periods in this one. The Inner Self has, in consequence, a more favourable opportunity in controlling the personality. This is important since it is the reincarnating Ego which is more fully concerned in all spiritual efforts. The personality also benefits, of course, but only temporarily and during the present life, for the most part. The Immortal Self retains all the benefits, fruits, and the fine essence of experiences at all levels until Adeptship is attained.

One may usefully remember that not only the bodily selves in meditation, but also the total sevenfold human being<sup>1</sup> engaged in this long pilgrimage to perfection, are assisted by successful meditation. One should guard against the tendency to concentrate exclusively on the subtle and physical bodies,

<sup>1</sup> Of will, wisdom, abstract intellect, formal mind, emotion, etheric, and dense physical matter. See Glossary – Man.

auras, and *chakras*. The Inner Self must also be included in one's thoughts; for it is the Divine Principle which is the real pilgrim, the true yogi, who is the Adept-in-the-becoming. The personal self must not be neglected, but added to it should be the Inner Self and its ever more effective functions in the Causal body.

When the heavy hand of *karma* falls upon one, it is wise to practise yoga in all its meanings – physical as well as occult – to offset the unfortunate action of cause and effect and build up the auspicious aspects of one's destiny.

### MANTRAS AND THE POWER OF CORRESPONDENCES

To aid in *Mantra Yoga*, one may chant the *Aum*, thereafter allowing the mind to be quite still for a reasonable time. On repeating this, one may note the psychological conditions which ideally should be happiness, poise, quiet, and peace. The aspirant should attempt to remain in that state, endeavouring to prolong it, whereupon it will deepen into bliss. Even objective, clairvoyant "seeing" is dependent upon this ability to induce a state of stillness in an area of the mind-brain, the third ventricle just over the soft palate. This is not a **dead** stillness, however, but an **active**, hypersensitive state in which one "sees" clairvoyantly.

Egoic consciousness entered whilst awake is not usually a sudden happening of wondrous light and exaltation. Rather does it steal upon the consciousness, bringing with it many subtle experiences – instant concern for others born of realized unity being amongst them. In this sense, life can become Egoic, the inner feeling of responsibility towards others is an

example of this condition. This is no ordinary virtue but the result of developed sympathies that are very deep, very keen, and highly sensitive.

Physical yogic experience is thus not the only goal at which the yogi aims. A steady inner unfoldment, a growing beauty of character, a brave endurance of many adversities, psychological and objective, and a loyal fulfilment of duty – all these are of very great importance indeed, and the daily practice of yoga aids the achievement of each of them. Full Egoic or spiritual consciousness in brain-awareness whilst wide awake is rare. This can at first be somewhat discouraging, though not without its advantages and even benefits during occult progress and unfoldment.

*Mantras*, when correctly chanted, saturate the physical and superphysical bodies of the yogi with the idea and power of God. They gradually eliminate all other thoughts and render the personal vehicles and consciousness subservient and responsive to the influence of the divine Self within. *Mantras* as aids in contemplation of the Deity unify all vehicles into an inter-harmonized organism – physical and superphysical – and thereby reduce the resistance of both the personality to the Ego and the *tamas guna*<sup>1</sup> to the Monad. The practice of *mantras* resembles the tuning of the string of a musical instrument until it produces exactly the true note at the correct pitch.

The throat, and therefore the voice, which represents the occult potency of *Atma* conjoined with *Manas*, possess great significance, particularly for the yogi. The physical throat and its *chakram* constitute both the dividing and connecting point between the lower and the higher *Manas* and **all the worlds beyond** – the *antahkarana*. The misuse of the argumentative,

<sup>1</sup> *Tamas guna*: The quality of inertia, especially disinclination to meditate. See Glossary – *Guna*.



concrete *Manas* for prideful, unduly competitive, acquisitive, or ruthlessly destructive purposes delays the evolution of this "bridge". This blocks the passage between the lower and the higher mental states of consciousness. Under such conditions, the centre of awareness "sticks" in the throat, as it were. *Mantra Yoga* is designed partly to bring the occult potencies of the human voice and of sound to bear upon this problem.

The chanting of *mantras*, in addition to the harmonizing and elevating effects, evokes and develops the inner, subtler powers of the human voice. This gradually breaks down the dividing wall or so-called "veil" of the "temple" of the body, and lifts the centre of awareness up into the head.

Though it is not realized, in the practice of *Mantra Yoga* man is now experimenting with a power mightier than that of the atom, namely, that of sound. *Mantra Yoga* is the key to thaumaturgy and other magical powers of the Adept. If and when a man discovers what might be called the occult potencies of throat and voice and learns to emit sounds of higher frequencies than the normal, whatever their tone value may be, then he begins to become master of the Universe around him. These powers actually reside in the *Akasha* or soniferous ether and *Mantra Yoga* is a means of developing them.

The humanity of the Sixth Root Race will naturally draw upon these energies resident in the Etheric Double and the ether, with their source in the Causal body and plane. To pass from lower to higher *Manas* is, in consequence, to come into contact with the *Akashic* powers. Science even now has postulated and studied the ether and is already investigating and demonstrating the higher potencies of sound which in its loftier frequencies can hasten germination as well as sterilize and destroy tissue.

In the Sixth Root Race the centre of human consciousness, whilst the body is awake, will pass naturally from the heart,

through the throat, and into the head. Voice and throat thus represent the *antahkarana*, whilst successful *Mantra Yoga* is a means of passing along it from heart to head so that the two become blended into one as far as the action of consciousness is concerned. This transference will occur quite naturally and be completed for the majority in the Sixth Root Race. It can, however, be brought about prematurely by the direct action of will-thought, with *Mantra Yoga* as a valuable aid.

In the more personal sense, "salvation" consists of blending the lower and the higher minds into one instrument of thought, thereby removing entirely the veil between them at the fourth subplane of the mental plane. The immortal nature of the man then becomes known by experiences in consciousness, the planes of the formless, deathless worlds being opened up to the yogi. He is, therefore, "saved" from the extinction of his individual awareness at and after the death of the physical body.

The Ego in its turn must later repeat the process plane by plane, blending first *Manas* with *Buddhi*, then these two with *Atma*, and finally the conjoined Higher Triad will be consciously at one, identified with the Monad. This experience bestows immortality throughout the *Maha-Manvantara*. The so-called Hymns of Initiates such as the *Songs of Solomon*, the *Hymns of Jesus* and the *Odes to the Sun*, chanted metaphorically at sunrise, all refer to the use of the voice – and, of course, the will-thought behind it – to elevate consciousness into a new and higher level and phase.

The Initiate uses the Causal body freely as a vehicle of consciousness and when out of the body proceeds directly into it, operating from that level even if the mental or astral bodies are also used. The Initiatory Rite is *Mantra Yoga* of the highest potency and this is reflected in the Lesser Mysteries, including the Ceremony in Freemasonry and during the Consecration of

the Host in the Holy Eucharist. Transcendence of time is one of the qualifications necessary to enter the service of the *Lipikas* who might be regarded as Masters of Time.

### SOME SHARED THOUGHTS CONCERNING THE GAYATRI MANTRAM

May a Western student be permitted to advance thoughts evoked by the study and attempted practice of the *Gayatri Mantram*?

This "Hymn" to the Solar Logos, although very peaceful in itself when correctly chanted, attracts the attention of Orders of great Beings. Foremost are those especially associated with the spiritual, superphysical, and physical sun. Amongst these are the Angelic Hierarchies and Sefiras of the planet earth and, through them and even direct, great angels connected both with the sun itself and the Solar Logos.

This response, which cannot readily be described in human terms, resembles a vibrational response: a recognition of, and a unification with, the higher Principles of both the chanting yogi and this planet. This applies particularly to the *Monad-Atma* and *Buddhi* in man and, in the case of the planetary Sefiras, the higher *Manas* as well. Words are difficult to find by which to describe fully these responses, real and recognizable when watched though they are, any more than one can normally physically see either the transmission or the reception of radio waves.

These levels of consciousness are very lofty and it is good practice whilst in meditation to try and enter them, always quite impersonally and without humanizing them at all. Nevertheless, purely mental pictures may form themselves, such as a

mighty stairway of numberless, white, shining, force-built steps. These may pass from the higher *Manasic*, *Buddhic*, and *Atmic* vehicles and consciousness of the great Archangels and angels, by, through, and in whom the Solar Logos is manifested and expressed – indeed, one might almost say, exists. Although these solar *devas* are evolving beings on their own account, they are also part of the great Lord and King of the Universe "Himself".

The *Gayatri* is a *mantram* which can awaken the Sun-Principle or Solar Logos-Presence in the Monad-Ego-personality, and bring its power and radiance into increasing activity in them all, including both the body and the higher consciousness.

The ideal of yoga is not only for the yogi to realize unity with the Solar Logoi, but to bring That to ever increasing power so that its expression becomes natural in his day by day consciousness. Thus, all yoga is a two way process, including a penetration by the mind into realization of unity and an increasing effectiveness of the function of the universal Life-Principle within the yogi. The yogi reaches inwards to "God" and "God" obtains an increasing hold upon his brain-mind-awareness. The threefold goal is to build a bridge between the two, to keep it open, and to learn to use it.

The author suggests meditation upon the idea of disappearing into the ineffable radiance at the summit of cosmic Existence, which in reality is **interior** rather than higher. As a suggestion, one may continue the admittedly mental exercise involving the expression of the formless manifestations, as if a great Archangel hovered motionless at either side of each step. When the aspirant moves up the planes by his chanting, it seems that these Beings respond as if by a "glance", which of course means a descent of power, however momentary at their level.

The "stairway" ascends, of course, far beyond the Archangels, towards the wondrous Hierarchy of Solar Logoi, the great *Dhyanis* of Suns, and doubtless continues up (meaning inwards) to the Cosmic Logos – indeed, to infinity. An angelic chanting is continued by all the great *devas* associated with the *Deva-Rajas* on the ascending stairway. After chanting, the yogi does well to be silent, though with the mind still and as responsive as possible to these influences, forces, and wondrous Beings.

Care must be taken not to over-formalize this mental presentation. Whilst true in itself, it is only to be regarded as a verbal presentation of that which is wordless. Of course, *devas* have visible aspects which are more like the forms created by ideas, by divine thought, at those superphysical levels. They are more suitably conceived of as concentrations of Logoic Power, Light, and Intelligence with far-reaching auras in the particular groups of colours of which each is an expression and a representative. All these phenomena reach "down" to the form levels<sup>1</sup> of the planet, where the *devas* and nature spirits in their turn are stamped with divine thought, even though also being evolving entities on their own account – a paradox maybe, but a truth nevertheless.

When the *Gayatri* is correctly chanted, especially in the full Hindu tradition and according to ancient instructions, the responses are even greater than those described. Nevertheless, no one who uses this kind of "power-sound call" ever fails to awaken some inward responses. Yogis, reincarnated Brahmins, and members of Mystery Schools who chant in groups **with knowledge**, evoke a very great if somewhat different response. This not only floods their own auras, but also reaches the

<sup>1</sup> Form levels of concrete thought, emotion, and physical substance.

neighbourhood. Needless to say, all chanting produces these effects to a certain extent since all is highly *mantric* and the sound being produced is associated with the *yug* or identity idea. Although it may not be realized, everyone is being blessed and helped by the practice of *Mantra Yoga* when correctly performed.

#### MANTRAS AS BRIDGES

With rare exceptions, the knowledge which can be discovered about Occult Science is theoretical. No qualified student, teacher, or writer on the subject has ever dared, or would ever dare, to make generally available the keys unlocking the door to practical Occultism. The result would be far too dangerous. Even though the knowledge given in many works and by many teachers is accurate, it cannot be translated into power under normal conditions or in worldly life merely by the studying of books. Between these two – theoretical and practical Occultism – a great gulf is fixed and the bridge across that gulf can be supplied only by a *Guru* or an agent of a *Guru*.<sup>1</sup>

Spiritual and occult disciplines can enlarge the consciousness, deepen the nature, and purify the character. These in themselves can bring power to the personality. The regular practice of *Raja Yoga* can lead the devotee very close to becoming a practical occultist. The possession of the necessary knowledge and the true power of the occultist is, in fact, gained largely through earnest and persistent efforts.

<sup>1</sup> Nevertheless, see "Warnings", pp. 94-8, and *Practical Occultism*, by H.P. Blavatsky.

*Mantras* are the real bridges and their correct chanting, together with the other forms of yoga, **correctly followed**, can unlock the door into the domain of the occult world.

The Masters of the Wisdom do help the sincere member who is capable of response and whose character is stable. This occurs largely out of the body at night and is only rarely brought through as a memory, though the natural impulse towards the Path is felt.

No matter how adverse the situation may seem, persistent and determined effort under direction is certain to triumph and produce both physical and superphysical results. The due and correct combination of *Raja* and *Mantra Yoga* is irresistible, other things being equal.

Nearly every Western aspirant who comes to the Masters and the occult life has adverse and serious obstacles from many points of view. However, the very determination, effort, and practice not only ensure success but actually reduce the *karmic* adversity, modify and even neutralize any oncoming *karmic* restrictions, as well as generating favourable *karma* for the future. Even a *Guru* in His physical Presence cannot forcibly override the adverse conditions described. Only the devotee can do that, though the Master helps greatly, particularly by forming an auric link with the aspirant.<sup>1</sup>

The greatest assurance of success, the most effective of all actions in opening the door, however gradually, is to **keep on**. **Make** the body meditate, **make** it chant, the latter being the quickest way of bringing the body into readiness for yoga, overcoming its resistance. However weary, sit up and chant, if only for a few minutes. Mental chanting is valuable and

<sup>1</sup> See *Light of the Sanctuary, The Occult Diary of Geoffrey Hodson*, pp. 200-5, compiled by Sandra Hodson.

effective, but more so when combined with the physical sound as well. All this and more concerning Occult Science in relation to the individual is locked up in the three-lettered Sacred Word, *Aum*, sounded as one syllable in the middle of the head.

## BHAKTI YOGA

### THE HEART CENTRE

In the mental and astral bodies of man, at the region within the counterpart's heart, there is a condition of matter which causes the organ to glow with a golden hue.

The physical heart centre is spherical, some three to four inches in diameter, golden-glowing and still. It does not partake of the movement of the rest of the matter of the astro-mental bodies, but by comparison is tranquil and may be regarded as the material manifestation of the *Buddhi* aspect of the Ego.

Herein it is that, for some temperaments, it is possible to visualize the seated figure of the Master, mentally beholding Him in adoration. This is a pathway of devotion for certain aspirants and can lead to conscious realization of both the Presence of the Master and the Deity within oneself. Contemplation of this Presence is usually advised in the highest form of yoga. The experience is less formal and mental than intuitional and supramental. The *chakram* is independent of this so-called "Cave in the Heart".

## THE HEART AND THE MYSTIC ROSE

The Heart *Chakram* is the most mysterious of all the centres of which it is, in one sense, a blend. The mystery of the individual's inner nature is involved and hidden in the heart. The unfolding, evolutionary processes are all represented and expressed in and by the Heart *Chakram*. The mystic union between Ego-Monad, the *Buddhic* unity with all life, the Master and the Brotherhood, are all represented within the heart. Each Initiation opens the Heart *Chakram* a little further. The "mystic rose", as it is poetically and appropriately called, slowly and gradually opens from the budlike, pre-Initiate state eventually to glow like a fully opened rose, at least when viewed from the lower levels. In reality it is a great spinning, twelve-spoked funnel enriched with the most glorious hues, down which, once it is opened, Will, universal Love, and Egoic thought are flowing.

### MEDITATION IN THE HEART

The devotee in meditation within the heart centre may justifiably hold the idea that the whole aura opens out with and around the Heart *Chakram*, and without an edge of any kind. The life forces and the *Buddhic* love are released without limit in an ever widening cone, the edges of which are not clearly defined. The whole front of the etheric, astral, and mental bodies are thrown open much as one's two arms are flung out wide in love towards the beloved. So the devotee flings wide open the arms and heart of his whole nature in selfless, universal love.

Yoga lets the Universe into the individual, and it opens up the way from individuality to universality. The Presences concerned with the Correspondences are totally impersonal and even disinterested until yoga and the Initiations in both the Lesser and the Greater Mysteries call Them into action.

Eventually "boundless-ness" must fill the mind. The interior, essential, innermost Self which has been reached turns itself inside out, as it were, and becomes an outrushing extension of Selfhood, which includes all Creation and passes into the Absolute or Absoluteness. This is deeply abstract and can only be sensed at first but must be striven for continually; for the ability to comprehend as well as later to experience "boundless-ness" as a principle is the mark of the true yogi-*Arhat*. It is outrushing, outpouring power-life which never ceases nor arrives at any limit of flow, however far it seems to travel. The yogi should contemplate this abstract, highest Truth about Cosmos on its spirit-side, namely, that it is "limitless", "beingless", and without individuality.

In meditation, awareness is lifted beyond the earth to the centre of the Universe at which the individual *Atma* or fiery white "spark" or atom – Will-Self – is unified with the *Paramatma*, the one Will of all. Here, for the first time, perception is established in the centre of the Universe, as if at the intersection of a six-armed cross of white fire. The creative imagination is then used to the utmost to become that *Para-Monad* which can only be described as pure Will.

Thought is thereafter centred upon the Solar Logos. The aspirant-yogi places his own centre of consciousness in the middle of the sun, which is the heart of the Solar Logos, with Whom – as the Effulgent Glory – unity and identity to the uttermost and innermost are affirmed.

One is then led by thought, aspiration, and will to union with the Cosmic Logos, where thinking practically ceases. The

Ego itself carries on the meditation in which the brain-mind is almost silent. The idea of the extension of the Self from the heart of the Cosmic Logos to include all Constellations and stars may be held affirming as in every case, "I am That, That am I".

Consciousness then passes beyond the Cosmic Logos, coming to the threshold of That which is infinite. On that threshold stands a Being, almost incomprehensible, the *Adi-Buddha* of all Creation. With That the yogi seeks to unify himself. Henceforth, he proclaims himself as boundless and identified with the Boundless Spirit, declaring, "I am That, That am I", which is thereafter continually affirmed.

The devotee is finally led to the culmination of the whole yogic exercise when all thought of separate existence ceases. The Self vanishes into the Absolute or, if a form is needed, the "spark" becomes the "flame", "the dew-drop slips into the shining sea".<sup>1</sup> Manifestation is left behind. Identification of the part with the whole, the microcosm with the Macrocosm, is "held" in the consciousness rather than thought about or affirmed, the God in man being realized as One with the God of all. It is like saying in Sanskrit, "*Aum Mani Padme Hum*".

## ATMA YOGA

### FIRST AND SEVENTH RAY YOGA

Some have another path to tread, entirely complementary to that of *Buddhi*, and leading to ultimate fusion in *Atma-Adi*, the One Source, though concerned far more with the four form

<sup>1</sup> *The Light of Asia*, Book the Eighth, by Sir Edwin Arnold.

planes and principles. Monadically, the name is *Adi-Atma*, the yoga is the *Raja Yoga*, the *shakti*, *Ichchha-Shakti*, and the *dharma* the perfect manifestation of *Adi-Atma* at all levels, including perfect conduct through every minute of every day in the physical body which is the temple of *Adi-Atma*.

The difficulties of this path are that the increasing play of the purest *Atma* tends to produce mento-physical hardness and astro-physical storms. This is because the pressure from the Monad is ceaseless, causing increasing tension in the personal vehicles until eventually it becomes almost insupportable and so produces disturbances. An assisting *deva* has special directions to minimize this difficulty as much as possible which, however, cannot be wholly removed, being part of the problem of the *Atmic Path*.

Another danger of this particular path is pride. Against this, too, one must be on guard, for even a "proper" pride can lead to great suffering which takes the form of an anguish of self-humiliation. The cure is to eliminate all excess of personal pride and to replace it with a growing indifference to the opinions of others, though not to one's own Ego and its *Atmic* standards. The greatest safeguard on this path of development is to unfold and live increasingly by the intuition – evoking from one's nature the light of *Buddhi*, the great softener of hardness, the great harmonizer of discords, and the great antidote to rigidity. The aspirant should meditate on the *Buddhic* life until he feels its influence and can draw it down as the very life of the mind, the speech, and the actions. Slow though the process is, patience is the virtue, *Buddhi* or *Gnana Yoga* the practice, and composure the condition of consciousness ideal to this phase of self-healing.

## ATMA YOGA – THE SOURCE OF POWER

The source of the power which the occultist and the magician use is their own *Monad-Atma*. They must therefore find and know that source, this being the reason why daily meditation and yoga are so important. Indeed, the whole purpose in terms of theurgy<sup>1</sup> is to reach and tap that power at its source and thereafter learn to control and handle it effectively; for it is something quite beyond and above anything normally known by man: an omnipotent, fiery power, the *Monadic Fohat* with resistless *Adi*-power and pressure behind and within it.

Each time the aspirant “reaches up” in meditation to the *Monad*, he prepares himself to touch that *Adi*-power. When at the Summit he declares, “I am That, That am I”, he affirms his identity with the Power of *God-Fohat* as the creative will-force of the Universe. This is an irresistible, fiery force and when the yogi is within it in consciousness he is in possession of the necessary *Monadic* energy symbolically to “move mountains”.

The word “faith” is inadequate to describe the necessary condition and method which enables a person to perform such acts of theurgy. A truer description would be: “power consciously tapped, wielded, and controlled”. Then indeed, magic can be performed. For other temperaments the secret includes the deliberate direction of force. Some people are very *Fohatic* by nature and will more easily tap and release power than others. Direction of occult energies by clear-cut thought and accurate visualization calls for regular practice and is important, particularly in healing.

The ultimate goal is occult and spiritual power. In order to reach it, aspirants must think of *Atmic* domination, dwell on the

<sup>1</sup> Theurgy: Will-power exercised by the occultist who consciously produces phenomenal results. Divine energy.

white will-force of the *Monad*, become Self-conscious in wielding this influence, and so develop the habit of retiring into their power-Selves, mentally repeating the word: “Omnipotence, Omnipotence, Omnipotence”. The goal of all forms of yoga is to awaken the *Atma* in oneself and so be able to draw forth the “sword” of irresistible spiritual will; **but, it is always to be remembered, used only in selfless service for the sake of others.**

Indeed, the world-mind must be arrested and influenced along spiritual lines, particularly towards understanding and acceptance of the concept of the Path of Swift Unfoldment.

## THE ELIXIR OF LIFE

The aim of the yogi is not only to realize the *Atma* and its unity with the *Paramatma*, but to be filled to overflowing with *Atma* so that the whole being down to the physical body is hypercharged with the white fire and power of *Atma*. This is the meaning of the phrase describing the Adept as a “white pillar”.<sup>1</sup>

*Atma* is the “food” of the Adept in both the mystical and the occult sense. Mystically, He abides in pure Being, beyond thought, beyond form, and stainless. Occultly, He becomes charged with the *Atmic* fire and power which keeps Him ever young. The *Atma* is the true Elixir of Life, the fountain of eternal youth.

The vital glow noticeable in the body of the yogi and Adept is a combination of *prana* and *Atma*, the latter being deliberately brought down and made to fill every cell of the body with

<sup>1</sup> *The Voice of the Silence*, Fragment III, v. 282, by H.P. Blavatsky.

its life-giving, youth-preserving energy. This is the inner secret of longevity.

One may well meditate on the *Atma* and think strongly of the whole body, every organ and especially weak parts, as charged with the *Atma* itself, the pure white Fire of God. This will make the minute nature spirit builders hyperactive in maintaining and restoring the body. This is part of practical *Atma Yoga*.

### THE ATMA

1. *Atma* is timeless, having been and being always there in its place at the core of man's being.
2. It is white, stainless, unsullied, unchanging, and uncolourable.
3. It is naked power ever ready to be applied when tapped.
4. It is will-force when thus applied.
5. It is irresistible in its own pure state and as far down as it can be brought.
6. At its own level it is itself vehicle-less, but is the core of all vehicles occupied by a Monad.
7. It is man himself, the cosmic core; yet it is not a separate self-existent Being.
8. *Atma* is rather a current or ray of power from a source; yet it is ever within the source, perhaps like one of the streams from and within an outflowing fountain, the outlets in a geyser, or the craters in a volcano – all with one source.
9. Once *Atma* is found, to think of it is to be in its presence and within the centre of the head, the mid-brain.

### ATMA AND CORRESPONDENCES

*Atma-Manas* is the core of man's existence. *Buddhi* is the product of their interaction. This is the Trinity, the *Trimurti* in Universe and man, the divine Presence within them both. In the yogi it is also the awakener both to idealism in the mind-brain and to the *Kundalini-Shakti* in the body. Its touch upon the sleeping Serpent Fire is the kiss of the Immortal One, the Prince Charming of the fairy tale who awakens the Sleeping Beauty by the supposed "kiss of love".

This is the thunderbolt of Jove and arrow of Eros<sup>1</sup> and all the other divine archers who represent Monads, projecting their *Atmic* power into and through the Ego to pierce the personalities. The piercing refers to the penetration of the arrow-power through fontanelle to sacrum and through fontanelle to heart. The secret of success is to identify oneself with the divine archer and his arrow-power, the *Monad-Atma*, shining with pure white radiance within the recesses of one's nature as in every atom and every other being.

All Adepts are *Atma Yogis*, whatever Their temperament, this being the essence of Adeptship – *Atma Yoga* or realized union with the *Atma* of the Monad and the Logos. The student yogi must "reach to the stars", awaken into action their special attributes within himself, link with their Regents, and so unite himself with the Cosmos, *Atma* being the crown of all divine manifestation. *Atma Yoga* is therefore the Kingly Yoga and so the Yoga of the Presence.

The terms "*Raja Yoga*", "*Atma Yoga*" and "*the Yoga of the Presence*" are synonymous. *Raja Yoga* is kingly because it concerns the one royal and sovereign Power in man and the

<sup>1</sup> See *The Concealed Wisdom in World Mythology*, Chapter 6, by Geoffrey Hodson.



Universe. This is the *Atma*. The presence, so-called, is not a personal "presence" from this point of view. It refers to the inherent, indwelling, and everywhere-present root-power throughout all creation, meaning the manifested Universes. *Atma* retires into quiescence at the end of a *Manvantara* and re-emerges at the beginning of Emanation of a Universe as the interior, energizing force within atoms, beings, and worlds. All air and space is filled with *Atma*. In man as Monad-Ego-body, *Atma* is focused, as in the supreme *Mahat*, by which its activity is directed.

A helpful simile for the Law of Correspondences in reference to yoga and consciousness might be to imagine a series of seven switches, each lighting up an electric bulb of a different colour or group of colours. Meditating on the one set of correspondences and then bringing the whole into interplay, is like turning one switch. When the complete set of correspondences has been meditated upon with the chanting of the Sacred Word, then all switches will, so to say, have been turned to the "on" position. All the bulbs will be shining upon the yogi who himself will glow by their light. The analogy is imperfect, in that every man has the same seven bulbs in himself and the same *Atma* which lights them. Will-thought-*mantram* switches on both sets to produce the sevenfold light or glow within the meditating and chanting yogi.

According to the Occult Science of Correspondences, Uranus is a mystery planet and Aquarius is a mystery Sign, since each corresponds to the *Atma* in man and Universe respectively. So there are two fields of astronomy, the occult and the physical. The former is the science of cosmic forces and their specific concentrations and localizations as centres of creative power: vast power-houses, in fact, though no telescope will reveal this fact since the power is superphysical. The

latter, physical astronomy, naturally and inevitably, is restricted to the study of the celestial bodies themselves as the outermost vehicles of the indwelling *Atmic* powers.

The same applies exactly to man and to his anatomy and physiology. His body is but the outer, physical, and visible shell – electro-vital, it is true – containing the indwelling, cosmo-Monadic Spirit or *Atma*. It is well to think on this, meditate upon it, and enthrone the Royal Power more and more fully within one's inner and outer selves.

*Hatha Yoga* deals more especially with the shell of the egg, so to say, and when regarded only as physical culture, with an empty egg. *Raja Yoga*, on the other hand, includes the whole egg from germ-spot and its interior nucleus through the seven components to the shell itself. The egg is, in fact, the perfect microcosm, thus being comparable to man.

### Chapter 3

## KUNDALINI AND THE DEVELOPMENT OF OCCULT POWERS

*The information in this chapter – be it especially noted – is in no slightest degree presented as an encouragement prematurely to arouse Kundalini in the body. Indeed, this should never be attempted unless under the direction of a Master of the Wisdom or His accredited representative. See “Warnings” later in this chapter.*

### KUNDALINI – THE SERPENT FIRE

*Kundalini* is the Dragon- or Serpent-Principle in Nature and in man, both as the fire of life and as a beautiful symbol. Indeed, it is the very fire of Creation. The Great Dragon-Mother is everywhere present and her offspring represent both her and her fiery power as the creative force in man.

The dragon symbol at the *rupa* levels is in some way alive, like a diagram which begins to move and shows *Fohat* as the active, creative principle, though it remains formless at the *arupa* levels. At the present stage of evolution, *Fohat* has

reached physical manifestation in all organic forms. Man can either be seriously, but not mortally, burnt by the dragon's fiery breath, or can ride upon the monster as a winged vehicle, as does the Solar Logos figuratively.

\* \* \*

It is *Kundalini* which builds in the plant kingdom the straight-stemmed stalk with its leaves arranged spirally and the opened flower at the top, just as it is *Kundalini* which changes the spinal cord and brain of man into an occultly flowering stem. For the opened *chakram* at the crown is the flower and the *Sushumna-nadi* is the stem. Daily, the aspirant opens the flower. The Adepts, Who are the Gardeners, are in charge.

### KUNDALINI – THE CREATIVE POWER IN MAN

The male and female forces in the physical body of man are in a state of constant interaction. Creation is going on all the time in the physical body – millions of cells are breaking up every minute, only to be replaced by millions of new cells built out of free protoplasm. The Logos is at work in the body of man as creatively interactive positive and negative, father and mother, masculine and feminine. Were it not so the body would evaporate, vanish, cease to exist.

This Father-Mother-God, whilst present in every cell, has its central location – its power station, if you like, and its sub-stations – in the physical body. The body's power centre for the creative Father-Mother-Logos is in and around the sacrum, where there is a four-petalled *chakram*, whose petals are tongues of red, fiery, flamelike, creative energy. From it,

through its own channels or ducts, called *nadis* in Occultism, the threefold creative energy reaches and becomes creatively active in the sea of protoplasm and in every cell formed therefrom.

What is called "heat" in the female animal, is due to an accentuation by a special discharge of this fiery force into and around the procreative organs. Under those conditions the physiological changes occur which make the female animal reproductive, while the astral body responds by producing the sensation of creative desire. This localization is rhythmic, appearing and disappearing. It begins, reaches its height, and declines through a period of a few days.

Man would undergo similar cycles were it not for the fact that Individualization has endowed him with the power of self-consciousness when entering into the process of procreation. *Manas* enters into the scene, remembers the pleasure, anticipates its renewal regardless of season, with the result that, especially in the male, *Manas* interferes with the regular rhythm and itself focuses the triple creative energy into the genital organs. One sees that behind the so-called mystery of sex there is the Father-Mother Aspect of the Logos, active in the microcosm which is man.<sup>1</sup>

This glorious Presence has other functions than that of the production of ovum and spermatozoon, their emplacement and fusion, which is only one function of the Divine Triplicity. It also creates continuously every member, organ, and cell of the whole body. Threefold *Kundalini* as *Sushumna*, *Ida*, and *Pingala* is continually flowing upwards along its prescribed channels into the nerve plexuses and glands, and from and

<sup>1</sup> See *Illuminations of the Mystery Tradition*, pp. 44-5, compiled from the writings of Geoffrey Hodson by Sandra Hodson.

through them throughout the nervous and glandular system as well as through all the arteries and veins with the blood. Hence this triple force is active in every single part of the body as well as flowing through the three major *nadis* in the spinal cord.

When, however, it is desired to release the consciousness from the body and to develop occult powers, such as clairvoyance and intuition, it is necessary that the deeper layers which form the soul of the physical *Kundalini* should be aroused into action. This is the *Kundalini* of each of the planes and each of the bodies, seven in all, with the physical as the outermost "layer". To do this the aspirant must think of these forces and have a clear concept of them, UNDERSTANDING AND FULLY REALIZING THE DISASTROUS EFFECTS AND DANGERS OF THEIR PREMATURE AWAKENING, unless there is a Senior in the occult life always present and directing the processes of their arousing and arising within the body.

In all forms of meditation in the Aryan Schools of White Occultism, there is a rule given to the aspirant that must never be disobeyed, which is "**nothing below the heart**". NEVER MEDITATE ON OR VISUALIZE ANY FORCES OR CENTRES BELOW THE HEART, so great are the dangers to those who do so, loss of reason and sexual excesses being but two of the many that could be enumerated.

To clairvoyant vision the arising of the *Sushumna* or neutral force from its position in the sacrum, as a flamelike but curiously rigid rod – closely resembling the luminous current visible in a neon sign – is a fascinating and wonderful procedure. *Ida* and *Pingala* are seen to be flowing in intertwining curves in their proper *nadis* or grooves which correspond to the glass tubes of the neon signs.

When *Kundalini* has risen into the head, *Ida* and *Pingala* remain in the pituitary and pineal glands and only the

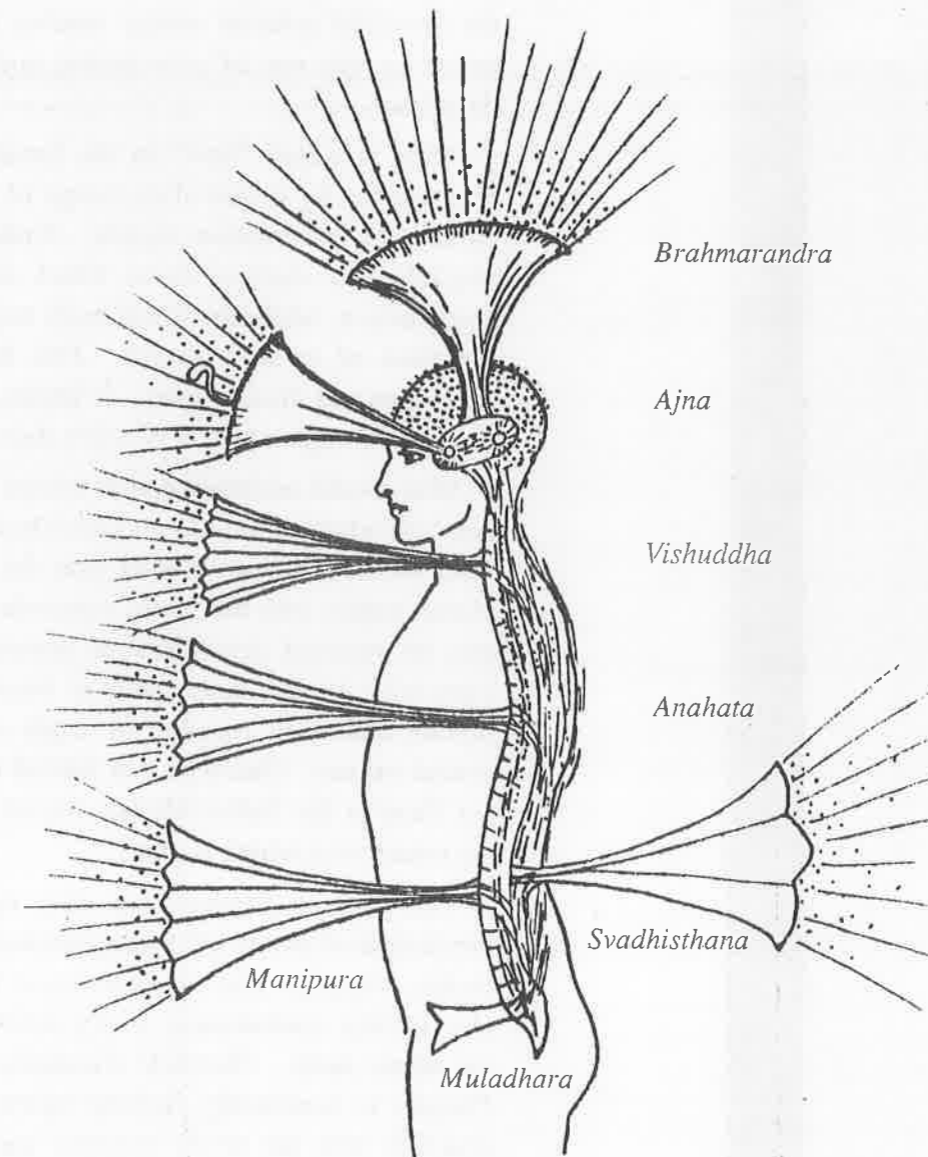
*Sushumna* rises, shooting its brilliant, starry force out through the opening in the Crown *Chakram*. In thought, one should rise up through the funnel of that *chakram* which opens out immediately the opening is passed through. This "funnel" reaches high up into the Causal and higher worlds.

In imagination, the aspirant may travel up as high as he wishes – to the *Atma*, for example, where exists the centre of all – and affirm unity with the Solar Logos, the One Great Lord of Light. On return to bodily thought one should will that the whole personality shall be a channel for the activity and life of the Great Brotherhood of the Adepts. In these ways the *Manas*-brain may be vitalized, developed, and rendered increasingly alive.

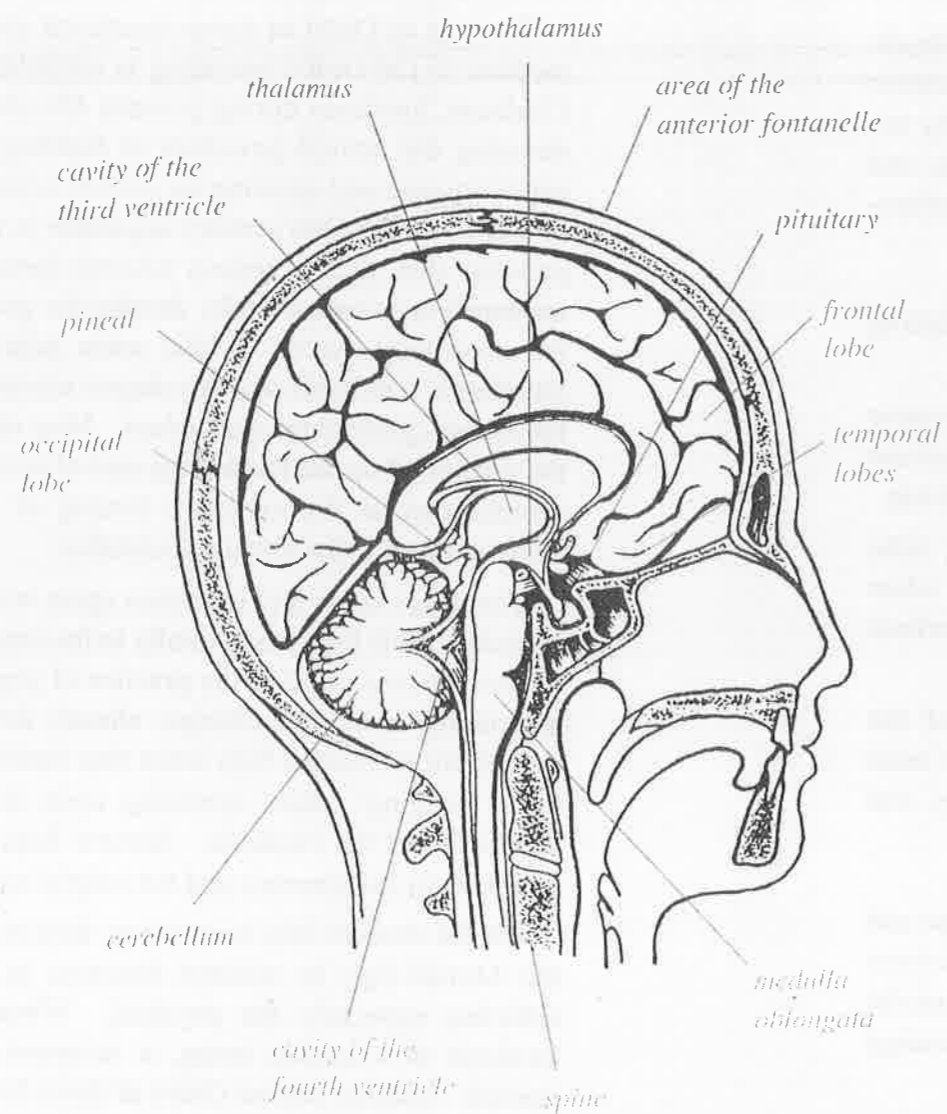
### THE THREE CENTRAL NADIS

*Ida* and *Pingala* ascend the medulla from the Sacral *Chakram*, one on either side of the *Sushumna*, leaving it about one inch below the line connecting the two glands in the centre of the brain and curving off like the under-side of a flower, *Ida* into the pituitary gland and *Pingala* into the pineal gland. This makes a shape rather like a silhouette of an upturned lotus with *Sushumna* as the pistil and the other two forces as petals. The *Sushumna* is flame-coloured, while *Pingala* is purple and *Ida* yellow when in a female, though in a male body the positions are reversed.

The *Kundalini-Shakti* when aroused and flowing into the head and through the third ventricle, also sprays from the occipital foramen and more or less generally throughout the whole brain. Indeed, the triple currents of the Serpent Fire are far from being the only forces arising from the earth



The *Chakras*, Vivified by *Kundalini*



The Organs of the Brain

and sacrum through the body of the yogi. Subsidiary or induced currents follow the three main streams, encasing the whole spine in an uprushing fountain of golden, fiery force. Thus, *Kundalini* flows like a river of fire from *Muladhara* to *Brahmarandra*, quickening the activity of all the *chakras* and both nervous systems, namely, the cerebro-spinal and the sympathetic.

The core of the upflowing current ensheathing the central triple flow becomes highly compressed at the neck, and on entering the cranium through and just around the foramen, is released from this compression and sprays like a fountain of liquid, golden fire all over the head including the enclosing membranes. For some reason the skull retains most of it, although in people in whom it is especially active, the flow around the head and upward from the crown is quite noticeable like an overflow, as it were, rushing up into the air. In other people, the pineal gland and the cerebellum receive most of this stimulating energy and fire of the *Kundalini* in general, whilst in many the pituitary gland and frontal brain naturally become supercharged, the *Ajna Chakram* being stimulated in various ways. The etheric tube<sup>1</sup> moves slightly forwards and back again like a turtle putting its head out and withdrawing it, whilst the *chakram* itself is permanently enlarged, and hyper-active. This bestows not only an available clairvoyant faculty but occasional unexpected, clairvoyant visions.

The *Sahasrara Chakram* appears to hang down like a bell or campanula flower from a centre of Egoic and even Monadic presence and power, an inch or so below the opening of the Crown *Chakram*. This disc-like arc is dark purple in colour and looks like a hole into a very dark pit when viewed from

<sup>1</sup> Etheric tube: Etheric tube for magnification. See *The Science of Seership*, Chapter X, and frontispiece, by Geoffrey Hodson.

above. It is a thin disc about three-quarters of an inch in diameter and one-sixteenth of an inch in thickness.

A great deal is going on in this purely mento-astro-etheric area, which is a kind of gateway operating in two directions from a three-dimensional point of view. As well as being the place of entrance of the Egoic consciousness from above, and an exit for the embodied Egoic presence and personal awareness from the body to the higher planes, it is also:

1. The natural point of egress for certain people on falling asleep, in some forms of anaesthesia, and at death.
2. The physiological cornucopia or "horn-of-plenty", because the infinite potential resources of the Monad-Ego become available to the personality through its bell-shaped opening.
3. The reality behind the supposed tunnel or long tube which some people feel themselves to be traversing when they move from physical to superphysical and spiritual consciousness.
4. The mysterious and cavernous entry into Hades of the classical writers, being the "path" for the Ego which must "descend" and dwell in the physical body, the only real Hades there is.

Under clairvoyant investigation it appears that the shape and function of this occult organ is unaffected by the additional flow of *Kundalini* and *prana* brought about in successful meditation. It remains still, though clearly built of energy which appears to be granular.

## THE CHAKRAS

There is an Order of *devas* associated with all *chakras*. One member of the Order, operating in connection with the Crown *Chakram*, functions during prenatal life and is responsible for directing the natural processes of building the mechanism of consciousness and assuring its correct adjustment to the centre of consciousness and sensory apparatus in the brain. If *karma* prevents this, then a serious adverse form of mento-physical malfunction is unavoidable, despite the greatest efforts which the *deva* may make. Whilst some help can be given, the outcome is inevitable and to a degree according to the extent of the *karma*-generating misconduct. Very often this consists of the misuse of occult knowledge and of occult forces. Another mistake can be the excessive forcing of the opening of the *chakras* by will-thought and *Kundalini*.

The *devas* come into operation again when the centre works correctly. This happens naturally in the course of evolution and in advance as a result of the practice of yoga. The *devas* assist in bringing about the changes already described, by using a *devic* form of *Mantra Yoga* when thus functioning, and seeming to be "singing" whilst operating upon the area of the brain involved and the *chakram*. *Mantra Yoga* correctly practised evokes both the presence and the helpful action of these beings.

On the descent into incarnation, they act as *Pitris*, assisting the Monad-Ego to achieve function in the four personal vehicles, especially the physical. When spiritual idealism awakens in a human being, a reversed function begins to operate. Another related Order of *devas* helps in the necessary changes. This takes a long time, particularly for beginners on the Pathway to Perfection, but when once a certain measure of progress has been made, the resultant faculties will always be fairly readily attainable, life after life.

From this point of view, the most important *chakras* are the *Brahmarandra*, *Sahasrara*, and *Ajna* which, by yoga, must become intimately blended and correctly positioned in relation to certain centres in the brain. The downward-pointing half of the Crown *Chakram* – the *Sahasrara* – spreads out to interpenetrate most of the brain, carrying Egoic and other energies to the brain-centres and areas. The head of the medulla oblongata is extremely important in this connection, serving as a kind of storage battery for superphysical and electro-magnetic forces and *Kundalini* in the body. This affects the pineal gland and cerebellum, which are of great importance in abstract thought and *arupa* awareness. The pituitary gland is brought into relationship with this major area by induction, as it were, particularly after its vivification by either *Ida* or *Pingala*, generally the latter. Initiations into all **valid** occult Orders tend to arouse all this machinery into activity, the response depending upon the sensitivity of the candidate and the degree of development in former lives, as also the evolutionary stature in general.

Another function of the *deva* is to try to offset or reduce to a minimum the effects upon children of suffering, shock, and severe corporal punishment. The latter is very harmful indeed, from this point of view as from every other, particularly when frequently received and still more so when administered in anger or rage. It not only drives the Ego out and back into itself, but upsets the adjustment of the mechanism of consciousness.

Nearly all adults have various difficulties to face and overcome when they take up the practice of meditation, and the Sacred Word is the best of all therapies and awakens. The quiet chanting of the *Pranava* – *Aum* – followed by complete mental silence is of great value. The centre of awareness should be placed in the *Sahasrara* rather than the third ventricle

(meaning slightly above it), and the thought of the *Atma* as the Self contemplated as the chanting goes on. Affirmation of one's eternal, spiritual existence as Monad is the best, and this can be extended to the further affirmation of identity with the *Paramatma* or the ocean of Spirit-Essence of the Universe. This is a simple but extremely efficacious form of Self-illumination. It will not necessarily produce occult faculties but it will heal adverse conditions and gradually open the channels leading from brain to Egoic consciousness. These channels are not tubes leading from one place to another because all levels of consciousness, whilst in incarnation and in the waking state, are within one, in the brain itself in fact, as far as mere location is concerned.

The Monad may be thought of as being in the middle of the head, if a sense of location is needed by the mind. Sensitization and attunement are the necessities, and not travelling along tubes or channels from one plane to the next.

Even if one cannot do any thinking or contemplating, one will always benefit greatly by a regular and frequent chanting of the Sacred Word with consciousness in the middle of the head, and the idea of the Self as a divine and radiant Being, not as a body at all. Sri Ramana Maharishi's affirmation, "I am Self-shining, pure Being", is as good an affirmation as any, as the thought to be held during *Mantra Yoga*. All this must be done with a completely relaxed body and without physical effort. It must be a pleasure, like singing a beautiful tune, as it is. Relaxed intensity is the ideal, despite the apparent contradiction. Whenever one cannot meditate for various reasons, one should always try to do some chanting every day. Soon after waking and before settling for sleep are important times, though a pre-designed meditation period is valuable.

Now, when one chants the *Aum*, numerous *devas* are attracted and some of them operate as liberating and sensitizing

agencies upon consciousness and brain, as if increasing the speed of the spin of *chakras*. They are golden and red in colour and nature spirits of the same order are also present. An attempt to describe the method of these *devas* greatly materializes it, but it is as if they applied red-hot needles to the molecules and cells of the brain. Of course, these needles are currents of occult force.

Then, there are *Kundalini devas*, great and small, also red and gold but somewhat redder than the others. They rather resemble a kind of salamander or fire-*deva* and nature spirit, and are really part of *Kundalini* itself, which has its *devic* quality.

One view of these *chakram devas* reveals them as quite small, but none the less important and powerful on that account, as if size had no significance as far as power and function are concerned. They are intensely active and in constant motion, somewhat like ballet dancers in angular and electrical motion, rather than with grace alone. They are humanlike, but as if built of minute tubes, as it were. There is also a true *deva* in the full *deva* majesty, stature, and power at the head of their Order and the source of all their activity. One of their functions seems to be to prevent the body and nervous system from becoming static, as if they continually applied stimuli to molecules in the occult sense, for they work in those dimensions. Thus they keep the body alive, and at death their activities cease. Other stimuli come in to produce the processes of decay.

The former are the servants of *Shiva* the Creator, as *Maha-Yogi*, whereas the others are manifestations of *Parvati* as *Kali* and *Durga*.

## EFFECTS OF KUNDALINI

*Kundalini* itself is neither hot nor cold. Heat is experienced in the body when it arises through the increased molecular activity which it causes. *Kundalini* is simply a flowing energy, electrical in character. Like electricity it is itself neutral as regards temperature, and only produces heat in such conditions as offer resistance to its flow. When the *nadis* are partially or wholly closed by resistant etheric and physical substances, the awakening and ascent of *Kundalini* can produce sensations of heat and even of burning as the resistance is cleared away. The heat is in the bodily substances, and not in *Kundalini*, despite its title of Serpent Fire: the word "fire" is symbolic rather than actual. It can indeed produce coolness by clearing away congestions in the etheric double of the body, particularly in the head.

One must realize that the **physical** sensations experienced in yoga are all **bodily**, being the effects of *prana* and *Kundalini* as they play through the body and excite the molecules and cells into heightened activity. It is this stimulation which causes the sensations. The yogi is not feeling the force itself but only its effects upon the body, which are numerous. The physical changes like youthfulness, skin vitality, and bodily glow are produced by this secondary effect of the arousing of *Kundalini*.

An important function of *Kundalini* when active in the head may be described as the attainment of "insight", implicit understanding and sensitivity to abstract ideas, so that they become real and comprehensible. This is more valuable for some people than extra-sensory perception.

When *Kundalini* is aroused, every organ and all tissues receive an overflow which heightens vitality, increases the general capacity, can produce a pleasant odour, and strengthens and harmonizes the voice by supercharging the tissues of the



vocal organs and surrounding areas. In addition, it bestows a kind of personal appeal and charm, a sort of magnetic attractiveness upon the yogi which can be felt by those who are in sympathy with him. Any who are not so in harmony, may experience this as an annoyance, as an antipathetic magnetism and feeling towards the yogi.

This is part of the explanation of the hostility which occultly awakened people, strangely and without any hostile actions on their part, may arouse in certain others, especially those not similarly endowed. Any latent discord from past lives is brought into activity and can be increased, even though the yogi neither thinks nor acts in such a way as to cause this or is even aware of the feelings which he stirs up. Indeed, he himself may feel perfectly friendly towards those whom the *Kundalini* fire and magnetism can profoundly and irrationally irritate. This is partly due to the fact that such people respond only through their solar plexus which picks up some of the overflow of force, is stirred into hyperactivity, and produces emotional and nervous discomfort which can be very real.

The voice, when a vehicle for *Kundalini*, can in its turn both charm and elevate most listeners, yet at the same time and for similar reasons alienate a few others. The very harmony strangely becomes repellent to their ears and emotions. This is one of the reasons why all leaders are beset with private enemies, and the more advanced they are in yoga and evolution the greater the degree of enmity which they arouse. *Devadatta* hated the Buddha,<sup>1</sup> *Kansa* hated Shri Krishna,<sup>2</sup> and Herod hated the Christ.<sup>3</sup> Movements of an occult character dealing with occult forces similarly arouse hostility, as their history reveals.

<sup>1</sup> Devadatta: See *Footprints of Gautama the Buddha*, Chapter XIX, by M.B. Byles.

<sup>2</sup> *Kansa*: See *Epics, Myths and Legends of India*, pp. 17-19, by P. Thomas.

<sup>3</sup> Herod: See Matt. 2:16.

## THE SECRET OF SUCCESS

The secret of success in the practice of yoga largely depends upon the ability of the yogi to combine with equal intensity the two processes of yoga practice, namely, the exercise or method, together with the intellectual realization in consciousness, for the fulfilment of which yoga is practised.

For instance, one should both chant the *Aum* or any other *mantram* and simultaneously hold in the mind the meaning of the word. Even this is not wholly sufficient, important though it is. One should also, even if imaginatively, conceive the experience, the attainment of which is the sole purpose of *Dhyana*, whether with or without chanting. *Dhyana* is the heart of all yoga since it both implies and brings about the transference of an idea into conscious experience of it, in the form of an expansion of awareness.

To chant for the sole purpose of arousing *Kundalini* with the attention focused upon the results and physical effects of the upward-rushing fire, without putting first and foremost the central idea implied in the word yoga, is to perform but one half of the exercise, and so inevitably to fail in attaining the full result.

Posture, chanting, and willing, with the determination or even the hope of bringing about the bodily experiences associated with partly active *Kundalini*, are but **aids** to the intellectual and supra-intellectual realization of oneness. Indeed, becoming dissolved in the shoreless ocean of life and consciousness of the Universe is the final objective.

One must not mistake the meaning of this advice, however, for the arousing of *Kundalini* followed by the resultant bodily sensations **are** important, valuable, and to a certain degree essential. What the aspirant must remember is that they are

not objects within themselves, but only means towards an end. Their value is as evidence that sufficient creative fire has been brought into the brain and released into the body, greatly to help the mind in transcending bodily and mental limitations – particularly that of separateness – and entry into a state where all is known as forever ONE.

### THE DEVELOPMENT OF OCCULT POWERS

The question is often asked by aspirants how one may develop the occult powers or *siddhis*. Their development depends upon one's *karma*, *dharma*, capacity, and motive. Is the question prompted by personal interest in these things as objectives, or to gain material power, prestige, and riches? Or is the question born of unselfish love, to help one's fellow man?

Success will be difficult unless love for humanity is the motive. This does not necessarily mean possessive or emotional love, but *Buddhic* compassion, in which one shares all mankind's needs and sufferings and longs to lift a little of the heavy *karma* of the world. Behind all there must be a selfless will to heal, to find out in order to share, and to teach others to do the same. Development of clairvoyance will be of no use without this selfless motive of service, the full flower of unfoldment not being achieved though much good may be done.

The way to learn to do these things is by doing, the aspirant is advised, by developing the capacity based on study and occult investigation, and above all by yoga. Where one feels inwardly moved, impersonally laying one's hands on the heads of those who suffer and need healing, may be helpful. If occult

investigation appeals to us, then we are told to use what little knowledge and powers we already possess. One learns best by doing, which will develop the faculty by actual practice, even if it is not apparent from the beginning.

\* \* \*

The intensely enquiring mind seeks to develop and awaken the *siddhis*, and the motive, whether conscious or unconscious, is partly to find out how the Universe works and how the material of which it is built is constructed and can be manipulated. This is Occultism pure and straightforward and in every way a worthy mental objective. To reach it and so to see and know by direct observation depends upon several factors, some of which I shall name:

1. The pure spirit of enquiry for its own sake.
2. The ability to know oneself as the observing Ego which implies Egoic consciousness.
3. Knowledge sought is not for one's own interest alone but to advance the Great Work.
4. The mind must be reasonably intelligent and controllable, the body in good health and obedient to the mind.
5. The brain must also be supersensitive as a result of its electrification by *Kundalini*, and the head-centres and associated organs stimulated into supernormal activity, especially the pineal and pituitary glands and *Ajna Chakram*, which is the third eye of the Ego when awake in the body.

The reason why the trained mind can be left quietly watching in full consciousness under these conditions is that it is only a passive instrument being used by the Ego – a highly important fact.

Clairvoyance then, granted the above, is a “knack”, namely, of dual awareness. The two parts in the procedure are the Ego, which is the true seer and really making the observations, and the mind, which is a mere conscious tool or screen upon which images are formed to be observed by the Ego, the real Intelligence at work. Thus, whilst it is valuable for the aspirant to know that he is not the body, particularly when death comes, it is still more so to know himself as the real Identity, and by a kind of skill or knack switch the sense of selfhood from the mind-brain to the reincarnating, immortal Principle.

Here and just here is where a further step needs to be taken, granting that most of the others have been completed. When meditating, the student must not only be still but be Self-identified and more and more consciously associated with the incarnate Ego which he is. This is the secret of the *siddhis* of consciousness and, in fact, but in another way, of the production of phenomena. The student must be able to know himself in the “Robe of Glory”,<sup>1</sup> just as much as the physical body is known when awake.

To do this, the aspirant must find out intellectually what it is like from one who knows – a Causally operative occultist – and other sources, and use the imagination in a positive manner, placing himself in that state or condition of radiance, calmness, and bliss. One of the signs of success, which is not mere imagination, is that one will feel disinterested about this world. This is not full indifference, but due to a shifting of the centre of interest from the person to the Ego and on upwards through *Buddhi* to *Atma*.

<sup>1</sup> “Robe of Glory”: A Gnostic description of the Causal body. cf. *The Hymn of the Robe of Glory*, by G.R.S. Mead.

Primarily, try to know what life in a Causal body is like, and as it is touched, however slightly at first, start investigating it, noting the peculiar differences from bodily life and consciousness. Life as an Ego in the Causal body is the greatest enjoyment in the world and is therefore well worth seeking. One is advised to make notes as one goes along, adding every little crumb, every little idea from that level, and not being afraid to imagine since the Ego will be taking part.

If some form of guidance is required for such research into Causal consciousness to the end of Self-identification, then take the three levels of intellect, intuition, and will. Ask oneself, for example, how does the Ego think and what does it think about? The aspirant is again reminded that the mind must be both fully conscious and reasonably still when once the “touch” of communication is experienced, as it will be, if one perseveres.

When at last, by habit and practice, one begins to know oneself as an Ego and that it is one’s head that is being explored and “found”, look through the *Ajna Chakram* at the ocean of superphysical substances with their ceaseless tides of ebb and flow and ever changing colours amidst which you and the whole planet live and move and have their being.

So the great question for us is, “What is it like?” One should guard against the great obstacle to accurate seership, which is interest in what one is seeing; **for there must be none at the time.**

One will be like the astronaut in space and orbit who observes and feels what it is like up there. It will be found that this is intermediate between physical awareness and *Samadhi* which is simply pure *Buddhic* or *Atmic* consciousness with **no** external awareness at all but merely *Sat* or Be-ness or Being, in fullness, without thought. This, too, should be sought but on other occasions since it is the objective of yoga. In order

to see whilst awake, therefore, one must know the seer which is oneself and, as the true seer does, use the mind as a quiescent tool, transmitting received impressions.

#### COMMUNION BETWEEN ADEPT MASTER AND DISCIPLE

When communication with an Adept has become established, a condition of responsiveness, somewhat similar in function to a telephone receiver, exists in the middle of the brain of the disciple at the thalamus and its etheric and super-physical double. It is in and through this unnaturally stimulated and responsive area that communications are received. The Master is able to arouse this centre into receptive activity, the recipient then becoming aware of the stimulation and the sense of a Presence. If he "listens", a stream of incoming thoughts is received, almost in speech-form.

This centre of interchange is not exactly a *chakram*, but looked at from above does appear to have a flower-like shape with the petals in constant motion, wavelike rather than spinning, and being chiefly white in colour. It is the development of this faculty through the establishment of a receptive condition in the etheric double of the brain which makes inter-communication possible. A period of isolation from material life and the continual practice of yoga are required for this achievement.

#### CLAIRVOYANCE

Clairvoyance, which may be a special and natural faculty, is not the yogic goal but is for mental "knowing", deep understanding of absent people and pressing problems, and for research into the superphysical worlds and states. Sometimes in yoga practice there will be visions of forms but more often there will be pure knowing. This is more important than objective clairvoyant vision, desirable though that also may be. One should strive for spiritual experience and direct intuitive wisdom primarily, after which objective form-vision will gradually be attained. Unless one is born with the tendency, clairvoyance in the objective sense is very difficult to acquire. Nevertheless, by regular correct yoga practice one is certain to achieve it eventually.

One should make the most of and steadfastly enter into any visions from outside of oneself and prolong the examination of them as long as they last. One of the difficulties is that such an intense aspiration for clairvoyant objective sight and a natural concentration upon it can prevent the student-yogi from realizing that which he is mentally experiencing. The true seer both intuits and observes, allowing the one to supplement the other. If, for example, an aspirant sees spontaneously the etheric disturbance caused by the activity of one or more *chakras*, he should throw the whole capacity for knowing intuitively into action, and try both to see mentally and observe clairvoyantly. Few clairvoyants realize the duality of the process of both knowing and seeing. If there is a flash of colour before one's eyes, near by or at some distance, then, difficult though this may sound, one should try to observe it with both organs, namely, the mental and the etheric *Ajna Chakras*.

Perhaps the student may have a natural psychic faculty which he might wish to use and develop, for example,

psychometry. If so, objects should be taken in one's left hand and, adopting a mental state of watchful stillness, see if pictures that are at all relevant to the object arise before the eyes. Alternatively, the object may be put against the forehead, between the eyes and just in front of the skin, thereafter observing any images which may arise in the mind. In this form of psychism, a certain mental effort can also be made in order to enter into communion with, and know the life within, the object being studied.

\* \* \*

The yogi's ideal goal is to achieve Causal or unitive and intuitive consciousness and vision. The result is **true clear-seeing**, which alone can reveal to the brain-mind of the aspirant the eternal and the universal truths. **Yoga is designed to this end.** If, as is perfectly natural and permissible, in the personal nature one wants objective clairvoyance, then one must persistently strive for it. This involves what could prove to be a somewhat tedious process.

An object of clairvoyant study must be chosen, a growing plant for example, or even a leaf, which should be studied from both points of view, the intuitional and the clairvoyant. This means a deliberate attempt to unify one's consciousness and life-principle with that of the cell-life of the plant, and even the earth in which it is growing. The aim is to "feel" at one with that life and more especially the electrical forces and atomic energies in the nearby soil and plant.

The attention should be fixed at the place where the upward growth from the root becomes visible – the beginning of the stems which emerge from the hidden roots – for **there** is the greatest concentration of plant-power and earth-power. A good exercise is to try and put oneself inside the dynamo which is

working in the plant, especially in that region: to feel rather than at first expect to see these forces and their radiations. Objectively, however, it is necessary to keep the physical eyes upon the subject being investigated, ready to notice any observed, minute movements and play of particles, streams of force, and even of nature spirits, which will only appear as specks of light at first.

This study – of plant life and nature spirits – will be found to be easier in sunshine. From there on, one can develop the study and exercise until the activity in the *Akasha* of the plant, earth, and surroundings becomes more readily visible. Then, in the air, particularly after dark, one can usefully gaze into the *Prithvi Tattva* and its associated astro-elemental essence, watching the flow of forces, the patterns and colours they produce, and noting what is seen. Admittedly, this is not spectacular, but it is the essential beginning for all who wish to achieve objective physical clairvoyance; for it is one thing to have the *Ajna Chakram* stimulated by *Kundalini* and another thing to possess the peculiar faculty or knack, as it really is, of clairvoyance.

The objective is to penetrate into the mystery of matter and life, being content very gradually to know from one's own experience that there is a strange and normally invisible activity going on all around everybody and, as a useful and available example, at the root and stems of growing plants. It is the comprehension of all this which is the true vision, while the intuitive sense of unity with it is valuable from the point of view of the unfoldment of consciousness. It is therefore necessary to keep both objectives in mind.

The actual method needs to be a blend of looking through the *Ajna Chakram* and the eyes at the same time. The mind must also be in a dual state – of meticulous observance of impressions through the eyes and *Ajna* on the one hand, and

of receptiveness, openness, and even **still** watchfulness on the other. All these faculties are part of the idiosyncrasy of clairvoyance, the peculiar temperament which is at least as much psychological as objective. If one decides to try this, remember to "play" with the experiments rather than proceed with intensity of effort, remaining keen but relaxed and watchful in the direction and manner indicated.

### WARNINGS

*When under Adept direction and with wholly altruistic motives – **never otherwise** – Kundalini-Shakti may safely be aroused into full activity. Unskilled attempts to interfere with its normal working in the human body may result in serious disorders, including insanity or malignant or enfeebling disease.*

### SOME DANGERS OF AROUSING NATURE'S HIDDEN FORCES IN THE BODY

1. Premature arousing of *Kundalini* with its disturbing effects.
2. Unwanted excitation of the sex-force to a dangerous and uncontrollable degree.
3. Emotional disturbances due to incursions from the astral plane of forces and beings through the solar plexus onto the sympathetic nervous system, which does not readily rationalize and so becomes confused. Those belonging to schools, classes, or movements may already experience this.

4. A sense of increased self-importance from which immoderate pride can develop.
5. Whirling sensations in the brain, with consequent distress and fear of insanity.
6. Physical sensations of various kinds, such as of being touched, being subjected to seemingly electrical energies, a crawling sensation on the skin, especially at the *chakras*, and a feeling of heat in the spinal cord, particularly at the sacrum.
7. Partially seen and therefore misinterpreted clairvoyant visions of the astral plane. These may increase any sense of self-importance which may have arisen.
8. Eccentricities of conduct, personality, and speech outside of the immediate control of the mind.
9. Susceptibility to being influenced by superphysical beings, notably shells<sup>1</sup> of deceased persons seeking renewal of their fading vitality and so **fastening** upon sensitive people, greatly to their detriment.<sup>2</sup>

When arousing of *Kundalini* and consequent development of the *siddhis* would be deemed helpful to any person, a true Spiritual Teacher will **always** present himself and guide the neophyte through the dangers and difficulties likely to arise. "When the pupil is ready, the Master will appear."

<sup>1</sup> Shells: See Glossary.

<sup>2</sup> For further detail on the dangers of the premature arousing of *Kundalini*, see p. 75.

## THE DEVELOPMENT OF MAN'S SUPERSENSORY POWERS

Can additional faculties be developed now? Theosophy answers "Yes", and adds that the only conditions under which such occult development may safely and usefully be undertaken are:

1. A selfless motive – to know more in order to serve one's fellow man more effectively.
2. Signs of a natural gift and an inborn psychic idiosyncrasy.
3. Guidance from a teacher.
4. A strong and healthy body.
5. Controlled emotions.
6. A stable mind.
7. Physical circumstances, especially obligations, both permit and point the way.

Without these safeguards, the following dangers will be encountered:

1. Mental: self-deceit, pride, and the lust for place and power – perhaps the gravest danger.
2. Moral: accentuated sensuality.
3. Physical: nervous breakdown and distraction from the real objective in the spiritual life, namely, direct experience of unity.

These dangers avoided, the development of supersensory powers may be safely brought about by regular meditation, a personally effective form of yoga regularly performed, the

refinement of the body, particularly by a vegetarian dietary, and abstention from alcohol and narcotics. The author is personally convinced that, whenever possible, all occult experiences and discoveries should be severely tested against established fact and the demands of reason and logic.

Such are the basic necessities for the **safe and useful development**, in advance of normal evolutionary time, of man's supersensory powers.

## MEDIUMSHIP

It is essential that one who has the capacities and qualities for mediumship,<sup>1</sup> and who desires the **higher** faculties of consciousness and vehicleship, should pass through and emerge victorious from the intense struggle to renounce physical mediumship and its noisome fruits. The whole incarnation of such a one lies in the balance at this time. If aspirants to fully Self-conscious occult and spiritual illumination fail to break with spiritualistic circles and defy and conquer the elementaries and elementals who so viciously fasten upon them in consequence, they degenerate into physical mediums with the higher principles cut off.

Fortunate indeed is the aspirant who receives the guidance of an occult teacher who is inspired in his turn by the Masters, with Their own instinctive realization of the right course of conduct. As a result, the **higher form of vehicleship or positive seership**, of which he is also capable, displaces the lower and most degrading practice of mediumship.

<sup>1</sup> Mediumship: See Glossary.

From the evolutionary point of view, the practice of mediumship is a ghastly error with no redeeming feature since, where at first the motive to help exists, the method is so dangerous and erroneous as to discount any benevolence. A monstrous fraud is perpetrated often upon suffering and trustful human beings.

Chapter 4

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## LIVING THE YOGA LIFE

### ATMA YOGA AND THE ATTAINMENT OF NIRVANA

The steadfast practice of yoga is of great importance in the life of the aspirant, and will ever continue to be so. Immediate results felt in the body from the flowing of the subtle forces are by no means the criterion of success in gaining the true goal of yoga, which is spiritual awareness of oneness with God. Vitally important, especially at the beginning of one's yogic life, are an instinctive inner leaning towards the occult and mystical paths, and a natural tendency and habit of turning to yoga in the endeavour to live the yogic life. It is these inborn and awakening interests which are important, particularly in the eyes of the Master; for they reveal what has been called "the set of the sails", and **this is the all important factor**, far more so than any immediate and apparent results.

One's "sails", however, must be set straight towards the heart of one's life – which is the *Atma*. *Atma Yoga* is the "Kingly Yoga" and includes all which the title implies, including union with the *Paramatma* or attainment of *Nirvana*. The aspirant's "sails" are thus set for *Nirvana* and he is steadily advancing thereto. Whenever circumstances permit, devotees



should continue according to the rules of the various schools of yoga, allowing them to become more and more a "habit" and way of life.

As will then be found, yoga is the way of deliverance from all ills, all inherent difficulties, and all clouds in the "blue sky" of consciousness, as well as being the way to increased power and understanding. Whether one chants *mantras* or silently meditates, contemplation of the Divine is always beneficial, unless the body is overtired or the outer senses need to be alert towards physical objects and necessities.

The aspirant to Self-discovery must ever remember that life now means yoga, yoga, yoga. He should endeavour to become increasingly illumined, immovably poised, and completely at peace in both heart and mind. These conditions – including those necessary for sensory clairvoyance, Causal consciousness, and *Buddhic* or intuitive direct perception, all being different pathways to the same goal – the dedicated yogi ideally brings about within himself.

During these procedures, one must refuse to be pressed or forced into conclusions. Quietly and in one's own time, one should weigh the various terms or factors and find the way to the very heart of Truth. Never need the devotee be afraid of apparently negative or indecisive results, discouragement, or seeming lack of progress. These are generally but temporary and, as often as not, prove to be just as valuable as positive results, particularly in strengthening one's determination to succeed.

## YOGA AMIDST THE WORLDLY LIFE

The physical body needs to become refined, sensitized, and in due course permeated through and through with the occult fire or spiritual will to attain. This is absolutely necessary. Adeptship is not only the essential liberation of consciousness but also the freeing of the mind-brain when awake from preceding limitations, including those of imprisoning concrete thought. This is one reason why *Mantra Yoga* is so important. It was, in fact, originally conceived and taught so that the very cells of the brain could be made to vibrate more rapidly by chanted occult sounds, and in consequence have their evolution and sensitivity accelerated.

The occultly developed yogi under an Adept-*Guru* is also taught to pay great attention to the process of attaining *Moksha*. However temporary at first, seclusion from the world and its emanation is regarded as essential to success – hence jungle, cave, and retreats or *ashrams* in general. The chief means whereby the body is sensitized and perfected are: concentrated thought upon the Divine or meditation, the chanting of *mantras*, and eventually the arousing of *Kundalini* under the guidance and protection of an Adept. All three of these are followed, until gradually the body becomes etherealized and ready for the highly secret, occult process which renders it relatively immortal, or at least bestows extreme longevity.

All these forms of yoga have long-term purposes in addition to their more immediate effects. It is therefore necessary to keep on, to continue, until the day of one's death. Indeed, the secret of success lies in those two words: "keep on". Inversely, the cause of failure or delay is lack of persistence, or "giving up". The mind plays its own satanic part in the latter, since it supplements natural inertia with such arguments that the absence of any sensations at all or any bodily results whilst

awake indicate the apparent uselessness of the long-continued effort.<sup>1</sup> For the few in whom the aspiration to knowledge and service burns as a flame of steadily increasing intensity, the call is also to the persistent practice of yoga, living the life of the yogi.

The modern and the Western aspirant to the heights must for the most part practise his yoga in the midst of material activity. He must apply the results of the practice of self-purification and the enhancement of knowledge and powers, to the end of more effective participation in the affairs of that part of the world in which he lives. Indeed, far more difficult than yoga in retreat is yoga performed in the midst of worldly activity. To reach self-illumination by yoga alone in the midst of daily duties is a far greater achievement than that reached in the seclusion of a Sanctuary.

Self-recollection, self-control, self-illumination, the development of efficiency, equilibrium, and skill in every task which is undertaken, are the objectives of the yogi, who is also a human being in, if not of, the outer world.

The establishment of retreats where busy people could retire for short periods of spiritual instruction, reorientation, healing, refreshment, and rest would be most useful. As the pace of life increases, producing inevitable strain, the necessity for such places and periods of retreat will become more marked. The endowment, establishment, and wise direction by self-illuminated men and women of spiritual retreats within easy access of the great cities of the world would prove to be of the greatest benefit to mankind.

<sup>1</sup> See also pp. 103, 119-20, 137.

## PERSEVERANCE IN YOGA

In yoga, the body has to be regarded almost as a separate entity and, in a way, yoga may be described as the process of overcoming by various means – *asanas*, breathing, *mantras*, types of yoga – the almost terrible unresponsiveness of physical matter, including that of the brain, to the transference of spiritual and Egoic consciousness from within to the outermost vehicle.

As stated, the real sign of success in yoga is the strength of will to continue despite all obstacles and resistances and the apparent absence of any immediate and noticeable responses and reactions. This is the true yogic sign of success, a royal sign indeed, namely, **keeping on**. Those who have practised yoga know this is not just sheer physical doggedness or refusal to accept defeat alone, but stems from the Dweller-in-the-Innermost. It is Monadic. It is *Atmic* and is fiery in consequence. Every Adept began, however long ago, with a realization of what looked like, but was not, the hopelessness of the task to which the inner will was turned. All who keep steadfastly on with yoga practice are expressing this truth, which will eventually lead and bring them to the Adeptic light, the Adeptic victory, and the Adeptic height.

That which the great Masters, Who were once men and women like ourselves, have gained as prizes was not won without the steadfast endurance of precipitated *karma* and the sheer obstinacy, as it seemed, of the body-consciousness (elemental), and the whole body itself; for these two seem always to set themselves together to forbid passage into and through the pathway which leads to the light.

This is why bodily mortification, even to senseless extremes, has been resorted to by desperate men and women. There is no need for it, neither does it really hasten the day of victory over

the body and over the *ahamkaric* self, the other dweller-on-the-threshold. This latter in a number of aspirants has largely been eliminated, though other as yet unknown forms of its resistances will no doubt eventually have to be met.

It is the body that presents the seemingly impassable barrier to Egoic consciousness; its health, its past condition, the body-elemental, the inherent urges, fears, shrinkings, all stemming from old life-saving and self-saving instinctual impulses and actions. These are the devil (there is none other): namely, body, psyche, residual urges, and impressions from many pre-yogic lives.

This must not be allowed to depress us, since eventually we have to overcome them all. Rather, let us be encouraged that we are trying and occasionally succeeding in yoga practice.

The attainment of higher consciousness occurs not only through meditation, important and essential though that is, but also through the process of living. Humaneness, general kindness, unselfishness – particularly in the main motive for living – nobility, and the reduction of self-interest and self-centredness to a degree in which they become merged and even lost in interest in other people – all these practised day by day, together with the common virtues, contribute to individual *Atma Vidya* or knowledge of the Self. The true yogi includes all life, especially the whole of his own life, waking, dreaming, meditating, and is exalted day by day in the fulfilment of his ideal.

These two, **meditation** and **living**, are as the *Ida* and *Pingala* of the spiritual life, with universal benevolence as *Sushumna*. Intuition is naturally sporadic in Fifth Race man under normal conditions. It will be much more in evidence in the Sixth sub-Race and fully developed as far as the Fourth Round and Globe are concerned in the Sixth Root Race. In the

Seventh Root Race it will be carried to its greatest heights by humanity as a whole and constitute its crowning glory.

### THE TRANSFORMATION OF THE PERSONALITY

The aspirant's whole life, particularly his mental life, becomes a quest for mastery of the personality and its transformation into the finest possible instrument for both direct knowledge and the capacity to understand and apply that knowledge. This quest will lead to a spiritual intuitiveness, ever increasing understanding, effectiveness in service, capacity, and one-pointedness.

In effective meditation, positive will-force is "driven" into receptive physical and superphysical matter. The result is a heightened frequency of the oscillation of substance, which in the case of organs and *chakras* produces heightened sensitivity to superphysical and spiritual influences. When *mantras* are used, the will-force is made more effective by being allied to sound-force, which in its turn throws substance into a still more heightened vibratory condition.

When to will and sound is added the power of the Third Logos as *Kundalini*, these three meet in organs, cells, and atoms with a stimulating and sensitizing effect. The triple power – **safely under guidance and continuously applied according to the ancient and unchanging rules** – eventually liberates the human Ego from the "oblong tomb" of the lower quaternary and the "burial chamber" or the third ventricle in the brain.

It is helpful to remember that no human being continuously retains spiritual awareness in the brain whilst awake. During

such experiences one should remain quiet, allowing them to pervade the personal nature – perhaps lying down – and letting them “work” in one, however slight they may seem to be at the time. There will then be achieved a gradually increasing mental perceptiveness in the fullest meaning of the words. Harmony and poised happiness may follow, born of realization of a blending or “marriage” between the power within the higher and lower selves – the great “wedding”, followed by the spiritual hymeneal feast.

Whether apparent to the aspirant or not, no single correct performance of yoga is ever unproductive. An effect is always produced by persistent practice, this being a law governing the application of force to substance. Yoga, be it remembered, is a creative act, a blending of the higher and lower selves.

Bliss-awareness may be deliberately chosen as a partial and temporary objective, eventually becoming a fully established state of both heart and mind. To achieve this, one performs a brief yoga and then endeavours to throw oneself into a state of spiritualized bliss and to hold this inward joy as long as possible. The repetition of the following sentences will assist in this attainment: “*Aum. Buddhi* is bliss. I am that Bliss. That am I.”

During this procedure one should let bliss and happiness increasingly pervade the psyche, giving oneself up to them as being natural conditions, the results of Egoic consciousness within the body. The upliftment of *Buddhi* can then be experienced in the personality as serene happiness and contentment, and as a refreshed, liberated, even spring-like state of mind.

Thus, one may learn to induce in oneself, and maintain by thought and meditation, a condition of peace and fullness of heart. There must be no room at all for their opposites, as if one has become a veritable incarnation of bliss. This is also a valuable therapy by which to relieve temporary or prolonged

suffering, physical or psychological, and for the relaxation of tightnesses or tensions and the knots of pain in the mind or the psyche. Indeed, the moods of happiness and contentment, deliberately induced, intensified, and established until they fill every cell and atom of the personality, can prove to be the finest healing therapy.

This form of yoga might be called “the yoga of living” or “the untying of knots”. It includes a thorough-going, deep, deliberate, psychological self-relaxation through the inward depths of emotion and into the mind. The aspirant may play and work with this aspect of yoga and need not be concerned with the nature and the causes of the knots, or evoke childhood, adolescent, and later-life distresses, but, as it were, let them loose like birds from a cage.

The author is aware of the difficulty of this task. Nevertheless, he knows that the time will come when many who are thus afflicted could begin to solve these problems by allowing a deliberately induced relaxed happiness to replace them, and thereafter to pervade the whole nature.

This relaxed happiness is all-important, not only in self-healing and attaining continued ease, but also throughout the practice of yoga; for complete relaxation allows the Ego to contact the brain-mind and permits the aspirant to experience the psychologically warm and glowing feeling which is the immediate purpose. Fortunately, with the regular daily practice of meditation, all the major influences grow more and more favourable.

## RELAXATION, CONTINUANCE, AND BALANCE

The ideal in both spiritual aspiration and the practice of yoga may be stated as "relaxed intensity". Whilst the inner will and purpose-filled mind continuously hold and determine upon so-called "breaking through" and occult progress, the outer personality should be relaxed as far as possible. Any form of violence in yoga should be completely avoided, however determined the action of will-thought may be. Over-intensity can create its own barriers, such as damaging or bedulling the mechanism of consciousness, somewhat like the effect of submitting a circuit continuously to a voltage which it was not designed to carry. In the brain-mind, however, there is no fuse which can blow out when the system is overloaded. In addition, frustration leading to despair is experienced in a degree comparable to the intensity and tension in the brain-mind. This is overcome by a difficult but important technique: namely, to move purposefully and unyieldingly to a chosen goal whilst the personality is relaxed and at ease.

This does not imply in the slightest degree any surrender or retreat from the Quest, or a postponement thereof. Such relaxation assures a certain ease throughout, which arises from the knowledge that for the determined aspirant success is assured, sooner or later. So this also needs to be practised almost as if the whole project were a happiness-giving pastime, however serious its purport and intention. Outwardly, then, it is absolutely necessary to tread lightly along the Path, even while inwardly obeying all the rules, as are to be found in: "The Noble Eightfold Path",<sup>1</sup> "The Sermon on the

<sup>1</sup> Right Comprehension; Right Resolution; Right Speech; Right Conduct; Right Means of Livelihood; Right Effort; Right Meditation; Right Rapture. See *The Life of the Buddha*, by L. Adams Beck; and *Footprints of Gautama the Buddha*, by M.B. Byles.

Mount",<sup>1</sup> and the teachings of *The Bhagavad Gita*, *Viveka Chudamani*, especially *Light on the Path*, and *The Voice of the Silence*, these last two being amongst the most occult books in the whole world of yogic literature. Experience shows, however, that this direction is far from easy to follow.

There is a saying that when once the personality has heard and responded to the Monadic "Call", this "Voice" of the *Atman* "catches the aspirant by the hair". This may be part of the meaning of the "top knot" and "tuft" of hair on the heads of Brahmins. Therefore, after a person decides positively upon the Path life, he may be absolutely assured that long before the conscious mind has made the decision, the reincarnating Inner Self has been "at work" upon the personality and will ever continue so to be. Thus, as long as no basic rules are broken or flouted, the Inner Self successfully treads the Path of Swift Unfoldment.

Periods of apparent inactivity in the bodily nature due to fatigue and stress, for example, have little or no harmful effect upon the progress of the Ego, the true Self. When these facts are recognized, a certain desirable ease is attained by the personality which is then more easily poised – **though never lethargic** – between the pairs of opposites. No sincere neophyte ever stands still, however numb the mind may be at certain times.

This teaching, however, must not be misunderstood; for aspirants must fully give themselves up to the inner life if they are truly going to progress. Nevertheless, they do carry out their tasks always without strain – just as the Lord *Shiva* is said to maintain the Universe in existence and motion by means of His cosmic "dance". As the Creative Will, He, the *Maha-Yogi*,

<sup>1</sup> Matt. 5-7; Luke 6.

maintains His concentration and meditation at cosmic intensity throughout unending ages. Similarly, His human representative – the Monad-Ego of man – follows in His footsteps in both of these activities and methods: concentration and meditation. One proof of this is that after a period when circumstances have either slowed down or wholly prevented the practice of yoga, on resumption it is found that progress, though perhaps at a slower rate, has been continuous. Even the mechanism of consciousness or conjoined activity of brain and mind is found not to have lost its **potential** sensitivity.

This is, however, in no slightest degree intended to suggest any “slackness” in the divine Quest, but is simply offered as a suggestion concerning the right attitude of mind. Such warning is particularly needed when even greater **inward** intensity of aspiration and will is applied to the brain-mind on resumption of yoga.

One important habit is most desirable, namely, a form of continuance of yoga at least once every day, even if this consists only of chanting the *mantram*, *Aum*, on one occasion together with its mental utterance, “I and my Father are One”,<sup>1</sup> remembering its significance. The enforced cessation of yoga for a few weeks need not be harmful, especially if this simple practice is followed day by day.

Every would-be illumined person is confronted with one of the many paradoxes of the higher science, to use Eliphas Levi’s words.<sup>2</sup> The particular enigma applicable to normal physical life is that while on the one hand, directness of purpose, singleness of mind, and intent with extreme one-pointedness are

<sup>1</sup> John 10:30.

<sup>2</sup> A learned Kabbalist, and author of several works on philosophical magic. See *The Theosophical Glossary*, by H.P. Blavatsky.

all essential to success in yoga and the life of the Path, on the other hand, worldly ability and complete effectiveness in the fulfilment of worldly duties are also necessary parts of yoga. These two may seem to conflict – especially since one pertains to the Ego and the other to the personality. They are not really in opposition when rightly understood.

Yoga principles and the yogic attitude of mind should ideally permeate the **whole** of life including the duties of the day. Indeed, under the rules of *Karma Yoga*, physical effectiveness and the faithful performance of duty are in themselves a valuable form of yoga. Every well-informed teacher understands and sympathizes with an aspirant’s reaction to physical drudgery and the material associations which demand attention and prevent the practice of *Mantra* and *Raja Yoga*. However, the philosopher neither rebels against his *karma*, nor resents, nor even execrates it. Indeed, balance is part of yoga – a very important truth.

Yoga itself is a dual procedure, consisting of an experience aspect and a force aspect, which must be recognized in both theory and practice. Mental exaltation as a state of consciousness, the mind being full of light, life, and immense energy, with a sense of utter certainty, assurance, and realization of infinite possibilities beyond itself – this is of first importance in the life of the Path. One needs a profound realization of these states as **part of one’s own make-up**, one’s very Self. Further still, above the mind and thinking processes, there needs to be attained what may be called “Centre consciousness”. This includes the knowledge that one is identified with the Centre of the Universe, as is the Sun at the highest spiritual level. These are amongst the true objectives of yoga and must ever be sought, found, entered into, and lived. Indeed, we may think of them as the “experience aspect” of yoga. The Sacred Science also includes the arousing and application to the physical and

subtler bodies of *Kundalini* and other refining forces and “fires” – the force aspect of yoga.

The successful practice of this twofold science of yoga – physical practice and conscious experience – is partly characterized by a sense of vibrating energies, also by psychological harmonization. It must be born in mind that all types of yoga create vibratory rates and the aspirant must be in a sound physical condition in order to receive safely their influence, otherwise nervous disorders may result. It is essential that aspirants should make an effort to work equally hard at mentally silent contemplation leading to the experiences previously described. If the force aspect of yoga has been given too preponderant a place in one’s approach and the experience aspect neglected, then the physical limitations of time and energy imposed by physical necessities will inevitably become oppressive and even saddening, which rightly they should never be. Thus, the message of yoga to man, expressed in one word, is BALANCE.

If at first one is unable to perform *Mantra* and *Raja Yoga*, then one may give oneself up to pure contemplation, with correct posture and a reduction of chanting the Sacred Word. Nevertheless, consciousness may well be allowed to enter ever more and more deeply into the significance of the wondrous word *Aum*, to the end of deepening realization of oneness with God, and through that Divinity, oneness with all that lives.

The **correct** physical sounding of the Word is important, as also is an understanding of its meaning and message. These two exercises – contemplation upon the meaning of the Word and its correct physical chanting – must be given at least equal attention and appreciation. Ultimately, remember that there is a more advanced stage at which yogis no longer need to practise physically any of the seven forms or methods, having learned

to enter immediately into “Centre consciousness” and there remain in power and equipoise.

It is possible that the brain will not always correctly receive, and especially interpret, the Egoic experiences. The yogi-aspirant should, therefore, always apply the two unfailing tests. The custom of testing every occult experience is itself a valuable part of occult training. Indeed, every person, idea, and experience (including direct guidance) should always be received in a strictly impersonal manner, and the dual tests – reasonableness and effects upon oneself – be fully applied. When both of these are favourable, then one may accept the guidance, always remembering that occult experiences and practices are to be regarded as experimental and must be tested with a clear eye to their immediate and long-term effects.

Especially to be avoided are the stimulation of sex and mental disturbances. Genuine occult experience prevents the former and reduces the latter to a minimum. The receipt of Egoic guidance and even the apparent receipt of it when its application proves beneficial in every respect – these are favourable signs.

#### PEACE OF HEART AND MIND

The aspirant must free himself from depression, doubt, and fear, and thereafter enter joyfully into the impersonal yogic state, which is without thoughts of fear or favour to anyone. One should examine oneself quietly and eliminate all interior conflict, replacing it with complete confidence in one’s Master, one’s yoga, its practice and goal, and the omnipotent power of one’s own destiny. Thus one will be at peace; for peace of heart and mind is indeed **the first requisite** to successful yoga.

The mechanism of consciousness will become more vividly active as one perseveres – thanks to the teachings of Theosophy. The aspirant may proceed pleasantly and harmoniously in the steadfast search for more light and will eventually become illumined.

### CALM AND DETACHMENT

The wise yogi seeks inner indifference to transient events and changes, just as the captain of a ship minimizes deviations from the true course which, without his watchfulness, might be caused by weather, wind, and waves. There is a fine distinction between proper concern for people, movements, and one's relationship to both, and inner recognition of their relative unimportance to the unfolding Ego, save as guides to future conduct.

The calm of the still lake amidst the mountains on a windless day represents the ideal condition of the mental and emotional nature of the yogi who must be subjected to, and live amongst, the successive crises inseparable from physical existence outside the adytum. When possible, before going to sleep, restore the psychical nature to this tranquil state, after having duly observed and noted with dispassion the events of the day. The recitation of the Sacred Word before sleeping is a useful practice benefiting the whole of the lower quaternary.

Light breezes may sweep over and cause ripples on the surface of the calm lake, which returns at once to stillness after they have passed. With perhaps one exception, the experiences of any day of earthly life are comparable to such light breezes. The exception consists of personal error, whether inadvertent or deliberate. In the former case, complete calm should be

instantly restored after each experience and the whole nature pacified before going to sleep. After mistakes, self-correction should be administered, full restitution being made when others are involved, no repetition of the error being determined upon, and thereafter calm restored – if necessary, by chanting the Sacred Word and lifting the consciousness entirely above the personal. This will ensure entry upon the night's studies and labours, appearance before the Masters and brother Initiates, disciples, and aspirants, and perception and reception of decisions and orders with a calm mind and a peaceful aura, free from distortions and discolorations.

The oriental custom of leaving behind one's footwear when entering a temple is a useful symbol for laying aside worldly cares before going to sleep. Admittedly, this is a counsel of perfection for those who are forced to submit to the conditions of earthly life amidst people of mixed types in varying degrees of development. Yoga makes one increasingly sensitive to external and interior conditions, though it also gives greater calm and self-control. The latter should be increased as an essential part of the yoga. Immovable calm of the mind even when the emotions have been disturbed – by someone else, or an intuitive perception of either error or of present or coming discord – is the ideal.

### THE VALUE OF ORDER TO THE ASPIRANT

Our personal lives must begin to conform in greater detail to our occult aspirations. The sense of order must deepen and show itself in an increasing tidiness of everything about us and belonging to us. This may be tedious and difficult because of the smallness of some rooms and the circumstances of our daily



lives. Nevertheless, extreme sensitivity to order, straightness, and accuracy must be developed, as well as exactitude of thought and of speech. Our minds will then grow more orderly, more logical, and more exact. Moreover, loss of power, physical and mental, occurs wherever there is disorder, and is prevented by a habit of orderliness.

Although these are externals, they are very important since they reflect an interior condition and preserve the alignment of the personal vehicles and of the Ego in and to them. This self-discipline constitutes the material balance to the occult and spiritual life of yoga. Both are necessary if the full results are to be achieved and the *Sushumna* which is awareness is to rise level by level and be accurately conveyed to the brain.

Therefore, practising yogis must be disciplined and orderly as well as dedicated people.

#### A LAW OF THE SPIRITUAL LIFE

There is a little-known law of the spiritual life, that everyone who treads the Path must take someone else with him along the upward road. Ideally, this person is the one nearest in the various human relationships.

Treading the Path is far more than succeeding in yoga exercises and practices. It is a gradual enrichment and beautification of the whole nature of the aspirant, including self-sensitization to the presence of the divine life in all other beings and in Nature herself, if only at the psychical and intellectual levels at first.

Success in yoga includes the gradual and effective broadening of the whole intuitive and intellectual nature of the aspirant, so that he begins to know the great laws and principles under-

lying the incarnation of a Logos in a Universe, in order that they may begin to be shared as experiences in consciousness, this being part of the meaning of the word "yoga".

Truly this is aided by meditation and sublimation and this is part of their value in one's occult life. The qualities of deep compassion and great and grave tenderness are needed in the development of a Christlike nature. No one is ever expected to do more in any of these directions than is within his power; nevertheless, these are ideals to be remembered.

#### COMPASSION

The fundamental basis of spirituality is compassion. However impersonally, one should quite naturally suffer for and with those who are in need. One must share their conditions of unhappiness, spiritual, mental, and emotional; for the spiritual life has its foundation in the heart, which must be sensitive to suffering – subhuman and human – wherever it may exist, respond to it, and feel a strong urge to provide relief. This is the great secret. Ideally, the yogi must be capable of selfless and compassionate love and deep concern. These must be wisely put into action as far as personal freedom permits. One should visit and write to the suffering ones, support, help, heal, and even physically aid them, allowing for one's own responsibilities. Such is pure love in pure action – the great ideal. Animals, children, and grown-ups thus become the field of service at whatever level one may be free to reach and aid them. Idealism needs to be practically applied. One must ever remember yoga includes self-forgetting, loving service wisely expressed.

### SPIRITUAL GRACE

Do not think of spiritual progress in terms of yogic attainment only, valuable and important as this can be. But even more important in some ways – many ways, indeed – is the unfoldment within one of a natural spiritual grace. It is compounded of sheer human kindness, ready concern for others, especially those in need, and a kind of affectionate nearness which heartens people and saves them through many dark hours and loneliness. In this wonderful way, without ever knowing it, people can grow beautifully and naturally – a lovely way to grow.

### THE YOGA LIFE

There is a stage of progress in yoga at which prescribed forms or methods are no longer needed, but until that stage is reached, certain methods are necessary as prescribed in the authentic books on yoga. Eventually, however, the yogi no longer gives any attention to them, but lives all the time in a state of ecstasy which, although not necessarily always in the forefront of his mind, is nevertheless present. He is in that state and he knows it. It is always there and he needs only to quieten his mind for a moment or two to know it in its fullness.

This is a somewhat dangerous doctrine for beginners who can become deluded by this knowledge into thinking that they also can be independent of prescribed methods and forms. They neglect them and they inevitably fail. Just as man's experience of sunlight on earth includes all the phases and degrees of light from pre-dawn to sunset and evening glow – and is limited to them – so the beginner in yoga needs to

experience the separate and progressive phases of inner light. Nevertheless, above and beyond the earth and its shadow, the sun is shining all the time. Those who have reached a certain stage of development in former lives are in a peculiar position in a new life when they take up yoga again. They must obey rules, even whilst feeling them to be unnecessary because of previous attainments which have taken them beyond such laws.

The wisest thing in these circumstances is to combine both practices, that is, perform the prescribed discipline as fully and honestly as possible, and form the habit during the rest of the day of raising the consciousness, as it were, into the inner ecstasy, just as a ballistic missile is shot free of the earth. It is important, however, that this last should not cause the aspirant to cease from methodical self-training in yoga.

### YOGA PRACTICE AS AID TO EVOLUTIONARY PROGRESS

Correct yoga practice helps the evolution of the Ego itself and takes the yogi along the pathway to the higher Initiations and Adeptship. Whether this practice consists of thought only, of chanting a number of *Aums*, or of an apparently unsuccessful period, is not important, because the subtle bodies and the higher Triad receive stimulus which causes quickening whenever the supreme Godhead is even thought of, and especially when occultly named and chanted.

Furthermore, every time the practice is performed, however briefly, the personal nature is also forced into a more harmonious and closer relationship with the Ego. The aspirant need not be disappointed if the actual brain-consciousness is but slowly affected, for the whole being of the yogi benefits by

every true, well-designed practice of yoga. Privacy is not essential because a form of contemplative life can also be lived in the world. In this aspect of the meditative existence, however, thought plays a large part.

### THE MIND IN MEDITATION

Very little progress can be made in entering the higher consciousness, remaining there, and developing the faculty of entering it at will, until the mind has been brought under a reasonable measure of control. There is no easy way over this stile, though some people have greater natural facility for it than others.

Several conditions of the mind are passed through when using such a form of yoga as in *A Yoga of Light*. At the beginning of meditation the mind must be clearly and unwaveringly focused on the preliminary procedure. At that time, concentration is very important. The mind must not be allowed to wander during the affirmations of dissociation and true identity. When we affirm, "I am not the physical body", we should positively divest ourselves of the body in concentrated thought. The three affirmed dissociations from the three personal vehicles and self-identification with the Inner Self by the words, "I am the Spiritual Self", should have been made without a break in thought. At each of these, an ascent is made in consciousness, as if by an unbroken straight vertical line into the Ego in the Causal body. Something interesting and objective is then being attempted, and the mind should not wander during that procedure. There should be an increasingly real dissociation and fulfilment of the affirmation.

The control of mind that is necessary must be developed by practice and the exercise of the will. All the powers of the will and mind must be brought to bear in order to achieve the required capacity. If the mind does wander, it is a good plan to bring it back forcibly along the pathway by which it went forth. This will eventually bring it under control and stabilize it, and there is no substitute for this preliminary concentration. We must practise it until it is mastered; otherwise the meditative condition will continue to elude us.

Interest is the key to successful concentration. The mind does not wander when reading an interesting book or watching a movie. Indeed, there is little or no conscious effort at all. One may usefully practise concentrating the mind upon something deeply interesting. Then let the subject become more and more abstract as mental skill is developed. Eventually, the power will be attained to hold it upon an idea, rather than a form.

### THE USE OF CREATIVE IMAGINATION

One reason why aspirants may not get the desired results from their yoga discipline is lack of persistence and faith, or of imagination. With the best will in the world, they permit their minds to come between them and their Ego. It might be useful to take the sentences of affirmation and describe the corresponding mental and supramental actions appropriate to each of them. For example, at the words "more brilliant than the sun within", the centre of observation might well be placed in imagination in the heart of the sun itself and after a time in the heart of the spiritual Sun and held there. This in itself can produce illumination.

The term "whiter than the unblemished snow" refers to the unstained and unstainable *Atma*, the pure white and radiant Spirit-Self of the Universe and man. "More rare than the Ether" refers to the immanent Logos, the all-pervading, all-interpenetrating divine Principle and Presence in Nature and in man. The final affirmation should be mentally repeated a number of times and then the mind allowed to fall into silence, so that the higher consciousness may supervene.

A waiting and even expectant mental attitude, but not activity, is advisable. Again, the inability to imagine and to enter creatively into the significance of these affirmations is the great barrier for Western aspirants. Positive, creative imagination in contradistinction to mere fantasy is an important factor in success in yoga, particularly in the preliminary phases.

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For mental meditation it may interest some to mentally "play", as it were, with the pairs of opposites, looking for example at fear and noting it, then instantly affirming the total and sole existence of the other, in this instance, all-victorious courage.

Another example is reaction on the one hand and immovable stillness on the other; also loneliness as opposed to identity with omnipresent Spirit, and the unfoldment in the heart of divine love of the Master. This is less yoga for Self-realization than good mental exercise and is, of course, helpful in character-building.

### "THE MIND IS THE GREAT SLAYER OF THE REAL"

When one wishes to thoroughly comprehend a philosophic principle, a plan, and a method of its applications, one is advised first to study it carefully, and then to enter the realm of abstract thought, becoming mentally still, whilst watching the "play" of ideas and their descent into the mind. Even then, one should not immediately react to them, but rather continue to be mentally still until the whole "play" is complete. In quietude one may usefully record the results. This search for Truth is a great art and *Mantra Yoga* is the finest training for it, since *mantric* sound thus chanted heightens the receptivity of both the brain and its interior glands.

When stating or writing down the resultant ideas, one should always begin with the root thought, the general principle, naming it as such, mentally. Still not thinking concretely, but receptively responding to the idea, one may record the successive concepts which gradually arise from that fundamental thought. During this procedure, one should not attempt to work out these results in detail or allow anything to interfere with the process, but simply note the numbered sequence of thoughts. Each idea may be observed as it develops out of its predecessor, with additions as they arise. There may be up to twelve of these additions, though sometimes only seven are at first obtainable. This is good philosophic practice and may well be undertaken quite apart from any other work one has to do.

The sequence might be stated somewhat as follows: study the philosophic idea; appropriately enter the realm of abstract thought; become mentally still, watching the play of ideas as they enter into the mind; continue to be mentally still until the flow of associated ideas is complete.

Aspirants are recommended to take such abstract principles as Truth, Beauty, Law, the Emanation from the Absolute of the First Creative Mind or Logos, and the Emanations and processes which follow in ordered, numbered succession, being careful to number their thoughts according to their proper logical and time sequences. When the sequence is complete and the receptive process passed through, they may "open the eyes", as it were, and keenly and peacefully apply the mind to the resultant fruitage. After first testing the correctness of the sequence, they should ask themselves whether the ideas are in both the true numerical and logical order. The occult interpretation of the Zodiacal Signs by Subba Row is an excellent example of this and provides a key to the succession of ideas and processes. Another presentation consists of the numbered Sephiras of the Kabbalistic Tree of Life.<sup>1</sup>

When, thereafter, practical application of discovered ideas is sought, one may usefully take each numbered idea beginning with the first, and write out its application to basic subjects and problems – personal, local, national, and international. When such an "exploration" is complete, one will possess a perfect piece of mental architecture, indeed a work of art. This method is the secret of all fully successful mental activity; for it co-ordinates into functional unity the Higher and lower minds, the pineal and the pituitary glands together with their corresponding areas within the brain. This is the way of the Sage, the true philosopher, used for example, by the great Plotinus in his Sixth Tractate on Beauty in the *Enneads*.

The difficulties arise partly from lack of time and privacy in one's personal life, but also from a tendency to think very rapidly in the brain-mind. This is a valuable capacity as long as

<sup>1</sup> See "The Auric Tree of Life", pp. 157-61.

it is not allowed to prevent the still, calm, quiet, reflective reception and recording of ideas and their development. When planning mental "architecture", one should force the mind to move slowly until the "ground plan" of numbered sequences is complete. One suggestion is to make a speciality of numbered sequences in mental activities – lectures and talks, for example – though also during all mental processes.

If, as is not uncommon, the whole solution and mental end-product become instantly apparent in a powerful flash of perception, with power behind it, the aspirant should then record this in its place at the end of the list. He must not, however, permit this special faculty of quick mental perception to cause him to neglect the advised mental processes by which the same result may also be reached and thereafter be effectively expounded.

Whilst the mind is in one sense the "slayer of the real",<sup>1</sup> meaning the intuition, so the latter with its almost blinding flashes of revelation can be the "slayer" of the mind, using the word slayer in the same sense in both cases. In other words, when complete understanding quickly illumines one's mind, one may usefully "ask the mind" also to explain how this could have occurred.

Such is the process of reasoning on which every correct solution, whether intuitively perceived or thought out, must be based. This is called the syllogistic method and is given in books on logic. Any literary teaching one has received is an admirable aid. Good literature is the music of the mind.

<sup>1</sup> *The Voice of the Silence*, Fragment I, vs. 4-5, by H.P. Blavatsky.

## THE APPLICATION OF YOGA TO DAILY LIFE

The attainment of passionless equipoise is the supreme objective of every occultist. All qualities can be added after that has been attained; no quality can be fully expressed without it.

The process of attainment is at least twofold: firstly, the daily meditations upon the larger Self and the mergence of the smaller self therein; secondly, daily, hourly watchfulness over the thought-processes, to see that no strong desires influence them. These two together – daily yoga and hourly watchfulness (self-guarding) – will bring about the desired result, developing any virtue or quality.

The key lies in the separation of the emotions from the mind so that no feeling enters into the thought-processes. When the mind is at work, the feelings must be at rest. Indeed, one part of the goal is to ensure that the feelings of personal desire are at rest, finally and forever. This depends upon continual examination of the thought-processes to see whether emotion enters in, and if it does to silence it.

Theosophical study will serve as an example. When one is endeavouring to grasp and perhaps restate a doctrine, one must have no feeling about that doctrine, either for or against. Especially in its promulgation one must be indifferent concerning its acceptance. Both grasp and presentation must be as complete and perfect as is humanly possible. After that there must be no desire. The same applies to personal opinions, business practices, methods of work, and policies. One has to think out the method and the policy clearly, and present them like a mathematical proposition, on no account permitting personal emotions to become involved.

If the work upon which one is engaged seems to be in danger and the first attempt to protect it fails, instead of feeling person-

ally involved and distressed, quietly wait for a further suitable opportunity and present your case in a more effective and convincing manner. Nothing is final and, whilst error and its results must ever be resisted and minimized, there is rarely any immediacy. Everything does not need to be settled according to one's own views there and then. Remember that there is always another time, and the old campaigner, when defeated on one occasion, reminds himself of that fact.

Admittedly, a strong, nay burning desire that a Lodge and the Society as a whole, or any other worthy movement, shall avoid mistakes and reach maximum effectiveness does one credit, and often supplies the fire and the energy which give power and strength to the movement; but that fire should be turned into an ice-cold determination that maximum effectiveness in all things shall be achieved. It is pure will rather than burning ardour and especially passion, which achieves the finest results.

The Great Brotherhood in all its deliberations is a model of this method; it does not normally deliberate below the Causal level, and is therefore above both feeling and the limitations of the separative mentality. The Initiate can bring the custom of thinking Causally, putting principles first, and of being above the battle, as it were, to both councils and practical work. Especially should one be careful when experiencing a sense of urgency and feeling of haste. Then is the time to deliberate carefully, to speak slowly, and to wait a few moments before speaking. Haste, speed, and a rush of words are nearly always undesirable. Quiet deliberateness and careful choice of words are always commendable. This can be difficult for the disciple and Initiate because, quite frequently, he is strongly influenced by a Master, or the thought of the Brotherhood as a whole. The power of this influence is very great indeed, and he may be forgiven if sometimes it sweeps him off his feet.

There is value in the swift response and quick action to avert an error, for sometimes a wrong decision in committee can lead to harmful actions outside. Therefore one must be ready for quick action, but always with full mind-control. The tongue, it has been said, is an unruly member. Control of speech, therefore, is the other key to success. One must avoid rashness on the one hand, and the error of inaction on an important occasion on the other.

The rules given to us are:

1. Develop the habit of pausing for a moment's thought before uttering the first word of the sentence.
2. Develop the habit and capacity of mentally considering the speech before it is spoken.
3. Train the will, the mind, and the voice to act as a unit, with the will in command, and applying the brake when necessary – which is nearly always.
4. Give thoughtful respect to the utterances of others whether you agree with them or not, for there is almost certain to be something valuable in them. Give time, therefore, for the remarks of others to be completed, heard, and considered. Do not either interrupt them whilst they are speaking or answer too soon after they have finished. Both actions imply lack of respect for the thought and contribution of the speaker and rather too much appreciation of one's own views.

\* \* \*

Those who live amidst the world of commerce and derive their livelihood from it must be efficient in that world; for this, too, is yoga – *Karma Yoga*, in fact. It leads as surely as *Raja Yoga* to the inner heights even though apparently so very

mundane. Moments can be chosen, wisely and legitimately, in which the mind can be rendered still and the attention focused upon the *Atma* within. This can be very satisfying and prevent the feeling of emptiness and of failure from progressing. In fact, this is the way to fight emptiness – by continually, at passive moments, “**knowing the *Atma***”.

This will mean little or nothing for those who have not achieved in former lives a certain degree of success in yoga, but it can mean everything to the person who has done so. The ultimate secret is the *Atma* in which all is contained. Therefore, one must seek and find the *Atma* within oneself and which one really is. All else will then be revealed.

The mental image of the form of a Teacher can be very helpful. It is a kind of half-way house between the physical person and the Teacher Himself Who, in His turn, is the link with the inmost Spirit or *Atma*. The mental image is also useful to the Teacher, providing Him with a means of access to the mind of the student. Therefore, one must practise building and maintaining in the mind a clear image of the Adept-Teacher, retire to it frequently, commune with it impersonally, and bow in homage before Him Whom it represents. Then one will never travel alone, since He is always there.

Isolation in the occult life can be very valuable, since obviously it throws one back upon oneself. Long though it may seem to last, it is only temporary and will cease when the proper time comes and *karma* permits. Eventually it becomes the one desired state when it may be named “aloneness”.

The necessities, demands, and distractions of daily life also constitute severe tests and sometimes make concentration impossible. This is understood. They also can be turned to good purpose, however, by the organized use of them as a means of training, particularly in concentration itself. One must begin the habit of using spare moments for placing

oneself in the presence of the *Atma* within one and so develop skill in doing so. Gradually, such inner realization will become a continuing part of consciousness, even if it must of necessity be forced into the background for much of the time.

Every successful achievement in yoga demands and depends upon the application of the will. Wishing is a good thing, but willing alone produces results.

### THE DAILY ROUTINE FOR THE ASPIRANT YOGI

The occult life for those living outside of *ashrams* may be divided into two kinds. One of these is that lived by an occultist whose *karma* enables him to be self-contained and master of his own affairs and of the hourly conduct of his life. Fortunate is he as long as this freedom is rightly used. Such a life is rare in modern days.

The second is more common. In it, duties and responsibilities press upon the occultist from outside. These distract, deprive of time for study and meditation, use up vitality essential to success, and force the mind to be concentrated upon external and non-occult affairs. Where a sense of duty and of the fitness of things causes an occultist to live such a life – truly sacrificial in its nature – *karmic* benefits ensue and the pathway is being opened for freedom later on; but the orderly pursuit of Occultism in its spiritual, intellectual, and physical aspects, becomes almost impossible. Thus, the restrictions produce two effects. One is beneficial if self-applied from duty, compassion, and service. The other is not harmful but obstructive since time, energy, and inclination for yoga can be diminished to that degree in which they no longer exist.

What then should be the daily routine of the yogi-aspirant who is relatively free to live the yoga life? Here are some suggestions. First, remember that sheer happiness is part of the occult life. We may, therefore, legitimately give ourselves up to the joys of home-owning and of a beautiful environment. Therefore, let us not forget that we do not need to hesitate *karmically* to reap to the full the happiness which we have sown by service and self-denial.

Now, for a suggested daily routine which is useful for us to establish and an admirable idea for those interested. Morning is the best time for meditation, therefore:

1. On waking, rise, wash, dress, however lightly and simply, and take desired refreshment, fruit or vegetable juices being helpful, though a cup of coffee may not be forgone.
2. Light incense, expose the sacred pictures, bow to or salute them briefly but with intent, repeating perhaps a specially composed salutation. Keep flowers before the pictures and make a shrine and centre in the privacy of the home, for through this we can always be reached by the Master. This should be simple though beautiful.
3. The salutation completed, let us plunge at once into whatever yoga is decided upon.

*Mantra Yoga* and *Raja Yoga* combined may be suitable and we may well perform them as slowly as we like, giving time between each phase for mental silence or intuitive receptiveness. In addition, we may wish to develop a yoga of silence in which the practice of mental stillness in intuitional aspiration is undertaken. This is a kind of knack only to be acquired by practice.

The various Sanskrit affirmations **held**, rather than mentally uttered, can help in this form of yoga. Chief amongst them are:



- (a) The Sacred Word alone – *Aum*,
- (b) *Soham*,
- (c) *Tad Brahman*,
- (d) *Tad Asmi*,
- (e) *Aum Mani Padme Hum*, and such English phrases as
- (f) “I am That, That am I”.

Each of these, followed by stillness or concluded, paradoxically, in mental silence, will be suitable and effective. We have to remember that enlightenment breaks in when the mind is quiet, a condition, by the by, which is not to be striven for but rather allowed to descend.

Remember also, that there are those who, by their very nature, are persons and Egos in whom *Manas* is the real gateway, and mind is the recipient of their illumination, whether intuitive or clairvoyant at that level. Thus, **understanding** will be the light of these people and this faculty will guide interior comprehension of truth and cosmic Law, rather than transcendental entry into any *Nirvanic* state. The goal for this type of Ego is to know direct, without question. All the other *siddhis* are open to them as to all other aspirants who strive in yoga and succeed, but this is their most direct and natural tendency.

- 4. Meditation over, we take refreshment, or think, talk over the day, and then turn to some progressive study according to our choice. However, real progress in knowledge through Theosophical study is advisable.

This period might well be divided into two parts, one being concerned with technical Occultism and the other with Indian yogic Mysticism. For mental effort, a systematic correlation of the two would be interesting and valuable. The author suggests that study books by A.E. Powell, beginning with *The Etheric Double* and progressing through the

others,<sup>1</sup> would be of considerable value to all serious occult students.

- 5. Presumably, the rest of the morning will be concerned with the home, the garden, friends, duties, and happiness.
- 6. The care of our person and clothing, the preservation of health and appearance should have their due place in the routine of the day.
- 7. The habit of privacy and rest after main meals is also a good one. When sufficiently refreshed, we may repeat briefly the morning routine, with or without yoga according to interest, inclination, and energy.
- 8. Before sleeping, we expose the sacred pictures and shrine, light incense, repeat the salutation with the fullest possible intent, bowing reverently before the pictures, and then lie quietly pondering the words and their meaning.

Here is a suggested *mantram*, for evening especially, though helpful at any time. Begin by thinking of the Great White Brotherhood as a whole and then turn the thoughts to the Great Lord of Love and Compassion, the Lord Christ. Then think with love and devotion of the Master you feel especially drawn to. After this thought is fairly clear, mentally and verbally, if you wish, say: “The *Atma*, which I am, is identical with the *Atma* in every Adept. I am That. That am I.”

Then be silent, holding that state of consciousness with intent to realize identity with it, sharing its *Atmic* light and life, shining with the *Atmic* light, clothed in the *Atmic* power. This may well be repeated morning, noon, and evening.

<sup>1</sup> *The Astral Body, The Mental Body, The Causal Body and the Ego*, and *The Solar System*.

9. Read at leisure before sleep.

*General Remarks:*

The goal for the aspirant-yogi is the discovery of his own *Atma*. This is achieved by constantly thinking of himself as *Atmic*, visualizing an *Atmic* centre and radiance from it in the middle of the head, and doing all yoga from that position and realization.

Admittedly at first, this is a visualization only, but regular practice and holding to the thought of the *Atma* in all its meanings, particularly as the core of Self-existence, will always be beneficial.

*Atma Yoga* is the Sovereign Yoga. It is the yoga of the Self and of identity with the Self, ever shining at the heart of the Universe.

Co-ordination, regularity, and a happy rather than a too stern practice of yoga will bring to all who persevere the peace of heart and mind and the spiritual equipoise which are for all the first fruits.

*Chapter 5*

**YOGIC ACHIEVEMENT**

**RESULTS OF THE MEDITATIVE LIFE**

Regular practice would enable one to acquire the strange and apparently contradictory knack of active and perceptive mental stillness. The great Indian yogi, Sri Aurobindo, who died some years ago, said, "All kinds of discoveries are made when the thinking machinery stops. If the power to think is a remarkable gift, the power **not to think** is even more so. Let the seeker try for just five minutes and he will see what stuff he is made of."

The main objective of yoga is to attain conscious "at-onement" with one's spiritual Self, to enjoy while fully awake and aware physically, its inspiration, guidance, joy, and bliss. So it is advisable always to live as a spiritual being and operate from that level of consciousness as far as possible. It is also helpful to begin meditative practice with such affirmations as: "I am not the body, emotions, and mind. I am one with my spiritual Self, immortal, undying, imperishable, eternal. I am Self-shining, pure Being. I am That. That am I. I invoke into my brain-awareness the power, life, and consciousness of my spiritual Self."<sup>1</sup> Then be still in thought-free mental silence

<sup>1</sup> See *A Yoga of Light*, by Geoffrey Hodson.

while the Ego floods the personality with its power and life, as it undoubtedly will, even though in the personal nature we are aware of no change. Then, "The Self in me is one with the Self in All. I am That. That am I."

It is one's Soul or reincarnating Ego which is really concerned in all spiritual effort. The personality benefits, of course, but only temporarily and secondarily, and during this life. The Ego retains all the benefits – the fruits and fine essences of all experiences – which it stores until Adeptship or perfection is reached, when rebirth is finished and evolution is continued in the spiritual worlds.

High Egoic and spiritual consciousness in the full waking state is rare, except for those who have been yogis in a previous life and have succeeded in changing their consciousness from the material to the spiritual state. Beginners in the science of self-spiritualization, meditation, and yoga are warned not to expect some dazzling enlightenment or sudden experience of wondrous light and exaltation, though this can and does happen on rare occasions. Rather does the unfolding of the higher consciousness of the Ego steal gradually upon the brain awareness, bringing many subtle experiences.

Among these experiences can be a deep concern for others, born of realized unity. As one feels this compassionate concern for others, one's personal life becomes Egoic and spiritualized. The inner sense of responsibility towards others demonstrates this achieved consciousness of oneness with all. This is no ordinary virtue, but is the result of very deep, very keen, and highly sensitive feelings. A steady unfoldment commences in one, including a brave endurance of many adversities, psychological and objective, and a loyal fulfilment of duty.

One must develop the spiritual stamina, physical strength and integrity, and the moral fibre to cope with the tremendous

extra strain that will be placed upon that already existing in the human body and psyche by the increasing sensitization.

Yoga is also skill in action. This includes the strategic use of power in the wisest directions for serving the many; the careful weighing of one's own motives and actions to see that they are pure; the development of the ability to read the human heart, including first one's own, eventually becoming proof against self-deceit; and finally the clear perception of errors and sham, in oneself and thereafter in others. All these are of great importance and are strong indications of the advance in union with our spiritual Ego and its influence upon us from within.

The daily practice of meditation and yoga should also make one more alert, more self-controlled, more humane and understanding in all one's relationships, including those with the subhuman kingdoms of Nature, as well as more efficient in all the duties of daily life.

Failure to achieve definite results in mystical and occult experience quickly can be discouraging, but this can be of great advantage to the personal self, for without a strong basis of unselfishness and strength of character the would-be yogi, though achieving a measure of mystical and occult experience, could later "crash" from the heights with disastrous results to his evolution.

Whether or not one experiences physically the mystical and occult fruits of living the meditative life, there is always a result in the superphysical bodies. **No single right performance of yoga is ever unproductive.**

Although the substance of the dense, objective brain may not admit this inner light to the physical consciousness, the superphysical principles are aware of, and responsive to, the results of any efforts of upliftment on the aspirant's part.

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The results of yoga take many forms, some of which are not immediately noticeable, and are as follows:

1. The brain-mind-consciousness tends either to become quiet or even to be locked in stillness which can later be induced at will.
2. A resultant, gradual relaxation of the muscles, nerves, interior organs, and elemental consciousness, up to total personal awareness, which passes through progressive phases of stillness. These begin with ordinary peace and quietude of mind, leading to a sensation of pleasure. The quiet, very natural mood deepens and should be allowed to continue until the inner core of consciousness participates in the somewhat unnatural stillness which develops. This is a yogic achievement, a result much to be desired.
3. Stillness will descend upon the mind by itself if allowed to do so. This is the gateway to superconsciousness, which is entered normally only as the stillness develops.
4. A sense of existing as a watching centre of being, of "I-ness", observing the phenomena of the stilling of the lower quaternary.
5. The quiet, unhurried, easy transference of bodily "I-ness" into Causal identity, care being taken not to disturb the stillness of the mortal self.

Passing through this gateway, one or more of the mystic states begins to be entered. Eventually, the stage is reached at which the will can prevent resumption of full physical awareness with its loss of the superphysical. In other words, one has become able to "stay there", completely relaxed as if seated in the centre of a beautiful and pleasant room.

It should be remembered that this stage of detached equipoise is the higher consciousness and a result of successful yoga. With practice, periods of mental stillness and entry into the so-called "Hall of Silence" may be achieved. This needs constant endeavour as does every other art. Even moderate success brings great rest to the nervous system and deepening peace to the mind.

Practice is needed to inhibit the undue intrusion upon consciousness of successions of ideas, thoughts, and memories. These can, and generally do, diminish by themselves. A condition of mental stasis or unmoving mind becomes established and should be prolonged, as if nothing whatever were happening at levels of thought. The mental body and the mind are not dead but their activity is in abeyance and silence reigns. Try to attain this, if only for a moment or two at first, simply by letting the mind fall still. Then, as if with the higher mind, watch that no disturbance arises and no thought activity begins. One should not look for any other results than this silence, especially at first. It is, in fact, an end in itself.

The aspirant should enter more and more fully into this wondrous communion with the deeply interior Self, veritably his Real Being. A kind of divine rest is the result, a deepening of consciousness as if a way had been found into the further recesses of the Soul into which at any time thereafter he could retire.

#### THE UNFOLDMENT OF HIGHER CONSCIOUSNESS

Integration of the brain-mind is at first chiefly experienced as stimuli and urgings. Eventually, as yoga is regularly

practised, these reach up to heights hitherto only intuited. All this gradually concentrates into a deepening determination or resolve to enter the Path of Swift Unfoldment. At that stage the Monad, the Ego, and the brain are becoming a unit, whilst at Adeptship that process is fulfilled and Macrocosmic consciousness achieved.

Meanwhile, much of the development goes on unconsciously, just as the roots from a germinated plant, seed, or life-centre emerge and penetrate within and into the darkness of the soil, where sunlight does not directly reach them. As yoga is steadily and faithfully continued, this whole process continues until the brain itself – and of course the organs, *chakras*, and centres – become charged, cell by cell, with Egoic, Monadic, Planetary, and Zodiacal forces and influences. These gradually become more and more conscious, partly as vibrating energies, partly as mounting idealism, and partly – and more rewarding – as consciously realized activities, or in mystical terms, “God-consciousness”.

One must remember that the **head** is the true organ of manifestation of both Egoic intellect and *Mahat*, or universal Intelligence. Nothing must be allowed to break up the wonderful system of re-establishing the Mysteries in Temples “not made with hands”,<sup>1</sup> namely, as **ideas**.

### EGOIC CONSCIOUSNESS

The Egoic Centre and consciousness fill and use the whole head, and so one need not concern oneself about a precise location, even though the third ventricle is where the Higher

<sup>1</sup> II Cor. 5:1.

*Manas* and so Intelligence and the “thought” aspect of the Ego are established. The aspirant may think of it as the “eye” of the Ego. Indeed, the whole matter of the Ego in the brain is of deep significance.

Just as one can put one’s finger below the surface of water and with its tip feel the temperature, so partially the Ego puts a portion of its consciousness into the brain. Yoga enables it to be more and more capable of action and increased awareness within the brain. This is largely the value of yoga, which is a preparation and an offering of the brain – and so of the whole personality – to the Inner Self.

### CENTRE CONSCIOUSNESS

The successful yogi discovers that there is but one centre of existence at – and as – the so-called heart of the Universe. This centre is not in any way associated with or limited by either the concept or fact of a particular location. The indivisible centre is without location in the geographical sense. Hence, the affirmation that the Eternal Principle has its Centre everywhere and its circumference nowhere.<sup>1</sup> Indeed, these two terms, which have no meaning at the concrete mental levels, are descriptive of states of consciousness above the intellect.

This is one of the barriers or difficulties in the pathway of the yogi who seeks “centre” consciousness, although it is erected by and exists only in the mind. Hence the aphorism: “The mind is the great slayer of the Real. Let the disciple slay the slayer.” In passing this barrier which might be termed

<sup>1</sup> H.P. Blavatsky.

both geometrical and geographical, the human mind is not eliminated, so to say, nor put to sleep. Rather is it in a state of complete equilibrium in which it is neither creatively active nor wholly passive, but is like a reasonably still or stilled receptacle.

One way to override these two mental habits of creative activity and complete passivity is to think quietly and meditate upon what might be called "everywhere-ness". This is beyond and above all normal thought processes, except perhaps those of the higher levels of the abstract mind as it merges into *Buddhi*. It is this mergence which is sought, and one characteristic of *Buddhi* is that it is a state of "placeless-ness", this probably being the true meaning of the words of the Christ that ". . . the Son of man hath not where to lay his head".<sup>1</sup> Consciousness – or even thought, if one prefers – may usefully be focused or turned towards the state of "everywhere-ness", "placeless-ness", or "circumferenceless-ness", letting the mind "sink" thought-free into that state and staying there as long as possible. By this procedure one will supplement the other valuable yoga practices with what might be called "Centre Yoga". The aspirant must remember that **the latter is the goal** and the former only a means of assisting one to this end.

The serpent-powered chariot of Triptolemus<sup>2</sup> symbolizes the arisen *Kundalini*, the wheels are the *chakras*, and the wings the power generated by *Kundalini* arising through *Ida* and *Pingala*, the charioteer himself being the *Sushumna-nadi*. The great difficulty imposed upon consciousness by incarnation in the four mortal bodies, especially the physical, is that it imposes upon Egoic awareness the normally impassable concept of location and it is this which must be overridden.

<sup>1</sup> Matt. 8:20.

<sup>2</sup> Triptolemus: Initiate of the Eleusinian Mysteries. See *The Concealed Wisdom in World Mythology*, p. 9, by Geoffrey Hodson.

## THE BUDDHA STATE OF CONSCIOUSNESS

Whilst all these states of existence are useful and should be meditated upon and made real – "nationless-ness", "everywhere-ness", "spaceless-ness", "circumferenceless-ness", "nameless-ness", "timeless-ness", and "possessionless-ness" – remember that they all are rooted in the condition of non-self-existence. One must renounce the idea of objective self-centred existence as all Adepts have done, having "ceased to be".<sup>1</sup>

Having achieved this, all the other "less-nesses" follow inevitably. In other words, if there is no one there at all and only an undifferentiated "all-ness" or totality (in fullness if you like), then none of the other "positive-nesses" can exist. That which does not exist at all obviously cannot have a place, a possession, a name, or a nationhood. So, whilst these are all useful and helpful steps, the aspirant should try also to attain "nobody-ness", "nothing-ness", or "naught".

This is the Buddha-state that all yogis, whatever their grade of spiritual awareness, are working towards – the disappearance of the smaller self, nothing or "no-thing-ness". The significance of an intense interest and effort to achieve this Causal consciousness arises because one can experience this urge, many having done so and therefore having intuitively realized the truth of the idea. This means that all aspirants can eventually reach this condition of awareness. It is impossible for the mind to be seriously moved to attain the extinction of self, unless the capacity to do so has become awakened in the persons themselves. All who do so are on the right path leading to the highest attainment, namely, to disappear from objective existence.

<sup>1</sup> cf. *The Light of Asia*, Book the Eighth, by Sir Edwin Arnold.

One may like to contemplate seriously the thought that all of the Masters have thus attained, but instead of vanishing into "no-thing", They, by an effort almost as great as that which gave Them the attainment, have renounced the reward. By this renunciation They refrain from full *Nirvanic* life for the sake of mankind, until all of whom also arrive inwardly at the same *Nirvanic* realization.

Those who do attempt this extinction of self in meditation and contemplation will already have made the decision – as Monad-Egos – even though it may be as yet unconscious. Since it cannot be a disgrace to accept *Nirvana*, neither, therefore, should it be regarded as a triumph to refuse it. These differences lose significance at that level, most surely.

The decision may be thought of as having long ago been made by the experience of a wholly mysterious, non-separated existence – a oneness beyond comprehension. The fact that a person can conceive of, and be moved to attain, the ultimate extinction of "I-ness", could be regarded as a proof, shall we say, that it can be attained and that the pathway to *Nirvana* has actually been entered upon. The important thing for the aspirant who has come to this conception of the reality and fullness of a "no-thing-ness", is that he has had his doubt replaced by an inner certainty of achievement and he will do well to hold to that.

## YOGIC PEACE

Nothing in Nature is ever still. "The peace of God, which passeth all understanding",<sup>1</sup> and the peace-giving properties of Nature when undisturbed, arise from neither silence nor stillness. Both are dynamic, their solemnizing and quietening influences being derived from their absolute equipoise, similar to that of a humming-top or gyroscope. Disquiet is simply imbalance as regards the equilibrated forces in Nature. One must return to Egoic consciousness, to the balance of the three *gunas* and three currents of *Kundalini* in terms of both consciousness and force, and become rooted in equipoise; indeed, the attempt should be made to enter into one's Ego and think and serve from there.

A fraction of a second of physical time is represented in the mental world by quite a long period, and before the yogi opens his awareness to Causal states and enlightenment, he always consciously stills his mind completely – and then waits. Physical-time stillness may be only momentary, but when the knack is achieved it is long enough in mortal-time stillness to let the Ego "talk to the brain". "Stillness" is not quite the right word, because silence has to be accompanied by "emptiness". Then, into the "empty silence" the ideas flow or arise, whether from one's own Ego or another source. Sometimes nothing happens because nothing needs to be said, though one can sink into the "dark emptiness" with immense psychological rest.

<sup>1</sup> Phil. 4:7.

## NIRVANA

Mental stillness is the real secret of both correct clairvoyance and the reception and discovery for oneself of the hidden truths, the esoteric wisdom. Just as the picture screen is an object which is motionless, and must be so if the pictures are to be visible and clear, so the mental screen or retina needs to be quiet, even if still observantly so. Every true psychic act of supernormal perception is preceded, however instantly and momentarily, by a period and state of stillness. Natural seers have the so-called knack of this mental stillness, whether they are aware of it or not. This is part of the secret of superphysical vision and reception.

The true objective of yoga is not so much the development of these faculties, useful though they are, but entry into the state of consciousness in which the principle of oneness is realized as the "All-Truth". Therefore, one must not expect some dazzling enlightenment or active *Nirvanic* experience, but rather a gradually deepening knowledge and realization that this oneness of things is the natural state of affairs.

This discovery and realization is far beyond the other *siddhis* in virtue and evolutionary importance. These latter will follow, in due course, though even they are dependent for full usefulness upon the interior knowledge that all life is one. Aspirants will be well advised to add this knowledge to their goal of perceived unity from the Causal level upwards and to whatever else in the way of occult development they are seeking. All especially need this capacity of mental stillness, and to acquire the strange and apparently contradictory faculty of active perception combined with a silent mind.

Aspirants must think all this out for themselves until it becomes clear in their own methods of reasoning. Every creative project is naturally preceded by a silence, from within

which the necessary consecutive thinking emanates. The Sages tell us that the Emanation of a Universe is preceded by this self-same state. In this case, the absolute unmanifested existence leads to the apparently contradictory "active stillness" from which a Logos emanates just as in Kabbalah symbolism Adam-Kadmon<sup>1</sup> emerges from Ain Soph Aur. Thereafter, everything follows naturally under the law of logical necessity.

As a separate exercise it would be worthwhile, perhaps, to practise mental stillness based upon these ideas, but one must not expect any wonders, only a deepening and gloriously happiness-giving realization of unity without phenomena. This is the goal, this is *Nirvana*. And *Samadhi* is only absorption into this whatever its degree.

## SUN-CONSCIOUSNESS AND THE SOLAR LOGOS

The Initiate's life ideally becomes both mystical and occult. Whilst these two seem to differ, even to be opposed, they are not really so. The mystic life concerns the Initiate's conscious penetration ever more deeply and fully into realized identity with, and ultimate disappearance into, that which to the mind is *Ain* – no-thing – and which, relative to all mind-planes and to awareness in them, is "empty", void, being in reality all-existent. The goal of the aspirant to Initiation is therefore time-free, place-free, self-free, and name-free realization and striving towards the uttermost relief that it obviously assures.

Invocations to and from the very Innermost Source, the Solar King, will draw down His grace and His benediction. At

<sup>1</sup> See footnote p. 157.



the same time, it is advised in one's spare moments to pay reverent homage and dedicate oneself to the Great White Brotherhood of Adepts and the Great Lord of the Spiritual Sun. It will also be found helpful to grant to oneself times of silent contemplation of Him so that in the depth of stillness He may reveal Himself. This is the high goal that lies in front of all sincere aspirants to the Initiatory heights and to which all such steadily "work their way".

God-consciousness could perhaps be described as Sun-consciousness, since for us – so the Ancient Wisdom teaches – the Solar Logos is Supreme Deity of the Universe, and equally so high in heaven above and "deeply" within all that exists here on earth. Man Spirit and God Spirit are One Spirit and we ourselves are Temples of the Sun.

In times of both low spirits and high, one will always be elevated by affirmations of oneness with the Sun in His seven-fold nature and Being. One may usefully identify oneself continually with Our Lord the Sun and flood one's mind and heart with His holy and glorious radiance. This is the Inner Light of the Spiritual Sun – Helio Basileuma, the effulgence of Helios,<sup>1</sup> the Kingdom of the Sun, the Most High.

#### THE OCEAN OF UNIVERSAL LIFE

It is into the shoreless ocean of the eternal, universal Life that one must plunge. Nothing less will suffice and although this might seem like complete disappearance, it is not really so,

<sup>1</sup> See *The Concealed Wisdom in World Mythology*, Chapter 5, by Geoffrey Hodson.

as the continuing existence of every Adept Who has done so clearly demonstrates.

Plunge, therefore, in one's own inner life, into that formless, timeless, placeless, and shoreless Existence. This one does mentally even whilst continuing to practise the yogas as directed. The aspirant shall then emerge, each time, drenched with the Eternal Life-Principle of the Universe and so ever keep open his own inner pathway into those nameless depths and heights.

#### THE FLIGHT OF THE SOUL

The *Sushumna* current passes peacefully through the Ego-consciousness. This may be observed, but not interfered with. From this stage onwards, the yogi must let every such process happen of itself, his centre of "I-ness" merely being led into or sharing naturally with the elevated state which, during this phase of development, may and should be empty of thought. Gradually there can dawn upon the Ego the realization of a still higher state and power which is *Atma*.

Without effort and in the same quiet and natural way, let the light of this Innermost Self shine and be perceived within, again taking great care not to let thought enter into or disturb the state of equipoise. If any movement of consciousness takes place, it is merely a "surrendering welcome", without thinking.

This is the exalted state and will, through repetition, grow richer and include a sense of happiness without movement, of being oneself a centre of bliss forever, or of light and peace in stillness, as well as of other mystical experiences of identity with the *Paramatma* or Supreme Deity. The whole being will then have become so calm that there is unreadiness to

disturb it by consciously re-entering the personality. This must eventually happen, though it should always be gradual, aided perhaps by chanting *Aum*, slowly inducing ordinary physical awareness and opening the eyes. This whole experience is rightly named "the Flight of the Soul".

The aspirant is warned that he must not prolong these uplifted states unduly or up to the point where he has difficulty in returning, as well he might.

The yogis in *ashrams* do nothing more magical than simply let go of the personality to a greater degree than can safely be done out of an *ashram*. *Samadhi* may be described from this point of view as moving the focus of awareness.

In these ways the bodily man receives and knows the "flavour" of the higher consciousness. Thereafter, he sips the wine or waters of immortality, eventually to be merged therein. One should not speak of being "lost" in absorption because the sense of spiritual identity in its most refined form remains, even when "the dew-drop slips into the shining sea".

## Chapter 6

### CORRESPONDENCES

#### EQUILIBRIUM IN COSMOS AND IN MAN

The essential revelation of both the Lesser and Greater Mysteries is one and the same and applies equally to both Cosmos and man. Briefly, it is that the dynamic equilibrium of the opposing forces of Cosmos must be attained and set up within the candidate for Adeptship. What the aspirant must do is to make himself a perfect reproduction of Cosmos – at his own level – and thereafter to maintain that condition. When this is done – and this is the secret of theurgy – the powers of the Cosmos flow in upon, and are at the disposal of, the magician, who is simply one who has learned to use those powers. Sameness between Universe and man is the Key.

As Solar Logoi have established in themselves and throughout the planes of Their dominions – the Macrocosm – this absolute, eternal balance in harmony similar to that of a spinning-top, and thus hold Their systems together, so must man balance the opposing forces in himself until his "little" Universe – the microcosm – is similarly founded in unshakable stability.

This, of course, applies both to the condition of consciousness in which the pairs of opposites are so balanced that it is

indifferent to either, and to *Ida* and *Pingala* in all their connotations. Then the *Sushumna* condition<sup>1</sup> of consciousness has been established and the aspirant is free. By this means the microcosm has been brought to the same condition, as regards consciousness and the natural energies in it, as the Macrocosm. The two are mutually attuned and so the forces of the greater are at the disposal of the lesser.

All symbolic pillars with their connecting cross-pieces; all gateways with their two posts and connecting crossbars; all archways with their two sides and connecting arches with keystone; the symbol of union in Egypt; the caduceus in Greece; Adam-Eve with Cain and Abel as good and bad sons; the serpent and the tree; Jacob with Isaac and Esau; the Lord Christ between the two thieves on Golgotha;<sup>2</sup> the angels and the demons pulling in opposite directions – all these are allegories and symbols of the One Great Truth of the harmonious equipoise essential to “freedom”.

The Adept is one Who has completely and finally achieved this balance, never more to be disturbed, nor even to lose His power. This is the essential difference between the *Arhat* and the *Asekha* Initiate. The *Arhat* has not yet fully attained dynamic equipoise; the *Asekha* has done so, both in consciousness and as regards the union of the forces of His nature with those of Nature herself. He has become a perpetual, living caduceus in both senses.

The difference between the mystic and the occultist is that the former sees and feels the supreme importance of the right relationship, the “union with God in equipoise”, and is less concerned with organized knowledge. The occultist, on the

<sup>1</sup> Harmonizing balance as in the centre of the three spinal *nadis*.

<sup>2</sup> Golgotha. See *The Christ Life from Nativity to Ascension*, pp. 422-8, by Geoffrey Hodson.

other hand, is of a temperament that must know and understand the *modus operandi* as he proceeds. Whilst rightly accentuating the importance of mystical Self-knowledge in equipoise, one must not undervalue the equally important path of occult knowledge and its fruits. Again, the ideal is a balance of both – something which some mystics may refuse to admit.

In everything that happens one must attain dynamic equipoise – equilibrium between opposing forces, ideas, and individuals. The aspirant should aim for *Sushumna* every time. As the Lord Buddha taught, one should tread the middle way in its occult as well as its philosophic significance. The two “thieves” must become balanced, one on either side, with the yogi in the air between them. The world may think one is crucified, but actually one is crowned.

The deep experiences of life, of happiness and sorrow in past and present incarnations, enable an aspirant to achieve this equipoise. One must hold it constantly before the mind as an ideal, and endeavour to remember it in every emergency, working at it until it is fully attained. It is the heart of the Mysteries, the great occult Key, the inner meaning of the Tarot and the Noble Eightfold Path.

#### MENTAL AND PHYSICAL CONTINENCE

The virtue of continence of both mind and body is all-essential to that process of creation which must occur within the Causal body, as a result of which the Initiate of the Fourth and the Fifth Degrees is formed, arising like Venus<sup>1</sup> from the

<sup>1</sup> Venus: Roman Goddess of love.

foam. For foam is aerated water and in the allegory implies spiritualized emotion in the microcosm and purified matter in the Macrocosm. In order that this mystical and occult interior birth and the *Atmic* impregnation of the "seed" in the Causal body can occur, the descent of *Fohat* in man must be limited to that Causal level. Whilst its radiance shines down into the physical brain to produce genius, mental capacities and powers, the fire itself must not descend below the third subplane (from above) of the Causal plane and body, the Higher *Manas* in man; for this is the true mother, the *Devaki*, the *Maya* or the *Mara* of the *Arhat*-Adept, the womb in which he is conceived, gestates, and develops, and from which at the appointed time he is born.

The wasting of the *Atmic* fire physically, as in undue sexual indulgence, uses up and destroys its potency spiritually, for it flashes through the higher vehicles without spiritually affecting them. Furthermore, the accompanying emotional experience prevents the "foaming of the astral waters" and, therefore, the true birth out of them of *Buddhic* and later *Atmic* consciousness and power. The Sun in all its seven principles is involved in the spiritual creative process, for it is indeed the solar fire, the sevenfold *Fohat* which is the true generative agency as a result of whose activity the *Arhat*-Adept is born.

The Seven Regents are all intimately concerned in the development of the Ego of man both from Individualization and, more especially, from the acceptance of idealism, *Atmic* fructification, at the Great Initiation and onwards. Thus, solar forces are more and more closely involved in the Egoic development which the Initiate brings about in himself as the ascent is made through the Five Initiations. The renunciation of procreation, and the final irrevocable adoption of continence are essential to that ascent, as a result of which true physical immortality is gained. Physical longevity, too, depends upon continence, which must have been habitual for a certain neces-

sary time before the hand of death is stayed by the Adept's will and the body kept alive beyond that critical moment at which, under normal circumstances, it would have died. The so-called ambrosia of the Gods which bestows immortality, the alchemists' Elixir of Life, is, in fact, *Fohat*, the creative fire "drunk" by the Ego from the chalice of the Causal body.

In continence the Causal cup retains its *Fohatic* content. In consequence, the *Buddhic* and *Atmic* principles develop and by their power the lower worlds – the *rupa* planes – are conquered and man's human bodies in them rendered completely subservient to the Initiate's will. All who take the vow of continence are Nazars or "set aside" for vehicles and agents of the *Buddhic* and *Atmic* aspects of the Solar Logos and the Great White Brotherhood.

### YOGIC REALIZATION

Yoga performed mento-physically consists largely of affirmation, while yoga carried out Causally consists of realization; yoga at supra-Causal levels is pure Being alone, existence at its finest essence. In the *rupa* worlds, planets, Signs, Powers, and Intelligences are indeed external to the yogi. *Mantric* chanting links the outlying with the consciousness of the yogi, bridging the gap between and bringing them to such a degree of attunement that the man, in his brain, knows not only that they exist but that they are also mysteriously part of himself, while at the same time being external.

At the Causal level the externality of anything has begun to diminish, as if all creation were at the edge or fringe of the Causal radiation, attuned to different areas there, hovering as it were, ready to be drawn to the centre of awareness at the will of

the yogi. At that level there is little or no reaching **out** to the Master, the Brotherhood, the King, and the extraterrestrial Powers. Mysteriously, They are within easy reach and the Adept maintains continual touch with Them through the representative matter in His Causal body. As this covers an area two miles or so in diameter, there is ample space for the different frequencies and Representatives or Ambassadors of the Great Beings and Lords. For the Adept They are not exterior but part of Himself.

The only difference between a human being on earth and a cosmic Lord is one of waveband or frequency and nothing more. The inner essence of everybody and everything is one and the same – the universal *Atma* or *Paramatma*. In *Atmic* consciousness there is not even the sense of an individual aura. The Universe is the aura of every *Mahatma*, and the terms “distance”, “difference”, “apart”, and “other” have no meaning at all. It is this realization which is gradually entered into as yoga is performed and the Initiations are taken. The aspirant may begin *Atma Yoga*, seeking to enter into that experience, using Causal consciousness with its attributes dwelt upon, as a bridge.

At the Causal and lower levels, the inflowing concept is as true as the outgoing. In *Atma*, movement ceases, quite inexplicably and incomprehensibly to the formal mind. By forcing mentally, however, and trying to grasp the Causal and supramental conditions and states, a pathway is made for consciousness from the *rupa* into the *arupa* world and conditions.

It is well to read all one can about the *Atma* and meditate upon it as the eternal centre of one's own being, identical with that of all others who, therefore, cease to be “others”. The Adept dwells continually in this state of consciousness and realization, even though He must still function within the

limitations of the planes and dimensions at which He has bodies. He can, however, and does withdraw at will into Himself, and is instantly still and at peace.

All aspirants to the heights must learn to do the same – namely, to sink at will into the pure essence of their being which is indeed soundless, motionless, and virtually beyond time. This is *Atma Yoga* and the *Aum* remains the *mantric* gateway; but after chanting, stillness should reign; for the *Atma*, one must remember, is motionless. Those who seek to discover their Inner Ruler Immortal and to identify themselves with the God within can well use any outer adversity as an added reason to seek, find, and enter into the inner reality, where there is peace.

#### MANTRAS AND THE AURIC TREE OF LIFE<sup>1</sup>

One effect of correctly chanting the Sacred Word is to bring the microcosm into direct relationship with the Macrocosm, thus awakening into activity within the Auric Envelope such Macrocosmic powers as have become animated in the yogi. Kabbalistically, the diagram of the Auric Tree of Life shows, as a pattern in the human aura, the degree to which the Centres of Sephirothic Life are awakened and the currents of fire following the indicated paths.

Tiphereth is the centre of this activity and, according to its position in the chart, its representations within the Heart *Chakras* “leap into life”, as represented by the young god

<sup>1</sup> For a fuller exposition on the Sephirothal Tree and the Kabbalistic terms used herein, see *The Kingdom of the Gods*, Part III, Chapter 4; and *The Hidden Wisdom in the Holy Bible*, Vol. IV, Appendix A, by Geoffrey Hodson.

Apollo in Greek mythology and the Greek Mysteries – a personification of the Solar Logos and its awakened “Presence” in the Initiate. His steeds are the *Fohatic* forces in constant motion along their ordained paths, while his chariot is the Auric Envelope. He himself is the Monad-Ego in its Sun-aspect, which chiefly represents certain currents of *Atmic* fire. These descend from Kether down the middle pillar into the sixth Sefhira – Tiphereth – and radiate therefrom, some upwards to the upper five, and some downwards to the lower four – hence, in part the four steeds.

This is the Phoebus Apollo<sup>1</sup> within the heart, the micro-cosmic Sun-God who, at the dawn – the awakening of Egoic consciousness – “rises” and passes over the heavens from east to west, meaning the whole nature, shedding light upon his total Solar System, the planetary centres or Sefhiras within the Auric Envelope. Initiation launches this journey of the Sun-God, radiating sun-fire and sun-light throughout the microcosm, therefore always occurring when the sun is at its meridian.<sup>2</sup> The lesser Initiations, as of Freemasonry, commence the process very slightly for beginners, with increasing fullness being achieved according to evolutionary stature and past grades in the Mysteries.<sup>3</sup>

<sup>1</sup> Phoebus Apollo (Gk): Apollo as the Sun, “the light of life and of the world” (then) the God of Truth. (H.P. Blavatsky)

<sup>2</sup> Meridian: The sun’s position at noon and therefore of maximum power. “By the practice of Contemplation the Divine Will in man, his source of spiritual power and light, is brought to its maximum power, enabling the mortal man to overcome the enemies of the Soul and attain peace.” cf. Josh. 10:12-14. See *The Christ Life From Nativity to Ascension*, p. 135, by Geoffrey Hodson.

<sup>3</sup> Freemasonry is regarded as a survival of the Ancient Mysteries. See *At the Sign of the Square and Compasses*, by Geoffrey Hodson.

The major Initiations bring about fully the illumination. One of the qualifications of a Hierophant consists of the ability thus to bring and there maintain the interior Sun of the Initiate – the Inner Self – to its meridian, and the moon in its turn – the personality – to a condition of unfading light.

The Regents of each planet of the Tree of Life are represented in every human being and communicate through their Agents within the Auric Envelope and the corresponding vibratory frequencies in each *chakram*; for there is a God-Presence in each *chakram*. At Initiation this interior Being “awakens from sleep”, enters into vibratory communication with the Regent of the planet to which that *chakram* corresponds. This is a gradual progression, the First Initiation bringing only a limited number of Sephirothal Centres into life according to the Initiate’s horoscope, which is a compilation of past developments and achievements. In the Adept, the whole Auric Tree is fully active and, as a whole and in every part, the microcosm and the Macrocosm are inter-operative as a unit both in terms of consciousness and of energy or *Fohatic* force. Thus, the Auric Tree of Life is one of the great keys.

Each Sefhira is a synthesis of the ten with its own powers and attributes accentuated. Malkuth-Yesod represent the focused, concentrated power of the whole in the physical atom and bodies of man. All are equally present there and accentuation occurs only according to one’s evolutionary stature and *karma*.

The process of fusing, which has already occurred in humanity in Malkuth and Yesod, continues until all are one in Kether. This comes about naturally in the final Race and enforcedly in the Initiate.

Once the planetary centres become operative, the way is open for a similar but far greater activity by correspondences with the Zodiacal Powers and Intelligences. The planetary

Regents must, however, become active in the microcosm first, for then They can serve as conductors to the corresponding Zodiacal Intelligences and attributes. This is why planets are said to "rule" Signs, which is an anomaly since the lesser cannot rule the greater.

Eventually, the duality dissolves into a fully functional unity of *chakras*, planets, Zodiacal Powers in man, the Solar System, and the Cosmos, this being the goal of human and superhuman evolution.

Grades in the Mysteries and successive Initiations can be stated in terms of progress towards this dissolution of parts as separated units into the totality of the cosmic whole. This is obtainable only at the plane of *Adi* of whatever System as far as consciousness is concerned. Kether corresponds to *Adi* whether human, planetary, Solar, or of successively higher extensions.

The Auric Tree of Life is an accurate map of the aura showing the areas in the subtle bodies which are vibrating at the rate of the Regents of the planets and Constellations; for those Regents are denoted, and so in a way present, in the aura of man. They are similarly represented in the physical body, the various tissues, members, and organs of which vibrate in unison with them. **True** yoga is deliberately designed to arouse into greater responsiveness these centres of planetary and Zodiacal power, life, intelligence, and influence. When the Sacred Word is chanted with knowledge and full intensity, the corresponding Regents awaken within the invisible aura and Self. These then scintillate and flash with the corresponding colours. By these means, the Macrocosm and microcosm become vibrationally interlinked.

A great peace of heart and mind, of uttermost stillness of body and aura, is essential to the cleavage of the atomic "filters" in the subtle bodies. These are refined and cleansed,

as are the tubes, *nadis*, and channels for the flow of *Kundalini* by means of successful *Mantra Yoga*.

For those on the threshold of Adeptship, a time of occult retreat is necessary during which, physically, the Teacher can assist in the final stages of Self-enlightenment. In the meantime, however, the candidate-yogi must continue with the yoga as designed for him to the limits of his physical and mental energy.

One day it will be discovered that every single *mantram* which has been chanted has played its preparatory part in "rolling away the stone"<sup>1</sup> from the "tomb" of flesh. All that is done during the immediate periods of living the holy life, and especially the practice of yoga, will later on bear wonderful fruit.

Every Initiate – dedicated server of humanity of the Adept Brotherhood, especially he who has selflessly given himself to assisting in the Plan of the Logos for man – lives out in his own life both the preparations for and the ceremonials of the Great Initiations, which in their origins are related to the ever continuing Greater Mysteries.

#### THE ACTIVATION OF CORRESPONDING POWERS AT INITIATION

After the First Great Initiation, it both becomes possible and is necessary that the Zodiacal, Solar, and Planetary areas in the Causal body and the microcosmic powers of the Ego become consciously linked and brought into operative correspondence with the great Macrocosmic *Dhyan Chohans* of

<sup>1</sup> cf. Luke 24:2.

each of those regions; for these great Lords have Their germinal or potential representations in the Causal body of every human Being. This accordance consists of matter of the higher mental plane which is capable of vibrating on the wavelengths of each of those Beings. When, during the First Great Initiation, this is rendered active, it bestows upon the Ego conscious knowledge of Them, the capacity to make manifest Their powers, qualities, and attributes, and eventually to be consciously united with Them.

The ultimate purpose of yoga is to bring these inherent potentialities into active operation in advance of the normal evolutionary time. During yoga, the thought of entering into conscious rapport with the corresponding spiritual Lords should therefore be present in the mind. In order to achieve this, when meditating one raises the consciousness by imagination to the level of the Solar Logos and into unity with Him, and through Him with the Lords or Archangels of each of the ten major planets. The thought should reach out and **penetrate into** Them, affirming interior unity.

Before the First Great Initiation has been conferred, such representation is dormant though present in the Causal body. Neither the matter nor the consciousness associated with it is electrically stimulated previous to that occasion. The "coloured bulbs"<sup>1</sup> are there, but the various currents have not been "switched on". In consequence, the human Ego is limited to its own innate powers and its planetary connections with the angels and the Adepts. The possibility does exist, however, of a pre-Initiation "flash" of cosmic awareness.

Plotinus describes this interior state as follows: "In this Intelligible World everything is transparent. No shadow limits vision. All the essences see and interpenetrate each other in the

<sup>1</sup> See p. 70.

most intimate depth of their nature. Light everywhere meets Light. Every being contains within itself the entire Intelligible World, and also beholds it entire in any particular being. All things there are located everywhere. Everything there is all, and all is each thing; infinite splendour is radiated around. Everything is great, for there even the small is great. This world has its sun and its stars; each star is a sun and all suns are stars. Each of them, while shining with its own splendour, reflects the light of others. There abides pure movement; for He who produces movement, not being foreign to it, does not disturb it in its production. Rest is perfect, because it is not mingled with any principle of disturbance. The beautiful is completely beautiful there, because it does not dwell in that which is not beautiful [that is, in matter]."<sup>1</sup>

Needless to say, the author does not presume to suggest in the slightest degree that such writers had not in earlier lives been admitted to the Lesser or Greater Mysteries.

At Initiation, the wonderful "powerhouse" of the Ego in the Causal body is given the impulse which enables it to develop and increasingly experience its extra-planetary correspondences and capacities. The current is "turned on" and the different "coloured bulbs" begin to glow. The corresponding *Dhyan Chohans* become aware of this fact, and interplay between Them and Their representation in the Ego begins. The goal for the Initiate-yogi is full realization of unity with the *Dhyan Chohans* of sun, planets, the Zodiac, and certain so-called fixed stars. In consequence, the powers of these Lords and of the superphysical and physical principles of sun, planets, and Signs are developed by the Initiate, who gradually learns to use them and, as an Adept, to know Himself to be one with them and an Agent for those powers.

<sup>1</sup> *Ennead V*, Eighth Tractate, no. 4, by Plotinus.



At this level of consciousness, meaning the Causal and upwards, distance in space loses its significance. As unity with the life, consciousness, and the Archangels themselves of the heavenly bodies is experienced, they are, as it were, "near by" or more correctly "within" each other's auric periphery. When meditating, therefore, it is desirable that at each stage the mind be elevated to the corresponding and appropriate planes and Archangels, with the intention of achieving oneness with them. One must **become** the sun, the planets, and the Constellations. Correspondences are then increasingly operative, microcosm and Macrocosm making manifest their unity and identity.

One consequence of this experience, even at the beginning, is that the beneficent and power-giving attributes of these heavenly bodies and their Archangels are received into the Higher Self which they thereupon empower. Particular links indicated in natal and progressed horoscopes also operate more fully and in a wholly constructive manner, every configuration being beneficial.

Quite naturally, all this very favourably affects the personal vehicles. The Initiate-yogi throws himself open to the Cosmos and realizes oneness therewith. This is part of, and completely dependent upon, the surrender of *ahamkara* – intellectual pride, separateness, and personal ambition – for the individual gives himself or herself to the whole, eventually to become consciously one therewith. Aspirants should, therefore, lift themselves up from the earth into the heavens, taking unto themselves "the wings of the morning"<sup>1</sup> and, caduceus in hand, become the Hermes who is the messenger between the microcosm and the Macrocosm.

<sup>1</sup> Ps. 139:8-9.

## THE GATEWAYS OF THE SOUL

The gateways of the Soul operate in two directions. When open from within outwards, they set the imprisoned consciousness free of the limitations of matter. Thereafter, as success in yoga increases, they will also open inwards, being like swing-gates letting the Powers and Intelligences of the Universe into the mind and Soul.

The *Asura*, *Agnishvatta*, and *Barhishad Pitris* closed those gates most efficiently so that the Self within the prison-house could not escape to its place of origin for which it ever longs. That Self then associates itself with the prison, accepts its limitations, and learns the value of the sharply focused will-thought and awareness which imprisonment bestows.

This lesson learnt, the Self determines to exercise its right to be free. Then the Initiates of the planet undertake to reverse and undo the work of the *Pitris* and set the imprisoned Self on the road to freedom. One by one, in due order and succession, the gates are opened by the prisoner himself under Their guidance. Such gates as are open, permit the inflow of the Powers of planes and planets, and grant to the Powers a firmer foothold within the prison. Thus, yoga assumes supreme importance. It is the only way of hastened Self-deliverance.

Success is assured to those who persist. All the spiritualizing Powers in the Universe are on the side of the Self-liberating prisoner. When once he has made his decision to escape from all bondage of the lower vehicles and sets his Soul's face towards the Light, Initiates, Adepts, and *Dhyan Chohans* become his allies and brothers, each assisting him on the road to Self-deliverance.

This is so, not only out of brotherly compassion and concern, but also because no one in Cosmos can be completely free as long as one Soul remains in chains. All are vitally

interested, therefore, in the progress and success of every single awakening and awakened Soul.

The Lords of the Planets and the Regents of the Seven Sacred Globes especially, are Themselves in prisons, of much wider dimensions than those of men, but prisons, nevertheless. Only the Absolute is free. Every manifested Being is in a prison with Time as the jailor. So closely knit, so intimately united, so essentially a single unit is Cosmos that the imprisonment of one being is part of the imprisonment of all. It follows, therefore, that the liberating of one interests and wins the co-operation of all; for we are all one.

The greatest single liberating agency is knowledge transformed through experience into reality – uttermost and unshakeable – that **individuality is an illusion and unity alone is truth**. This is the universal solvent by the application of which “prison walls” melt away – the true purpose of alchemy.

The mento-physical life of the yogi must conform to the realization of unity. Mother Nature herself assists in this. She it is who directs the steps of her child – the Ego-personality – which is learning “to walk”. As the handmaid of *karma*, the servant of Saturn,<sup>1</sup> she arranges the bodily conditions and circumstances so that, as far as Saturn permits and decrees, physical life can be reasonably well adapted to meet the yogic demands. Circumstances play into the hands of the aspirant apparently by chance, though actually according to law.

Some aspirants are free to become hermits, monks, or nuns and destiny leads them to their retreat. There, in silence and solitude, they develop their powers and open the gates of the Soul. Others must still remain to fulfil their destinies among

<sup>1</sup> See p. 203-4.

men, to serve humanity and assist in the work of the Adept Brotherhood. Even they find their lives so arranged for them that a measure of privacy and freedom is granted for these inner purposes. The work itself also conduces to Self-liberation, both because it demands self-discipline and, reducing the amount of unfavourable *karma*, it generates freedom-attaining powers and opportunities under the Law.

The mind must be fixed upon deliverance and, invoking the aid of his Seniors in evolution, the aspirant continues with the fulfilment of his duties as a servant of the Brotherhood to the best of his abilities. This and the purification and control of one's earthly life are the sure means of Self-liberation. It should be remembered that this last is the supreme purpose of yoga, the attainment of powers being of secondary importance. One should aspire then to Self-liberation so that, in truth, “the dew-drop slips into the shining sea”.

It is this inner desire, ardent and purposeful, which leads to *Arhatship* and *Nirvana*. Aspiration to freedom is the way, yoga is the means, and service to others the law. Those who are being helped by their Seniors in evolution must, in their turn, help their juniors, so that the inflowing forces may find due expression through the yogi and become established in him.

In the main, the lives lived out amongst men are the most fruitful and make for swifter progress towards deliverance. They also help to clear the *karmic* way to lives in retreat. A combination of both is ideal, namely, whilst living and serving out in the world, also to live the life of a yogi. This is the most difficult though the best of all lives.

## GATEWAYS TO LIBERATION

Man is deeply imprisoned within successive, concentric "walls". The Adept Who has immediately attained has broken free from some of these, and in this achievement, rather than the possession of powers, His Adeptship consists. His nature is freed from the utterly erroneous obsession, characteristic of all men below His rank, that He is a self-separate entity.

The *Chohan* and the *Maha-Chohan* of the Sixth and Seventh Initiations have broken through other imprisonments into freedoms extending beyond the planet and, in the latter case, the Solar System. The Buddha of the Eighth Initiation is free beyond the Solar System but not within the Cosmos as a whole. At the Ninth Initiation, matter, as a limiting or enclosing element of existence, loses its power over consciousness elevated through *Atma* into *Anupadaka*, with *Adi* within range by means of yoga. Thereat and thereafter the film of the *Maha-Tattva* alone limits the range of consciousness.

The imprisoning walls, beginning with the densest, may be enumerated as follows:

1. A physical body with head-glands and atoms as gateways.
2. The astro-mental body with *chakras* as gateways.
3. The Causal body itself with its attributes of "I-ness" imparted to the lower three vehicles and with the interior Triple Self within as gateways.
4. The planet and its planes with the Lords thereof as gateways.
5. The Solar System with the Lord of the Sun and the Regents of the planets and the interplanetary Officials as gateways.
6. The Sirian Cosmos with Logos, Lords of the Constellations, and intermediate Officials as gateways.

7. Extra-Sirian Groupings with Their corresponding Logoi and Archangels as gateways.
8. Finally, the supracosmic *Maha-Tattva*, the first formed film of differentiated substance enclosing all creation and with *Adi-Buddha* as gateway leading into the unknowable Absolute, the apparently impossible "Dark Light" and "Silent Sound".

The yoga to which the steadfast Initiate is sooner or later introduced while the body sleeps, is that which concerns the pathways to liberation and teaches the methods of using them one by one. The Initiate is introduced to the Lords of the Planes, is accepted by Them as a brother, and granted access to the powers and the gateways of Their respective planes. The Initiate, functioning for the most part in the Causal body and occasionally descending to the formal *Manas*, attunes and adjusts himself to these Orders of Beings. Gradually through the years, at a speed decided largely by the degree of attainment in preceding lives, he learns to extend the consciousness outwards along these "lanes" or currents of specialized power into the freedom to which they lead.

At the *Arhat* or Fourth Stage, the process has by similar methods become extended to the Sirian Logos and the great Lords of certain Constellations known as the Zodiacal Signs. At these levels, the frequencies of oscillation are so high that only very gradually may the resultant knowledge and power be allowed to enter the mental body and, through that, still later on, the brain itself. Such, in part, is the field of research and yogic experience of the Initiate moved by esoteric inclinations and endowed with the appropriate powers.

If the term "Occult Observatory" were used, it would indicate no astronomical institution. Rather does it refer to a cosmic planetarium, not made with hands, for the study of the

alchemical, astrological, and psycho-spiritual sciences; for these largely relate to the interchanges between the heavenly bodies and their Regents on the one hand, and the planet earth and its human Race on the other. This is the real science of sciences and, so far as the student is concerned, has as its chief object the discovery and use of these several "gateways".

The Causal body of man is a synthesis of the powers and vibratory frequencies of all planes which meet therein from *Atma* to physical. It is therefore at the Causal level that Initiate-study is pursued and the appropriate yoga practised. From there, without losing Causal consciousness, the Initiate is able to "dip" down into, become aware in, and use the powers of the three lower vehicles, more especially the mento-astral, within the Vesture of Light, the vehicle for the *Atma-Buddhi-Manas*. During this procedure, awareness is retained within the Vesture of Light.

The yoga given to the Initiate by his *Guru* is designed very gradually to link the physical and the Causal so that, after awakening, the physical body may begin to share in the fruits of the work done in the superphysical worlds and bodies whilst it is asleep. In general, the ultimate objective is cosmic consciousness which may be described as knowledge of, and within, successively, the planes, the sun and planets, Sirius and the Zodiacal Signs, reaching through them all towards "Absoluteness"<sup>1</sup> of perception. Gradually, knowledge which is acquired Causally shall be physically examined and assimilated. Thereafter, the resistances or barriers to the higher consciousness will be removed and the "gates" will become real gateways to freedom.

<sup>1</sup> Presumably, the utterly unconditioned. The "summit" of all possible evolution. A deathless, boundless Reality; frontierless Infinity.

This is an immense task occupying the whole of the life-cycle – many life-cycles, indeed. It must not be unwisely hurried if only because physical tissue when seriously damaged cannot be wholly repaired. If the cells of any of the upper glands, pineal, pituitary, thalamus, and hypothalamus, for example, were to be injured, then that particular gateway could close and so remain until the next life. Results are being produced, however, for every successful performance of Adept-designated yoga advances the process of Self-liberation.

Preceding lives of monastic or conventual experience can be very valuable to the aspirant of today. One part of the particular fruits of such lives is that when successful they bestow a peculiar and sometimes immensely valuable power upon the Ego. The resultant quality conveyed to successive personalities may be described as **an overwhelming finality of resolve.**

In the Mystery Schools of Egypt, Greece, and other ancient lands, neophytes and Initiates learnt the ceremonial methods whereby the sets of Correspondences were portrayed by Officiants and Rites in Temple Ceremonies – for all the Rites of the Mysteries, Greater and Lesser, hinge upon what herein are called the gateways. Each Officer represented one or more glands, *chakras*, planes, planets, and Constellations, and the Intelligences associated therewith.<sup>1</sup>

<sup>1</sup> For further reference to the Ancient Mysteries, see *Illuminations of the Mystery Tradition*, compiled from the writings of Geoffrey Hodson by Sandra Hodson.

## MAN'S COSMIC NATURE – THE HEART OF THE MYSTERIES

The planetary element or quality in terms of vibrational capacity, characteristic, and power in man, which includes those of the sun, exists as the materials of which all the bodies are built. Certain of them preponderate in particular bodies and subplanes of matter in those bodies, but all are present in each body.

You may think of them almost as instincts, natural powers of responsiveness, all subconscious, especially as far as the brain-mind is concerned up to the stage of Acceptance. At that stage, unification of the personal vehicles with those of a Master arouses the Correspondences into greater activity which becomes consciously experienced by the Ego. This is because in the Adept all the powers are fully active and consciously used. The fact of Acceptance, amongst other things, awakens the Correspondences into conscious action. At Initiation, the process becomes fully conscious on the part of the Ego-*Manas*.

Certain of the Regents of the planets, through Their Representatives or Ambassadors on earth, receive the Initiate in audience, as it were. Definite links are made with the different vehicles of the Regent of the planet and their *tattvic* Lords which awaken those planetary Powers into activity in the corresponding vehicles, as a whole and by subplanes, in the Initiate.

Between the First and Second Initiations the candidate brings these Correspondences into operation and learns to use the appropriate powers as they become available. In consequence, from Acceptance onwards, new faculties and capacities show themselves. The sun is represented by the One Initiator and that is why, in the more mechanical sense, His assent must be gained and His Star shine forth. The Star which thereafter

shines above the head of the Initiate represents his own *Monad-Atma*, the Lord of the World, the Solar Logos, and the line or Hierarchy of Officials through whom the Solar Logos officiates.

In the main, the *Buddhic* and *Manasic* bodies (not so much the consciousness within them) represent the Feminine Principle in man – the receptive, gestatory, and reproductive principles in the Ego. Mercury, in one aspect, represents the feminine upreaching and invoking instinct. The staff, and therefore the purely human, personal, and Egoic *Kundalini*, when occultly aroused and directed upwards, is the threefold generative power.

To arouse *Kundalini* is to invoke the descending, fructifying, masculine power of *Atma*, the great male in Egoic procreation. Elements in the *Monad-Atma* unite creatively with elements in the *Buddhi-Manas*<sup>1</sup> to produce a condition in these latter which enables the Ego to function in the conjoined bodies at the *Buddhic* level: to become a *Buddhic* being, as it were, to be born into the *Buddhic* world, to function supermentally or superhumanly and so initiate the process of becoming a Superman. It is all generative in the sublimated sense. Gabriel is the *Atmic* ray and Mary the *Buddhi-Manas*, with *Kundalini* sufficiently aroused, a condition allegorically referred to in all the prophecies and the ministry of John the Baptist.

The Egos of yogis chant and meditate with them. For them, there is no illusion of distance from the Masters. They know the unity of the Cosmos as a whole, live in unbroken realization of it, and function throughout it consciously in the fulfilment of their share of the Great Work. In consequence, they are present in the aspirant as power, consciousness, specific attributes, and

<sup>1</sup> *Buddhi-Manas*: Blended intuitive and abstract intelligence.

as potentialities in the very cells of the physical body. This is one of the deeply veiled meanings of the dreams of Joseph. The Patriarchs and twelve tribes of the Hebrews,<sup>1</sup> and Jesus and the twelve Apostles, mirror a single individual with the twelve Zodiacal Powers and those of their Planetary Rulers resident within them. In the case of Joseph and Jesus and certain of the Patriarchs, those powers were awakened and their possessors aware of the fact.

The task of the yogi is gradually to come to realize his own cosmic nature, to know that there is no without and within, no distant and near planets, stars, and their Regents, but that all are in him and he is in all. This is the heart of the Mysteries and full realization of it the goal before every Initiate. The outer life of the world with people around him, important though it is as training ground and field of service, is of far less significance than the activity of these powers within him and his gradual realization of their presence.

Think of a continuous interchange back and forth by radio beams between you and the planets, the two suns and the Signs, each Regent using, for the most part, the corresponding body, gland, and *chakram*. All is as orderly and exact as a piece of electrical machinery. The Regents, remember, are our Elder Brothers. Their life-currents flow in us, ours flow in Them, the two sets being intimately interwoven.

<sup>1</sup> See *The Hidden Wisdom in the Holy Bible*, Vol. II, pp. 262-3, by Geoffrey Hodson.

## DHYANI-BUDDHA

The *Dhyani-Buddha* of every Monad-Ego on earth constitutes at once the sublimest and most mysterious of existences. It is supra-Solar and supra-Sirian. It is unbound by any cosmic order, unlimited by cosmic time, and free of the differentiations within cosmic space. Cosmically viewed, it appears to partake of Absolute Existence, though regarded from the point of view of Absoluteness, it is finite and conditioned.

It participates in the evolutionary fruits of more than one Solar System and therefore of more than one individuality. It may be said to be a sun with many rays shining into the waters of life and space in many cosmic and solar bowls and, through its rays, drawing up as *Atmic* vapour the fine essence of the flowers and fruits of the involutory and evolutionary processes occurring in each of the bowls.

It is motionless, absorbed in contemplation of Absoluteness or "no-thing-ness". It is untimed and everlasting, re-entering the Absolute only at the last era of *Maha-Manvantara*, emerging still in the meditative state at the first moment of *Manvantara*. It is part of the First-Born. It is the Alone-Born, the inmost Essence in timelessness of every Monad.

Symbolically, the *Dhyani-Buddha* is perpetually seated in *Samadhi* contemplation, motionless, save that symbolically it "holds a rosary and tells its beads", each bead an Order of Creation, a Solar System, Universe, Cosmos. Throughout an unending series of *Manvantaras* and *Pralayas*, the *Dhyani-Buddha* "tells its beads", is itself at the same time within the bead and yet beyond and above.

When the Initiations begin, the contact between Monad and *Dhyani-Buddha* becomes closer. The two poles of existence draw together, as it were. The Initiated Ego receives intimations inwardly, flashes of intuition concerning them both, and

begins to be influenced by them. Just as all pairs or dualities of manifestation of the same unit of existence must ultimately be united, so after the First Initiation, Monad and Ego draw together, to become virtually one in the *Maha-Chohan* Degree. Thereafter, the *Dhyani-Buddha* occupies a position in relationship to the Monad which that unit previously occupied in relationship to the Ego, and the Ego occupied in relationship to man before entry upon the Probationary Path.

Therefore, let us abide in and try to realize the cosmic, *Maha-Manvantaric Paramatma*, which is the highest spiritual Essence in the plane of cosmic *Adi* of the totality of manifested Universes as also of those now in *Pralaya*. This is the highest possible state of consciousness and is forty-nine of our planes removed from our physical and forty-two of our planes removed from our *Adi*. Contemplation upon it throws one open to one's own *Adi-Buddha*, the supernal Self of many preceding *Maha-Manvantaras*, forever seated at the highest or approaching thereto, and yet Self-manifest as a fragment, through Monad, Ego, and personality when in incarnation in successive Universes, until that fragment attains to a like status and is gathered up into itself.

It is good to think of this *Dhyani-Buddha* and to reach towards it, thereby rendering oneself, by ever so little, more sensitive thereto. Power then begins to descend therefrom and when this begins in some measure to be realized, Adeptship is in sight. As the Monad is to the body, so in part is the *Dhyani-Buddha* to the Monad. The Adept in bodily consciousness knows the *Dhyani-Buddha*. The post-*Asekha* Initiations lead successively to closer union with and knowledge of that true dweller in the *Maha-Cosmic Innermost*.

## Chapter 7

### THE OCCULT LIFE

#### SERVICE AND THE OCCULT LIFE

The record which the aspirant to Discipleship writes on the pages of the "Imperishable Book" refers almost exclusively to those times and actions when he is in the service of the Brotherhood and of humanity. The rest of his actions in his daily life are largely private to himself and he must ever remember this. The Brotherhood does not pry into the privacy of the personalities of its workers. They are far above and beyond that.

Furthermore, undue regret in the would-be disciple hampers the unfoldment of consciousness and the free use of faculty. The occultist lets the dead bury the dead. It is the years upon years of true, faithful, and efficient service and genuine hard work – often against physical fatigue and disinclination – which count with Them, and stand to the aspirant's credit with the Brotherhood. The greatest attainments, achievements, and real progress towards eternal light are brought about by all the earnest, sincere efforts to prepare himself and then to act Theosophically. These are the highlights and they are many in number.

We are led to believe that the highest position one can occupy in the Brotherhood is to be known as a worker-to-be-counted-upon at all costs to oneself. This is not only to encourage and sustain us as workers, but also to set our thoughts aright about ourselves, our further progress on the Path, and about our particular incarnations as *Jivas* or Spiritual Egos. A true vision is a great asset, whilst an over-coloured or over-darkened one can be continually harmful to our unfoldment.

The Masters naturally hope for and value continued, consistent presentation to the world of those tenets which, in the wisdom of the Brotherhood, the world needs to hear. So let us state them and impress them upon the minds of men and women, boys and girls, that the ferment or leaven of Theosophy will cause the intellect to "rise" from *Manas* to *Buddhi* and thence to *Atma* itself; for this is the world's great need.

#### THE PATH: SOME QUALIFICATIONS

The aspirant's work must be admirable and, if one-pointed, then all progress is open to him. Fixing his eyes upon the Star of the Sanctuary, living beneath it and within its radiant beams, he will be lifted up and will draw all men with him to the light. The ideal is ever to deepen and strengthen one's determination and one-pointedness, and hold oneself ever with a growing reserve of manner, of power, and in Self-recollection. Thus, we shall all ultimately attain if we keep on the still heights. Furthermore, steadfastness in the face of appalling difficulties is a quality of heart and mind which must be developed by one who wishes to become a practical occultist.

It is a needed quality and power in Occultism and becomes omnipotence in the Adept.

Resignation as a positive power is the key to successful passage through adversity, major and minor. Resistance only complicates and delays the balancing of the scales under *karmic* law. Resign, retreat, withdraw, be still, inwardly at peace, caring naught: this is the ideal in the face of affronts and rudenesses, all of which are tests for the aspirant who is being weighed in the balance, in preparation for advance.

An Initiate of the Lesser Mysteries has to think of the qualifications necessary for entry into the Greater Mysteries. This step demands certain characteristics, chief of which is the utmost detachment from all objects of form. The aspirant must emancipate himself as fully as possible from all glamour of form which still may bind, and must renounce all gratifications of form. This is essential to success, for the true Initiate is in, but not of, this world.

When this is achieved the Star of Initiation will shine out over the head of the aspirant, and after that the responsibilities for helping mankind will be increasingly laid upon the new Initiate, as he shares the heavy burden of mankind's sorrow and strives to lift it a little, as every Initiate must. All his powers – occult and physical – will be needed for this great task, because sorrow will still be the lot of Initiate-man below the level of the Adept. Initiates are men and women of sorrow, but strength and light will be given in abundance as long as they play their part. They have to be Herculean both in quantity and in quality, yet all their labours are known. The shirt of Nessus<sup>1</sup> must be worn by every one of them; but they do not die, they suffer and live. This the old Greeks also knew.

<sup>1</sup> See *The Concealed Wisdom in World Mythology*, Chapter 3, by Geoffrey Hodson.



The candidates for Initiation have to move strategically like an army going into battle and the forces concerned are the qualities of character, the faculties developed, and *karmic* possibilities. These three must be employed to the best of their ability and, as said, strategically.

The force of zeal for the gaining of spiritual ends must ever be wisely employed, for zeal is an irresistible power. It lifts the devotee over all obstacles and takes him through all pain, as those who have zeal will realize. Zeal it is that will carry the aspirant on to every height, as the inward fire that gives such power to the activities of mind and brain. It is this quality of zeal which enables the teacher to exalt and inspire other people, to call them from apathy and drifting, and enfire them with noble ambitions – a most valuable faculty in any teacher of men.

Balance, however, is also needed in the expression of zeal and must be developed by the aspiring soul; for balance gives wisdom in work and keeps the personality in tune with the Ego, and susceptible to Egoic direction. Therefore, it is wise never to go into action suddenly, unless there is a surety that it is the Ego and not the astral body which impels. It is advisable to pause whenever possible and wait for indications from within oneself and from the Master, and know that in all important decisions and actions – especially for the welfare of the Theosophical Society – there will not fail to come that guidance that is needed. Then one can act with zeal, **but never hastily**. In haste mistakes are made, especially by the sons of zeal! So the strategic key is balance, equipoise, and the safeguard is silence when strongly moved and when unsure.

“Wait upon the Lord” and wisdom will assuredly be ours, and therefore success. For wisdom wedded to zeal has skill in action for a son, and skill in action is the goal in yoga for the aspirant. “Equilibrium is called yoga.” Imprint this sentence

upon the brain and inscribe it upon the fiery aspiring heart and all will be well; for from equilibrium is born serenity.

Then take the way of will. Such a one is above all filled with the fire of *Atma* and needs must manifest that fire physically. This is the Hierophantic way and Hierophantship the goal.

As monarchs, Egos rule and attain by virtue of inner will. Temporal sovereignty reaches its height in the life of king or queen. Such development of the will leads to the growth of both *Atmic* will as an Egoic power and more often than not to self-will, as a personal attribute. The strategical use of this great force demands the surrender of the personal to the Egoic will, for many adversities and limitations spring from a too personal use of the will. The aspirant with will as the goal has to turn that will upon himself and use it in the service of the Brotherhood. This is the knowledge that must be etched upon mind and heart.

To draw forth from the rock the sword of *Atmic* will – that is the heart of all other qualities, the fiery thread upon which they are strung as living jewels and upon which still others will be strung. With this *Atmic* will, the aspirant shall one day, as Hierophant, Initiate those who later come to him for admission to the ranks. It is the power of the Master the Prince Rakoczy, *Chohan* of the Seventh Ray, and it is largely with this quality in the aspirant in the service of the Brotherhood that the Head of the Seventh Ray is concerned.

## DISCIPLESHIP AND THE PRESERVATION OF SILENCE

To show Theosophy in its finest light by life, pen, and voice is the greatest service which anyone can offer to the One Great Cause of human illumination.

Despite its mistakes, humanity is on the move and marching onwards to its great goal of world collaboration. The symbol of Christ crucified, still living and bleeding in agony, typifies all humanity during the long era while the dominion of the lower mind is being broken and the proclamation of the Kingship of the higher is made and ratified. All those of whatever denomination or group who teach the truths of the Ancient Wisdom without fear or favour are in the forefront of the great battle, and this is largely the underlying purpose of such human lives.

We must constantly remember whenever the pace is being forced in these ways, that it is the spiritual Ego within us that is responsible for the occult development of the whole person and not just the bodily man or woman, who inevitably seems to lag behind, especially when living out in the world instead of in an *ashram* or Sanctuary. This constitutes a very difficult *dharma* or way of life, one which often brings very great strain and stress, while at the same time also bringing man his greatest treasure – hastened spiritual unfoldment, Discipleship, and Initiation ahead of the Race.

The Adept of each Initiate, so to say, though not fully formed within the symbolic egg, nevertheless begins to tap at the shell and experience the exalted state, before it is necessarily ready to emerge.

Every Initiate of the Mysteries lives a secret life. Only his Master and his Seniors know the full facts. Everyone else,

including his equals, must be left in darkness concerning his inner life. This is less an order than a law of Nature. The inmost secrets of the Initiate life are incommunicable even to his brothers in the Sanctuary.

When, however, the outer world is the home, then the need for secrecy amounts to a necessity. This is as much for the protection of others who would but misunderstand, misinterpret, and so misuse both the knowledge and its possessor, as for that of the Initiate himself. So a veil of apparent frankness and simplicity, even over-simplicity, is employed to conceal the inner truth. That is why Initiates permit themselves to appear before men even as fools, hence the title "Parsifal" or pure fool. Were the real facts of the occultist's life to be made known in the outer world, men would regard him as an even greater fool than he permits himself to be regarded.

There is no dishonour in such "deception" since its motive is to preserve the secrets of the Sanctuary by fidelity to the Oath, and to protect humanity from the evils resulting from premature disclosure of the secrets of the occult life.

The practice of thought control and speech control involved in the maintenance of secrecy is excellent discipline.

Those who are successful and who avoid the pitfalls of pride and gossip and preserve inviolate that Sanctuary-Silence and secrecy concerning the private things that happen "on the Mount", demonstrate the almost complete absence of *ahamkaric* pride: that which makes a person crave respect and even adulation and seek to obtain it by occult claims – a most profound error.

## ASSISTANCE BY THE MASTERS

Remember that for dedicated people, outer circumstances mirror interior conditions, changes, and events. Bodily freedom, flight, and entry into new places have correspondences with freedom and expansion of consciousness, resulting from evolutionary progress and the play of astrological influences. For the occultist, world travel is both interior and external, though the former can be lost sight of unless remembered by daily practice.

When a person gives himself and his life to the Masters and the Brotherhood, the very inmost secrets of the Soul are laid bare before Them. Every centre and source of distress is known and, more important, every inner longing and intense aspiration, seeds of future Adeptship, are watched, tended, and valued as the most important qualities.

The Masters pay more attention to the deep-seated spiritual aspirations and yearnings of their disciples than to their personal day by day and even year by year activities and lives. The latter pass and *karma* takes care of them. The former represent the rich promise of future Adeptship and so for human upliftment with which the Brotherhood is most deeply concerned. They cannot break *karmic* cycles of cause and effect, but They can ameliorate and soften the blows of fate by calling upon good deeds and their fruits in times of adversity, bringing aid in times of need, companionship in loneliness, and encouragement in times of despair. This They do once the person is dedicated and is no longer living for self.

Thus, disciples are known and understood to the very depths of their being where all that is highest and holiest is to be found. The Masters also see their future not only for this life, but for those to come. They strengthen the will, direct the footsteps by influencing mind and thought, and pay great

attention to those in Their care. All this belongs to the occult world and the occult life, which should be sought through study, thought, yoga, and service.

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Human life and evolution – especially hastened evolution – is largely a matter for the Ego in the Causal body, the Causal world, and its special and peculiar conditions of consciousness. Here is the field in which the Teachers of the Race are chiefly engaged.

The Ego is immortal; the seat of evolutionary processes has a continuous existence in which time plays but a small though significant part. The Adept-Teacher looks at aspirants and helps them at this level primarily but not exclusively. In some cases a close examination of personal life, and guidance in personal living occur; however, the Adepts find assistance to Egos to be the most effective way of serving mankind, especially awakened members of the human Race. The absence of Egoic inspiration and occult force, for example, must never be taken to indicate reduction of interest by the Master; for this increases when once the link has been made.

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The *Guru* or the Master, whether physically, super-physically, or both, plays an important part in the achievements of His disciple, the highest of which are not normally attainable in this Fourth Round without His aid. There are gaps in consciousness which, with rare exceptions at the beginning, the devotee cannot bridge for himself. One of these gaps exists between the Causal and the *Atmic*, and if the *Buddhic* Principle

is not sufficiently aroused and functioning the Monad cannot reach the Ego, and vice versa, to a sufficient degree.

The Master bridges this gap by sharing His own *Buddhi* with the disciple,<sup>1</sup> this being part of the ministration by the Lord Maitreya or Christ on behalf of all mankind. Unfortunately, at this stage of human evolution, the vast majority of human beings cannot respond fully to the Christ-influence whether without or within them; for humanity at large has not yet learned to function in the Causal body with any real degree of consciousness. Nevertheless, the Lord continues His interior ministration.

When, however, a devotee reaches the stage where he is seeking knowledge and light, feels the determination to gain them, and seeks a *Guru*, it is assured that the Ego is consciously functioning in the Causal body. He can then respond to the *Guru* as heavenly bridge between *Monad-Atma* on the one hand, and Higher and lower *Manas* on the other. In this case also, whether the disciple experiences it or not, the deeply interior gap is bridged and the speed of evolution very much hastened. In a sense, the Master "lifts" the disciple up as the Lord promised He would do if He were lifted up.<sup>2</sup>

Although the stimulation of spirillae<sup>3</sup> is important, it is, nevertheless, at first largely academic, because it takes place automatically according to the degree in which the aspirant maintains his yogic contemplations and mode of life. Thus, one realizes that, after Acceptance if not before, the Master is

<sup>1</sup> See *Light of the Sanctuary, The Occult Diary of Geoffrey Hodson*, pp. 200-5, compiled by Sandra Hodson.

<sup>2</sup> John 12:32: "And I, if I be lifted up from the earth, will draw all men unto me."

<sup>3</sup> Spirillae: Primordial and ultimate atoms and their winding movements.

no longer really separate from the disciple. At the *arupa* levels they are always together, meaning intimately attuned with the spiritual "radio-set" which is perpetually "turned on".

This treatise would be incomplete unless there were added the extremely important part which *karma* plays in it. Fortunately, the Master never changes, whatever the *karma* of the disciple and his life's difficulties and problems. These belong largely to the impermanent personality, whilst the Master is chiefly concerned with the Ego, the Immortal Triple Self of man. At that level, *karma* matters hardly at all, only favourable and constructive effects playing any decisive part; for the real work, the great work, is done at the Causal level.

Sometimes, *karma* is favourable on the physical plane and the bodily person participates in it with varying degrees of realization. More often, however, *karma* bars the way to such awareness, and in consequence, physically the Path may prove to be difficult to tread. However, fully successful and constantly performed yoga solves all problems, and can reduce the effects in consciousness of major adversities. Therefore, all aspirants are advised to continue regularly both their meditations and their yogic way of life.

Remember that nothing in heaven above or earth beneath can completely hold up a person's progress when once he has seriously thus begun. Every obstruction must yield eventually to determined effort and, with compassionate motive, the regular practice of yoga.

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It is not always the Master's wish that His pupil should be taken up and taught by any physical plane *Guru*. For above all, it is necessary for the disciple that he should attain to his own understanding, his own development, and his own knowledge,

unaided by any physical plane teacher; that the disciple should **seek within himself** and, by the exercise of his own powers, gain the help that is needed.

So often, the apparent withdrawal of the Senior's interest is dictated by occult necessities, and the result will be for the disciple the attainment of occult stability, a quality that is greatly needed and which must be displayed upon the Path.

It is Truth in its finest essence: strictly impersonal Truth, Truth perceived and conceived by the aspirant in the depth of his own inner consciousness which must be sought and found. It is that Truth which alone, in the supreme test, stands unshakeable and indestructible and which, when attained, gives to the aspirant the power, the character, and the personality of a gnostic – a knower of Truth direct – and the required stability in the face of all storms, all trials, all tests of every degree.

The aspirant must work on as a teacher of the Ancient Wisdom and listen also to the wisdom of his own Higher Self, endure his *karma* calmly yet not heartlessly, and so grow into the stature of an Initiate of the Greater Mysteries, fully conscious of his status and fully aware of and able to employ his powers. This, we are told, is the Master's wish for the disciple.

Let the inner intent be to draw nearer and nearer in thought and life to the Master Whose servants we wish to become and Whose *chelas* we may one day be. For we are labouring not only for this present life, but for lives to come. This present personality will pass away, but the immortal Ego that wore this present personality as a garment, will endure and bring forth the fruits of the labours of the personality that has gone.

That which may appear to the aspirant as delay upon the Path of Initiation, may be in reality the deliberate withholding of too much stimulus so that the growth may be stable and sure

and in accordance with the design of the Monad-Ego within. As one keeps on, the wisdom of this course of training will become apparent and one's patience and labours will bring their full reward.

There is never any hurry in the occult life and it is better that one should become an Initiate by natural processes of self-initiated growth, rather than by the more dangerous processes of forced occult unfoldment.

Discipleship and Initiation are steps on the way to the stature of the Adept, and though the bond of love ever remains, the Master's joy is greatest when He sees His disciple standing on his own feet, culminating in his complete independence when in his turn the disciple becomes an Adept. All these considerations must be held in the mind of the Master in His training of His disciple.

#### **DANGERS OF PREMATURE ENTRY UPON THE PATH AND ITS HIGHER REACHES**

The external and interior aspects of entry upon the Path proper are so dramatic and so transforming to the Ego that the personality has to be guarded against anything like a sudden realization of them, lest the mental poise be shattered and the psychology overstrained.

This has happened to aspirants and constitutes one of the dangers of premature entrance into an evolutionary phase normally reached only in later ages, and against which safeguards must be taken.

This is partly shown in the ceremonial "hoodwink". The "Light" which is actually "restored" in the Greater Mysteries is so dazzling as to be blinding if it should too soon reach the

mortal personality and its vehicles. This is why Initiates do not generally remember their Initiations, but are informed of them by a Senior at the order of the Brotherhood.

Insanity is perhaps the greatest danger of all confronting those who attempt to "take the Kingdom of Heaven by storm". Monadic and *Atmic* power and light, of far too great an intensity and voltage, as it were, could simply shatter the mental and psychological unity and function of the outer man of the world.

The Masters always take this risk, though most carefully and skilfully guarding against it, so that a failure is very rare. Eccentricity is to some degree inevitable, but the Ego has in a way demanded both the step and admission to the Brotherhood. He takes his evolution and life in his own hands and with great daring and courage, having been fully warned, prepared, and safeguarded (shadowed forth in the ceremonial "preparations") against the danger.

Where the adverse *karma* (which the Ego has been obliged to accept and which he willingly, even eagerly, does) is very restrictive and painful, the danger is greater still. As it passes and the whole man enters smoother *karmic* waters, yoga helps to bring in the higher experiences – especially shown by the determination and persistence of the personality in seeking the higher reaches of the Path and consciousness. Whether successful or not, further Initiations are taken in strict accordance with the evolutionary progress of the Ego, the wisdom of the Hierarchy, and the assent of the King.

There is one other danger to which somewhat unbalanced people are susceptible. It is an inflation of the lower personal ego and an altogether disproportionate idea of themselves and their importance. When this happens, the Brotherhood helps as far as possible and, if necessary (after failure of that help), shuts off some of the memory and knowledge which have led to the

imbalance. Other effects are excessive sensitivity and loss of the normal controls, so that unintended actions and reactions occur. All these are prices which may have to be paid if the stream is to be entered and the farther shore attained in advance of the normal time for humanity in this age.

Reductions of contact with the Master may temporarily occur as a result of two procedures. One of these is interior and almost automatic; for when an Initiate falls deeply into error, indulgence, denial, and scorn of the occult Path, his own Ego withdraws its radiant influence and knowledge of the Brotherhood so that the personality forgets about the illumination and upliftment it has received. The other is external and may be regarded as a surgical operation by the Brotherhood which, regretfully and generally for the remainder of that life, closes down the memory centres associated with Occultism in the mental body and even in the brain.

In both cases, the psychical and magnetic interplay, which continually occurs between every faithful Initiate and his Master and the Brotherhood as a whole, automatically becomes reduced and eventually ceases. Even so, a certain stamp of princeliness remains and can on occasions be discerned. All such falls, however, are tragic for the Brotherhood and the Master concerned, Who must shoulder some responsibility for failure just as He would share in the *karma* of success. Of course, this applies to the Initiated Ego which has found itself powerless to control the personality and maintain its conscious link with it – chiefly showing as aspiration and determination towards the heights.

All this progress and extension of awareness and knowledge only reaches the personality gradually as capacity to recognize the divine life in others and in Nature, to love that life and feel intimate relationships with it, and even to rejoice in its existence.

Other effects are increasing longing for the spiritual heights, and the wish for privacy, freedom, and seclusion in order to meditate. Generally, *karma* permits this, and those who forsake the world altogether are doing so under such Egoic impulses resulting from partial or complete entry into a higher phase of spiritual development and illumination, as in the Mysteries or esoteric aspects of some world religions. The chief physical and personal reaction is the experience of a drive to attain elevated states of consciousness, resulting from the "pull" of the Ego.

Remember that for the Ego there are no stoppages of Monadic and *Atmic* stimuli and the awakenings they produce. Birth, death, and rebirth do not affect all the highly important transfigurations and extensions of consciousness which may have begun in Egypt long ago, for example, and receive great stimulus in a later life or lives under beneficent *karma* and the responses to it.

Whilst physical conditions and bodily life with its restrictions, sufferings, and joys are important, they play but a small part in terms of quickened Egoic evolution in one's progress to Adeptship. This is a continuous, unchanging, though gradual blossoming which is as wonderful to watch as is the opening of a beautiful flower to the rays of the sun. The vision and the knowledge of it possessed by the Brotherhood, and particularly the Masters more closely involved, practically ignores – at that spiritual level only – the changing conditions of physical life. It is rather as if, when one notes the stages from bud to fully opened flower, one is not concerned with the condition of the roots hidden under the soil. Their importance is known, but the unfoldment of the flower and particularly the manufacture of the seeds with promise for the future, loom large in the Master's mind.

The aspirant should not think that the physical life is uncared for. Quite the contrary, for most of the major external events which are beneficial to Egoic progress and the service of humanity on behalf of the Brotherhood, are the result of the Master's guidance to the Egos of both the would-be disciple and to those who powerfully influence his physical life. It rather resembles gardening, only in this case the growing and developing seeds are in the care of the divine Gardeners or the blessed Immortals on this earth. Their guardianship will always be there as long as they – the human "flowers-in-the-becoming" – remain true to the continuance of their development.

This "remaining true" for each aspirant, disciple, and Initiate is of **immense** importance. Admittedly, the tests are very severe indeed and their character complicated by events which appear inexplicable to the brain-mind, and it is this which throws the aspirant off his occult balance. He has to achieve such a degree of Egoic development in the years of membership of the Theosophical Society – and still more of its Inner School – that he may be regarded by the Masters as safe and secure for the rest of the incarnation, amidst much which could be dangerous, but which must not affect him at all. This is where the results of devotion, faithfulness, and endurance under searching, scorching trials (metaphorically ordeals by "fire" of a psychological character) show themselves: namely, in being completely untouched by them, so that the Path Life in all its aspects and connotations continues to be followed quite naturally. Occult and intellectual stability is the sign of the mature Ego.

In every case, Initiates and all those struggling on the Path, at some stage in their careers, are acutely tested by seemingly inexplicable puzzles concerning the life and conduct of those said to be their superiors, and by events in their lives. Some

or both of these seem to contradict common reason and the philosophy of the Path as far as it refers to action. **The great message which the Ego sends to the personality, whenever it can reach it, is – “Under all circumstances keep on walking the Sacred Way and never cease no matter what the supposed provocation.”** This does not refer only to the continuance of a chosen physical way of life, important though that is, but far more to the maintenance of the deeply seated, interior will-effort which is the true mark of the evolved Ego.

In addition, Initiates and committed aspirants can come even to doubt themselves and so lose faith, particularly amidst the darkness of certain phases of development and progress. Whilst humbly and brightly realistic, we must not fall into this trap of self-doubt. If we are successful in avoiding this, it will be another proof by us of the attainment of occult and psychological stability. These things and not the *siddhis* so much – valued and valuable though they are in the service of humanity – are the true tests of an evolved human being. He is faithful unto death, not by any effort of will, but spontaneously and naturally according to the fibre of his being and character. These are the factors and attitudes with which the Brotherhood concerns itself in the lives of its Initiate members.

Physical bodies and objective appearances have no existence at these lofty levels of consciousness. They resemble the streams and drops which shoot out from the many tubes and nozzles of a fountain, having no permanency, whilst the Initiate is immersed in the reservoir or source of the fountain of all Life at its lofty level of emanation. The greatest of all *siddhis* is to know the Monad, whether experienced as enhanced power of achievement and will to overcome, or as a consciousness of spiritual light experienced subjectively and even objectively. An expansion of physical consciousness, an increase of faculties and the higher qualities of character may also occur.

## HUMAN IMPERFECTIONS

All imperfections are due to mixtures of the following factors:

1. The evolutionary condition of the Monad-Ego. When “young” its triple light shines unequally, producing imperfect blendings, unbalanced colourings, and over- and under-accentuations which, when mento-astro-physically expressed, become uglinesses.
2. The evolution of matter itself. Atoms are themselves evolving. In this Scheme, Chain, Round, Globe, and Race, physical matter is so unevolved that the higher attributes of the Ego, even of fairly well developed people, can only with great difficulty govern the life and appearance of the personality and physical body. Yoga works on these atoms, the Adept having literally forced them to express the Monad-Ego. Pre-yogi man is temporarily helpless in the grip or the “binding” of the matter of his vehicles, especially the physical. Nature will put this right in course of time.
3. Man as both Ego and personality is granted free will in the expression of the developing powers. Whilst the Ego will not usually err – it might and does in some rare instances of excessive pride, for example – nevertheless, the physical personality can and does fall into almost innumerable modes of expression of the inner forces and faculties and the experiences in consciousness which result. Some of these are desirable from the evolutionary point of view. But man is free, or rather the unveiled Ego-light in the physical person is free: hence the marriage of the one design, departs from the pattern on the Mount, and temporary departures from the Egoic Archetype, resulting in unpleasantness of many kinds, but all temporary. The pure Egoic beauty ever remains unsullied and eventually rules.



4. The operation of *karma* produces harmony, beauty, and health when the Egoic expression is balanced and sensible, and is especially non-injuring to its own vestures and those of others. This non-injuring is the great key to beauty and happiness just as injuring is the great source of their opposites. Again the undesired appearance and conditions discipline the personal nature, teach the mind, rendering humble the mortal nature, until at long last the free will is used in balanced harmony for the perfect expression of the Ego through its vehicles.

The conditions of discord and suffering experienced by man in this present concentration of the four sets of fourth cycles are therefore simply manifestations of a phase of evolutionary growth, of the particular degree of development reached. We are all under such limitations, which apply at all levels. The Adept cannot entirely escape the operation of any of them, particularly those of the degree of evolution, the conditions of the atoms of the matter of the world of which His bodies must be built, and the operation of *karmic* law.

By these, at least, the highest Initiate is Himself circumscribed or bound. His Adeptship is not the product of creating anything new. It is simply that, aided in some cases by having started earlier and so having already passed through the personal fourth cycles, and by sheer force of yoga in all its highest implications – especially aroused *Kundalini* and transcendence of the delusion of self – He has brought Himself into realization of the oneness previously referred to. By so doing, He has literally forced the atoms of His bodies to become sufficiently evolved to express more perfectly the attributes of the Monad-Ego.

Therefore, in all occult Schools, self-purification, transcendence of the delusion of self-separateness, with its central virtue

of duty to all, and the regular practice of yoga are inculcated. Then, when the disciple is drawn into the physical presence of a *Guru*, *Kundalini* is aroused by him under the *Guru's* direction. So the occult explanation of present human problems is the phase of evolution through which the human Race is passing.

The glorious truth is that the individual, though not the Race, can force the pace, gradually overcome the limitations of the present phase, enter a higher one, live intelligently and beautifully, and so find peace. This is just what yogis, hermits, *sadhus* and the like are doing, and helping their disciples to do.

Guilt complexes of every form are hampering. All errors should be deeply repented and then regarded philosophically and forgotten as far as possible, just as the Adept no longer troubles Himself about all the transgressions – many of them most grievous – of His earlier human existence, knowing that they were to be expected. Go on caring and wanting naught for self, but all for the human Race and the Occult Hierarchy – the dual ideal before us all. Do not be concerned about the future. It is only one's business in the sense that, by living at our highest and noblest now, we prepare and equip ourselves for further attainments.

## YOGA DIFFICULTIES

Three forces that work against enlightenment are:

1. **Inertia** – mental and physical fatigue.
2. **Mood** – mental and emotional instability.
3. **Satanic action of mind** when the mind tells us that all our efforts are useless anyway and that we can never make a breakthrough or succeed in yoga; that we might just as well

give up for this life, have a good time, and take it all up again at some future date.

So we cast off our bright lines of communication with the states of permanent joy and peace and put on again the bonds of objective thought, the very fleeting happiness of the personal life in the material universe.

The Masters have assured us, saying that: "Every one of Us has had to fight His way through the sheer inertia of physical matter. Men have died and others have gone insane in this endeavour." We can utterly trust the Masters, for They shepherd faithful aspirants through all hazards into safety. Remember that the Masters will have records and memories of many thousands of cases of insanity in varying degrees which has fallen upon those who have sought to force their way into the Causal and higher worlds in full waking consciousness. Indeed, it is not unlikely that some of the Masters Themselves in earlier lives might have suffered in this way.

#### SUCCESS AND FAILURE IN OCCULTISM

All failures come from within as do all successes. No external power is either to be blamed for the one or praised for the other. The seeds of both are present in the aspirant from the beginning. Which shall sprout and grow the stronger depends upon the individual, especially his mode of thought and life.

Occultism infallibly shows a person up. Everything good or bad in him comes out. That is the value of it to the strong, the danger of it to the weak. Occultism is a force which can either burn up dross and reveal fine gold or light up passion, inflame

desire, accentuate pride. The same agency is capable of either effect.

All who approach this devouring flame should beware; for it both exalts and consumes. The pure of heart have naught to fear. The prideful and the passionate are in danger from the taking of the first step.

"Be on guard" is blazoned over the doorway leading to the Outer Court. "Watch closely" is written on the walls within. "Know Thyself" appears above the door leading to the Sanctuary.

It is not the Hierophants Who are responsible for the dangers, the tests, and the falls. It is Nature herself – especially Nature manifest in man. The Hierophants have neither the right nor the power to deny any individual entrance to any door that he can find open and pass through. They may warn, guide, inspire, but They may not use force. The ardent soul that presses on takes his own life in his own hands.

The Hierophants but watch, knowing that both victory and enlightenment, and defeat and failure occur. They also know that these are experienced within the Auric Envelope of the candidate for Adeptship.

#### THE MALTREATMENT OF ASPIRANTS

One of the worst errors into which an occultist can fall is to frustrate the fulfilment of the aspirations of someone newly awakening to the spiritual life.

An extreme example would be to flout his attempts at the highest morality, to ridicule both his ideals and him for holding them, deliberately to distract his attention and deliberately to

seduce him away from them, and in any way whatever to prevent or make difficult his embarkation upon the occult life. This is not only extremely harmful to the victim, but the cause of the most adverse *karma* to the person who falls into the error.

One of the most critical and wonderful phases in the life of the Monad is the prolonged period during which the personality gradually turns towards the spiritual life. This is a period when the influence of the Monad through the Ego can either turn successive personalities to the Path, or be prevented from doing so by ignorant, jealous, or materially minded people.

Some who have already made a degree of progress, consciously or unconsciously, jealously fear that the fresh neophyte may surpass them, and so put obstacles in their way. The wise occultist does the very opposite. He sees the great importance to both Monad-Ego and the Race of every newly awakened aspirant. He therefore helps in any way within his power, guiding, warning, befriending, and protecting, particularly through the early difficulties when the change is being made. Indeed, this is a very important part of the life of the occultist, helping others to find and tread the Path. Whilst not so motivated, such helpers generate very auspicious *karma* during their own ascent of the spiritual heights.

The betrayers and the obstructors, on the other hand, generate great adversity for themselves which can take two particular forms, amongst others. One is to attract the attention and become the tools of the dark powers, who seek to crush out every spark of spirituality in every human being. The other adversity consists of obstructions in their own search for truth and light and the Teacher. Instead of being clear, their way is dark and difficult. This may have been caused not only by direct action of an adverse character, but by neglect, by indifference to an aspirant, by failing to take seriously his

questions, his appeal for help, and generally failing to see the importance of the inner changes which are going on in the seeker. This "sin of omission" also generates adversities, such as failure to find an immediate helper and more advanced friends, health, and domestic obstacles, amongst others.

Occultists should, with wisdom and tact, be on the lookout for and help every single person whom they meet who is seeking the light, even if he appears to have made a wrong start. **For it is the fact of searching which is of supreme importance.**

Although this counsel applies particularly to the occult life, it is after all the simple act of being kind on all occasions, even if the kindness must consist of being firm. Nevertheless, these fairly simple and obvious facts are far too much neglected, and it would be well to draw the attention of Theosophists everywhere to them, stressing what might be called the importance of the beginner. It is an unfortunate fact that a great many people are turned from the Path, perhaps for a whole lifetime, by obstructiveness on the part of those who ought to know better.

## THE OCCULT PATH

For the aspirant to become a practising occultist, instruction must be practical, and for this it is necessary to meet a Master. The inner centres and *nadis* can be opened up only to a certain point by yoga and Initiation in the Lesser Mysteries. The full opening conferring the total powers can be made safely only by an occult Senior or Adept, and that is why H.P. Blavatsky and others went to Tibet. However, the neophyte can make the task easier both for himself and for the Hierophant by pushing the

process of unfoldment as far as possible beforehand, and by himself.

The aspirant must continually work at yoga and character, for these are the dual means whereby the Great Door will open, the Veil of the Temple (of Nature) be rent, and the Holy of Holies be attained. We must go on and on despite fatigue, pain, and worry. We must clear up the path behind us, pay off our debts a hundredfold, and then we can rejoice and be glad when the great "day-be-with-us" dawns. Many an aspirant, we are told, whose yoga was complete has yet had to delay and go back to the outer world because of tasks unfulfilled and debts left unpaid.

When the aspirant does come before the Master, he must be free, will be free, for he will have passed through *karmic* hells in that incarnation. All is known by the Master, all is registered, and not one pang will have gone unobserved and unrecorded, nor one slightest unselfish act.

There comes a time in the life of the yogi-aspirant to Truth, when the weighing of the heart in the Hall of Double Maat<sup>1</sup> is wellnigh complete. Then it is the *Atma-in-Ego* that has directed and watched over him; Isis,<sup>1</sup> the *Buddhi*-illuminated Higher *Manas*, that has rightly guided him; and Thoth,<sup>1</sup> the *Atma-Buddhi* of the aspirant, that has delivered the verdict of the Scales. Osiris,<sup>1</sup> the One Initiator, will have heard and soon Horus,<sup>1</sup> the neophyte's Master, will present him once more before Osiris. So, the aspirant to the Path of Initiation, whilst aspiring ardently, serving lovingly, and performing the daily *tapas* or yoga-rite, may be at peace, since all is well.

Apis-neophyte or Ganesha-neophyte must set forth on his *Fohatic-Buddhic* way of life, bringing fire and wisdom to man-

<sup>1</sup> Gods of Egypt: See *Illuminations of the Mystery Tradition*, compiled from the writings of Geoffrey Hodson by Sandra Hodson.

kind. Apis is not a physical bull and Ganesha is not a physical elephant. They are symbolically mighty creative fire and potency of God and the irresistible and far-reaching (outstretched trunk which works and uplifts) wisdom of God, these two together constituting an immense force. This force the Brotherhood intends to send into action, on behalf of humanity.

For so long, pain can be the lot of the aspirant because he has to work out his *karma* and free himself for the deliberate ascent of consciousness, but the *karma* of pain grows lighter as the cycle comes to an end. Happiness begins to preponderate and increasingly does so in the following years. Then, indeed, a triumph awaits the disciple, witnessed though it may be only by the Brotherhood and not by the outer world; for those who renounce the human joy of loving union, thereby win the divine joy of unity in the service of the King.

## KARMA

Natural evolutionary progress apart, it is Saturn who prepares the candidate for every Initiation until the last, when his bonds or rings are broken and the Adept Inner Self goes free. The constricting, blinding, binding qualities put the candidate for exaltation into self-bondage, and symbolize in their occult meaning the imprisoning influence of Saturn. He not only focuses the mind, he focuses into one life the *karma* of many, as it were, blinds and binds the candidate with the *karmic* ropes. Just as Samson was bound with various cords and broke them all,<sup>1</sup> so is the Initiate bound by his own *karma* deliberately twisted into ropes in the life in which he attains.

<sup>1</sup> Jud. 13-16.

The Initiate must break the Saturnian ropes exactly as Samson broke his, and will, as a result, be a sadder but infinitely wiser human being. For every Initiate below the *Asekha* level, there is a critical time when self-confidence is indeed actually lost. This is followed by a further phase of confidence in the Monad-Ego and the Brotherhood, especially including the Master, even though He is not seen.

The Initiate passing through this critical phase should remember that just as the past Hierophants watch with the eyes of experience and understanding the symbolical trials of the ceremonial candidate, so the Adepts of the Great White Brotherhood – and to a lesser extent its *Arhats* – closely watch the trials of every candidate for Adeptship. Alone though he must be made to feel physically, largely to develop full self-reliance, he is never alone for a moment. The eyes of the Members of the Occult Hierarchy are upon him all the time, watching and sympathizing with every trial, rejoicing in every success, sympathizing with and never condemning every failure, and seeing that all permissible help reaches him. In a subtle sense, self-confidence is lost forevermore. It is the power of the Brotherhood and of one's own *Atma*, and of the *Paramatma* with which it is united which acts and succeeds through the Initiate.

Skill in action is necessary and must be developed to the highest degree; but skill is only the mechanism, as it were, and will not alone bring success in occult work. The true wisdom, the downflowing power of the Brotherhood Whose Members accept the dedicated offering, and especially the influence of the Master, are the real means of success and they are not one's own. In all occult work, therefore, prepare and operate with ever increasing skill but without reliance on personal skilfulness alone. That produces only a half-filled or empty form. Recognition of one's own limited ability, dedication to Theo-

sophical work, and the offering of the whole nature as a channel – these, and not the skill itself, are the sources of true success. Always remember, too, that when one has given of one's best under these circumstances, one is always a success whatever the outer effect.

Initiates are warned that inevitably their work must be misinterpreted, misunderstood, adversely criticized, and condemned by non-Initiates who are unable to discern the influence of the Brotherhood. No Initiate who is conscious of having wisely done his best should ever be unduly disturbed by the criticism and hostility of non-Initiates. The two grades live in different worlds, have different standards, and in one sense can never meet. There never was, nor is there likely to be in this Race, an Initiate who was not seriously constricted by *karma* (Saturnian afflictions) and criticized and condemned by non-Initiates by the thousand. This martyrdom is inevitable and must be accepted cheerfully as part of the price. The Masters have all been through it. The names of many of Them are Those of men condemned by the world as Bacon<sup>1</sup> was condemned. It is typical and inevitable.

#### WILL AND EQUIPOISE

The problem faced by every occultist who cannot live the full life of a yogi, detached from the world mentally and communing with it no more, is the complete control by will of the lower quaternary. The Adept is one in Whom that control

<sup>1</sup> Sir Francis Bacon (1561-1626); in later lives, acknowledged to be Comte de St Germain, and Francis Rakoczy – the Master the Prince.

has been brought to perfection. That is His key to the attainment of equipoise under all circumstances including planetary cataclysms. Nothing without or within Him can evermore disturb His safe, external poise and peace. He is at the centre of Life, and nevermore can be distracted therefrom. The Adept has become *Atma*-ruled, and since the human goal is to reach Adeptship as soon as possible, mankind must strive to become similarly *Atma*-ruled and thereby established in strength, in undisturbable Self-rule, in equipoise between the pairs of opposites with the *Monad-Atma* in command. This is the very heart and objective of yoga. To this attainment everything else must be subordinated. To this end is all meditation performed.

The Initiate is one who, although enormously helped by the conscious incorporation of his Ego within the Brotherhood is, nevertheless, also placed under a certain disability which he must overcome. This disability is that, although empowered by the Will of the Brotherhood in everything concerning its work, he is in certain senses weakened, especially at first, by the merging of his inner nature within the larger Self of the Brotherhood, thus becoming part of the One Life, at the Causal and lower mental levels. This means that his Egohood, his *ahamkara*, his sense of individual "I-ness" which has sustained him hitherto, is no longer available at the Causal level. Indeed, he has been instructed to get rid of it at all levels, even though it is an inherent part of his personality. Especially in the life in which he attains the rank of an Initiate, is he thus handicapped.

He is like a chick when it first emerges from the protective shell, like a baby when it is first delivered. As long as the outer man is not unduly strained or battered by circumstance, as long as there is peace and happiness after Initiation, poise can be maintained. But if conditions do not combine to bring him safely over this inevitable crisis, he perishes. Nature helps the

new-born chick and human hands aid the new-born infant. However, no one can provide the new-born son of man – the Initiate – with quite the same protective care which Nature and the mother-bird give to the chick and humanity gives to the babe. Time-honoured rules, books of counsel, and other aids are available but they are all external and often fail the spiritually new-born.

For Initiates living out in the world, one result is that, lacking the *ahamkaric* shell and sense, broken and lost to the Ego as a result of Initiation, the *Atma* finds itself without a mental sheath and vehicle through which to penetrate at will into the lower quaternary. Though the Initiate consciously retains his inner Selfhood, even with this knowledge he cannot always bring a sufficiency of *Atma* down into the brain to ensure stability. Many difficulties assail him, such as humiliation, especially in the face of what seems at the time to be responsibility for error and injury to the work. These will occur again and again until he succeeds in bringing the interior *Atma* down and so has attained to immovable equipoise.

In addition to yoga, a daily affirmation can be usefully added, for example: "I am Will-ruled mentally, emotionally, and physically." In times of leisure and whenever possible, repeat this until it becomes a veritable part of oneself, is impressed upon the permanent atoms and the matter of the bodies, and so becomes a distinguishing characteristic, not only of the present personality, but of those worn by us in later lives and finally when the Fifth Initiation is taken.

Strain lies before every Initiate, but it is the strain to which the athlete subjects his muscles with the dual purpose of strengthening them and of acquiring knowledge of their capacities and their development – so also, the strain of living the Initiate-life out in the world. It is grievous in a way none but Initiates can know, but beneficial for these two purposes.

## THE INNER LIGHT

The aspirant to occult, spiritual knowledge and power is grimly resolved to continue and fight through to final attainment, despite every obstacle without and within. This decision, courageously and unyieldingly maintained, is the result of the lighted state in the brain. When a Master observes an aspirant, receives and examines a neophyte, He always looks at these two factors when considering the amount and kind of aid to be given: namely, the degree to which the Ego is in the lighted state and is influencing the personality on the one hand, and the *karma*, especially concerning health and personal relationships on the other. The former is the acid test. If the Ego is not lighted sufficiently, then the Master and the neophyte must both wait until this is achieved. Whilst the personality may make professions of idealism, the lighted state cannot be counterfeited before and under the Master's gaze.

The bearing of this upon the purely physical life of the occultist is that the will to attain is all-important. Its application to life comes next, particularly in motives and reasonable purity – as in diet, and full abstention from cruelty and participation in cruelty. Active service in some field including great causes and loving ministrations to those in need, born of increasing love for mankind, also assume considerable importance. Occult practices come after these two in the scale of importance in the life of the neophyte. When *karma* permits and provides both teacher and opportunities, occult practices such as *pranayama* and yoga in general, as a veritable way of life, are very important indeed.

*Karma* can greatly limit the aspirant in the last two particulars and generally does so for everyone until after the Fourth Initiation, when the final debts are paid, and, like the Christ, the

*Arhat* walks lightly over the waters of life. No one should be unduly affected by such *karmic* resistance.

Nothing, however, in heaven above or earth beneath, can dim the light or extinguish the fire of the will when once the lighted state has been attained. This is why it is so important, and the Master looks first for it, studying carefully the Ego in the Causal body, appraising and assessing the degree to which the irresistible, inner will of the *Monad-Atma* is manifest in the immortal Self. He then looks at the personality, similarly studying and finding out if the degree of enlightenment and determination, and love for humanity representative of the *Monad-Ego*, are strong enough to influence personal motive and thereafter, conduct.

If this inner will is steadfastly self-maintained like a self-renewing fire, then all resistances are overcome, all obstacles eventually disappear, and periods of harmony, freedom, and opportunity are entered upon. Knowing these facts and remembering their relative importance, we should never be too downcast amid the inevitable darkness of the upward way. The Master keeps a very close eye on the neophyte in adversity, watches that nothing shall really place too great an obstacle in the way. He is like a true guardian angel, a protective and even healing Saviour, standing all the time with drawn sword over His chosen ones who have given themselves to Him.

Such are certain fundamental principles in the occult life. He, the Master, is also like a shepherd Who knows the name (*Egoic Name*) of every member of His flock and can and does call them to Him by uttering the sound of the name. None ever escape His eye or are excluded from His watchful care, for the name of each one is, as it were, engraved within His heart of love, which is a power beyond any human knowledge

and experience of the meaning and power of love. The one essential is: "Keep on regardless of everything, but with wisdom."

## THE GREAT INITIATIONS

### THE PARALLEL UNFOLDMENT OF LIFE AND CONSCIOUSNESS

Human evolution on the Path and the Great Initiations involve both the *rupa* and *arupa* planes, for the very matter of the higher bodies must itself evolve in parallel with the unfoldment of consciousness. The chief change which occurs between the Second and the Fourth of the Great Initiations concerns the relationship with the Solar Logos. At the First and Second Initiations the Lord of the World is the highest Being Who is contacted, indirectly at the First and directly at the Second Initiation. Thereafter, the Solar Logos, as He is called in Theosophy, the great *Dhyani* of the Solar System and Lord of the Sun, begins gradually both to be contacted by the Ego, and itself to assist and be concerned with the Ego through the Monad.

The assurances of the Lord *Vishnu* in *The Bhagavad Gita*, that the true devotee is dear to Him, refer to those who have reached and are passing through those phases. Therefore, it is invaluable for the Initiate to meditate upon the Solar Deity and to throw himself open to Him both in contemplation and in normal life as if He were a kind of supernal *Guru*, which in fact He becomes. Certain members of the Brotherhood, *Maha-Chohans* and Buddhas, are also involved in this linking up; for without Them at first it could hardly occur.

## THE SECOND INITIATION (Development and Expansion of Powers)

The reason for which aspirants are informed of steps on the Path and other interior experiences is that they may be helped by the knowledge in their daily lives, and so deliberately shape their thought, speech, and conduct according to the new powers attained and the new position which has been reached.

The Second Initiation gives development in depth, especially of the mind. This means that the thoughts have all a certain quality of depth and their expression should, therefore, include the results of penetration into the deeper aspects of doctrines and the deeper issues of human life and human relationships. There is also an expansion of the mind, an increased mental capacity, partly because the inner *Atma* is brought down into the mental body which is quickened and expanded in consequence. This should produce a more deeply thoughtful personality, a somewhat quieter and even slower speaking person, as of one who is aware of the depths as well as the heights of life itself and the problems of human living.

Control and perfection of speech and a more deliberate expression of thought should become a daily habit, taking care, of course, that the changes are natural and unforced, especially in the eyes of others.

The severe schooling which the adversities of life provide for aspirants on the Path, will prove increasingly fruitful and useful. They will enable us, for example, to avoid the chief danger besetting the Initiate of the Second Degree, which is intellectual pride and almost scornful superiority over those of lesser powers. The humiliations of life will now bear their wonderful fruit, particularly in the preservation of a kindly and not over-critical human friendliness to others.



The penetrating insight into motives and the quick perception of erroneous thinking and action in others, and of insincerity – one of man's most besetting sins – must not be allowed to arouse scorn, for this is separative.

The accentuation of the lower *Manas* can produce an excessive sense of separateness and against this the trials and tribulations and humiliations of our earlier lives will prove a great safeguard.

#### DANGERS ENCOUNTERED BETWEEN THE SECOND AND THIRD INITIATIONS

There comes a time in the life of every Initiate when the spiritual impulse dies away. It is the wilderness period represented in the Gospels and generally follows the Second Degree – Second Initiation into the Greater Mysteries. It is due to the fact of the withdrawal of help and stimulus from outside and above, after which the Monad-Ego must make and win its every step unaided and alone.

Up to that time a constant stimulus is applied by the Initiate's Master, various Adept and *deva* friends, and by admission to the Adept Fraternity which brings a sharing in the life of the Brotherhood as a whole. These influences and the effect of the Ceremony of Initiation, when cosmic and solar forces are brought down into the Ego, assist the candidate to overcome the otherwise almost impassable resistance of the matter of his bodies and of his own past and mental habits.

To go on to the Third Degree, he must ascend by his own power the symbolic "Mount" upon which the Ceremony occurs, which is, in fact, the third subplane of the *Buddhic* plane from below. That is why this period between the Second

and Third Degrees is so exceedingly dangerous. Passage through it is rendered more difficult because of the Second Degree, when the mind – higher and lower – is tremendously stimulated. This exalts a man, gives him a sense both of godlike power and of self-sufficiency. This is symbolized in the Gospel story by Satan who appears in the wilderness to test the Christ. Even Isis must withhold her aid at this difficult time, as, if artificially passed, the danger could exist that still greater heights would be ascended or assayed without the necessary interior individual power to sustain the heights. Many fail after the Second Degree.

The Lao Tzu teaching,<sup>1</sup> the *Gita*,<sup>2</sup> and the Sermon on the Mount,<sup>3</sup> properly so-named, whilst valuable as counsel for all, are especially directed to those who are passing from the Second to the Third Degree. Regular meditation, an accentuation of humility and of all the virtues of selflessness, detachment, and impersonality, plus continued hard work for a cause in which the self is largely lost – these are the safeguards during this perilous period.

The Second Degree Initiate has to burn out all weeds of selfishness, all desires for the world's applause, all sense of superiority, and of separateness. For even though one is not conscious of their presence now, under the stimulus of the Initiations and the acceptance by Seniors which they will entail, any tendencies to feel inflated, to satisfaction and pride, will be greatly increased. It is wise to form the habit now of regularly and continuously removing all those things, and of determining to follow the way of Tao, of the *Gita*, and of the Sermon on the Mount.

<sup>1</sup> *Tao Te Ching, The Way of Life*, by Lao Tzu.

<sup>2</sup> *The Bhagavad Gita*.

<sup>3</sup> Matt. 5-7.

The desert period may come when one is in the full flood of success and favour. It is an exceedingly dangerous time, blinding to the intuition, bedulling to the intellect, and stimulating to the *ahamkara* or Ego-sense.

#### PREPARATION FOR THE ARHAT DEGREE

The Egoic development of the candidate for *Arhatship* – the Degree of the Crucifixion as undergone in the Greater Mysteries – includes the enforced stripping off of the past and all self-centredness, in so far as it remains. This, no doubt, takes place according to complex workings of the Fourth Stage of the Greater Mysteries. During the time of preparation the candidate is made to face, briefly, adverse incidents of this life and the intense humiliation and hurt that results. It must be like a process of being “flayed alive”, since the sense of personal guilt for past errors and “falls” in the spiritually awakened Ego is, naturally, so strong. This process is invoked by the candidate himself and consequently he must be prepared for the painful stripping away of his past and its results, particularly the psychological ones, and to meet this, his “dweller-on-the-threshold”.

The Hierophant and His Adept assistants are veritable surgeons in the occult and psychological senses. Apparently, some candidates have to undergo an “operation” which forces into their waking consciousness actual or intuitive knowledge of many serious adversities suffered in the past, as well as a “fall”, with all the resulting pain, humiliation, and shame. The personality awakens in the morning from this night-experience deeply affected by sadness and feelings of shame and pain it cannot normally account for.

Every human being who approaches this Fourth Portal has to go through this “passion”. The Master, we know, would save His disciple if He could, but evidently it cannot be done. The Adepts Themselves tell us that They, too, have endured it and know how painful it is. We can be quite certain that the Great Lord the *Maha-Chohan* does not permit this experience to be passed through unless He is sure that the candidate can bear it, just as the surgeon tests the heart and other organs and functions before operating.

Perhaps we might look upon this devastating experience as an occult “operation”, extirpation, and powerful exorcism, and with no sense of having failed because of one’s humanity and its accompaniments. It is, indeed, an experience inseparable from the Rite, the Crucifixion, and passion of *Arhatship* and the preparation of the human heart and mind for the great illumination which is to follow. All wounds take time to heal.

#### THEOSOPHY, THE MASTERS, AND THE ENLIGHTENMENT OF HUMANITY

One of the advantages of Theosophy is that it can inform people of their true pathway in life. The value of this can hardly be overestimated, for it is almost everything to find and to know your true way – that which you were born to do and be – your *dharma*, in fact. Happy is the man who has found his true work.

People go astray through lack of this knowledge, as well as through adversities, weaknesses, and the errors to which they lead. The true healer, teacher, and servant of humanity is one who, knowing and following his own way, shows the way to

others, points out each person's pathway in life – inner or subjective as well as outer and active.

The Masters, it would appear, work almost entirely from within people, causing Their help and guidance to arise as if from within the recipient's own mind and person. And so, in guiding another, it is important to lead him to that point at which both cause and cure become interiorly apparent to him. He then sees the situation for himself, which is important. It is the secret of success in helping, for if a person thinks a new idea is his own he more readily assents and acts upon it. A true shepherd of souls not only guards and shepherds the flock (meaning humanity), he also seeks to illumine the human mind. Simply put, the Master as guide, philosopher, and friend, puts people's feet on the right road, and when they have strayed, puts them back again on their true course.

The Masters are said to need all kinds of selfless and dedicated men and women as collaborators – none being declined. Every human capacity dedicated to Their cause – the enlightenment of the human mind – is of great value. They need people who deeply love their fellow men, feel closely at one with them, know and share in everything about them, and especially within them.

This, it is suggested, from the point of view of value to humanity, is the greatest of the *siddhis*, one to be the most highly sought for, prized, and wisely used. Whilst all ministrations and all charities are valuable, it is best to set people's feet on the right road at all levels at which they are capable of living – spiritual, intellectual, psychological, and physical.

How can this power be developed? By meditation, the writer suggests, for the goal of yoga is to **let *Buddhi* into the brain**, normally unresponsive to it in Fifth sub-Race man. *Buddhic* consciousness increasingly gives the power of

intuitive insight and comprehension, and the capacity to identify oneself with one's higher principles.

In achieving this, the open *chakras* must be combined with the opened heart, full of love for all that lives. Yoga does not only mean union but also identification with God, His life in the Universe and all that exists, especially animals and men who can suffer and rejoice.

*Ahamkara* causes self-centredness and coldness. *Buddhi* brings selflessness and warmth. Self-forgetfulness is the secret of progress in the esoteric life and happiness in one's outer relationships. The experience of identity is possible in its fullness only at the level of *Atma*.

The Adept has attained to this level of consciousness, perpetually abiding therein and acting directly therefrom. The words "melt", "dissolve", and "identification" are the best English terms, whilst the Sanskrit word "*Atma*" comprises and conveys the realization of "I-Am-All-ness".

\* \* \*

The Masters are behind the Theosophical Society and it is one of Their direct, collecting and training activities on behalf of humanity. This knowledge should strengthen our faith if it needs it, as we recognize the obvious fact that Adepts are not less faithful than men. In consequence, whenever human beings preserve their faith, so also and far more so do Adepts. They fulfil Their pledges we may be sure, as long as we, Their faithful co-workers, continue to carry out our pledges. The Masters are not waverers, Who would initiate a planetary movement and then forsake it as it grows in activity. Let us therefore be firm in our faith and full of confidence in the Masters, our movement, and our co-workers.

No major civilization has ever arisen amongst physical Races and sub-Races, we are taught, which has not been inspired and guided in its outer material development, especially its rise, without Their occult assistance. Occultists – whether Adepts, Initiates, or disciples – incarnate at favourable times in the cycle of advance and decline, particularly the former. Even in the latter, no human grouping is ever left without Adept assistance, whether or not that aid be accepted and applied.

The Adepts are more closely in touch with men than men are with each other, because consciously united with the Spiritual Selves of all human beings, and helping whenever possible. This ministration has continued without remission from the dawn of human life on earth, and physically as well as occultly, from the time when solid physical bodies began to be used by evolving spiritual Souls.

The Adepts are everywhere, **all** the time, increasing favourable trends and endeavouring to decrease unfavourable ones, working always with the long-term view in Their minds. The Occult Tradition is still followed and will continue to be followed to the end of this world's present occupancy by man.

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The occult life established by H.P. Blavatsky and her four occultly conscious successors is, for many, a reality and continues to be so. The Theosophical Society was obviously a great experiment of the Brotherhood, brought into existence long before its time, which accounts for so much of its turbulent history. The Masters have known this, have naturally foreseen it, and yet have still thought the experiment worth the attempt for humanity's sake.

The Theosophical Society was considered desirable then and is of no less importance today. As the Brotherhood's work

concerns itself with the far future as much as with the present, the success of Their activities cannot possibly be wholly seen by mortal eyes. The work of the Adepts concerns man in his total evolutionary capacity and therefore deals with situations that will arise in the far future as well as during intervening periods.

#### THE THEOSOPHICAL SOCIETY AND THE ASPIRANT'S LINK WITH THE MASTERS

There are a number of facts which it is important to know and remember whenever one's position in relation to the Masters is considered and that relationship is to be understood.

1. The first is familiar to Theosophists, who learn of the clear distinction between the Inner Self and the outer man. The Inner Self is a shining, beautiful, and divine being who does not die as a body does. It is evolving through the ages, is born and lives in different civilizations and countries, and makes relationships of varying intimacy and discordance with other incarnate people. The body itself is produced by Nature and conditioned by the *karma* of the Ego which is going to use it. It is important to keep in mind, concerning oneself and one's friends, this clear distinction between the real individuality and the bodily person; for they are **not** the same.

The Ego, for example, can have no bodily restrictions and no character defects. The body has both, on the pathway to Adeptship. When that has been attained, the body represents the Ego as perfectly as possible and has neither defects nor deficiencies. Until then, everybody has both, but in decreasing degree as evolution goes on.

2. Every member of the Theosophical Society who takes his membership seriously and is loyal to the Objects, especially the first, comes into relationship with the Masters, Who then know both the Ego and the personality and help and use both.
3. When a person enters the Theosophical Society with sincere purpose, with intelligence, and an inward impulse or intuition, then he is drawn nearer to the Masters. The link grows stronger and the contact closer in both cases as the years of faithful and helpful membership pass by. For when the member further gives his life in service and freely spends his means for a leader and representative of the Masters, serving faithfully day by day without thought of self, then the Masters draw that person still nearer.

Whilst in normal consciousness and circumstances the bodily person has to take all this and more on faith and may not often experience it, it is to some extent proved by the decisions made; for these are the result of impulses from the Inner Self and thereafter *karma* takes a decisive hand in the results.

### RECRUITING DISCIPLES

Throughout the ages the Adepts have sought recruits just as they are seeking them today. This search, and the enrolment of those who are willing and suitable, continue in order to increase the numbers already in the ranks. A second motive is to speed up the evolution of those who are chosen, and thus accelerate the evolution of humanity as a whole. This is urgent because of the critical nature of the times.

Whilst certain people are stepping out ahead of the Race, the progress of the mass of humanity is far too slow. Even the stress and achievements of those living under the threat of war have not been sufficient to arouse the will-to-achieve in the population as a whole, who know nothing of Egoic and spiritual progress or that it can be hastened.

Modern civilization lulls people to sleep culturally, intellectually, and spiritually; and humanity has become far too soft. Furthermore, invention has brought distraction and has relieved humanity from the necessity for effort in gaining entertainment. Watching rather than doing has become the rule, except for the few.

Whilst not all can engage in major and maximum activities, everyone can practise yoga in some form or other. Therefore, the importance of yoga also needs to be stressed. This means teaching people to control the three lower bodies and their activities; to seek the Self dwelling within them, and achieve identification with that Inner Self. The technique should be as simple as possible at first. The very fact of making a start is important, not only because of the immediate effects, but also because it opens the personality to the Ego, to the Angelic Hosts, and to the Adepts.

In the practice of yoga, more than one reason exists for the preliminary bodily relaxation. Tension in any part results in the concentration and using up of bodily electro-magnetic energy and *prana*. This diminishes the amount available to the brain, which needs to become supercharged with both of them. Tension also prevents or hinders the extrication of personal consciousness from the body. There is always a psychic strain associated with physical tension and the etheric and astral bodies are held rigid in a larger area than the part of the physical body affected. This also hampers the freedom of

gaining Egoic consciousness. Tension makes a rough road for the personal mind. Relaxation makes it smooth.

People who take to yoga need to be guided away from the expectation of noticeable and phenomenal results and experiences, so that they will not be discouraged by the absence of these. They should also be taught that the power, the light, and the inward peace which they are seeking as their true and only goals in consciousness, are **within** them, and not above in the heavens or in the *ashram* of a Master.

Meditation is a process of sinking within oneself wherein the totality of existence abides.

From these preliminaries prescribed, methods may be followed. The great thing for everyone is to make a start; for nothing whatever can happen until a start is made. As the Chinese proverb says: "A journey of a thousand miles begins with one step."

#### FROM MAN TO SUPERMAN

Empty the mind of all preconceptions and let the light shine in.

Empty the soul of all personal ambition and let the fire of aspiration exalt one.

Empty your whole being of self and selfishness, that selflessness may become your inmost quality. Then illumination can occur, then progress can be made, then mastery of the lower by the higher can be attained. Ceaselessly, the neophyte must be on guard against the intrusion of selfish, desireful thought and feeling.

Opportunity is Nature's indication that the soul approaches its phase of florescence. Opportunity knocks at the door of the house in which the outer man is dwelling to bring to him the message that the Self within him is about to flower.

Opportunity takes many forms, though in all it is a messenger from the world without to the man within. Opportunity is the one sure sign of readiness for the great Quest.

Until of themselves the doors open wide, the Quest will be in vain. He who beats against closed doors, prematurely essays the mighty enterprise. Closed doors are the sign that work within remains as yet undone, that debts remain unpaid, strength is undeveloped, wisdom is insufficient for the pilgrim's need.

Therefore, let those who seek the Master's feet, yet find the pathway closed, carefully examine every phase of character. Keeping the ideal of the Master clearly before them, let them employ themselves in meditation and selfless service.

## ABBREVIATIONS

Eg.	Egyptian
Gr.	Greek
Heb.	Hebrew
Lat.	Latin
Lit.	Literally
Sk.	Sanskrit
Tib.	Tibetan
T.P.H.	Theosophical Publishing House

## GLOSSARY<sup>1</sup>

**Absolute, The:** The impersonal, supreme, and incognizable Principle of the Universe. See *Parabrahman*.

**Acceptance:** One of the stages of relationship with a Master of the Wisdom. See *Path, The*.

**Adept (Lat.): Adeptus:** "He who has obtained". An Initiate of the Fifth Degree in the Greater Mysteries, a Master in the science of esoteric philosophy, a perfected man, an exalted Being Who has attained complete mastery over His purely human nature and possesses knowledge and power commensurate with lofty evolutionary stature. A fully Initiated Being Who watches over and guides the progress of humanity.

**Adi (Sk.):** "The First, the primeval". The Foundation Plane, the first field of manifestation, "the foundation of a Universe, its support and the fount of its life". For an exposition of the seven planes of Nature, see *Through the Gateway of Death*, by G. Hodson.

**Ahamkara (Sk.):** The first tendency towards definiteness, regarded as the origin of all manifestation. In man, the conception of "I", self-consciousness or self-identity, the illusion of self as a self-separate existence in contradistinction to the reality of the universal One Self. The illusion of separateness, the "Great Heresy", is regarded as the source of human sorrow and suffering.

<sup>1</sup> The Glossary has been derived from the following: *A Dictionary of Some Theosophical Terms*, compiled by P. Hault; *The Theosophical Glossary*, by H.P. Blavatsky; *Glossary of The Hidden Wisdom in the Holy Bible*, Vols. II & III, by G. Hodson; and *Glossary of Theosophical Terms*, by A. Besant and H. Burrows.



Self-emancipation from this delusion is the sure way to happiness and peace.

*Adi-Buddhi* (Sk.): The First and Supreme Buddha. The First Enlightened or Wise One – Primeval Wisdom. The abstract Principle of all Buddhas.

*Ain* (Heb.): The negatively existent; deity in repose, and absolutely passive.

*Ain Soph Aur* (Heb.): The Boundless Light which concentrates into the first and highest Sephira or Kether, the Crown.

*Ajna Chakram*: See *Chakram*.

*Akasha* (Sk.): The subtle supersensuous spiritual essence which pervades all space. See *Kundalini-Shakti* and *Tattva*.

*Antahkarana* (Sk.): The path or bridge between the Higher and Lower *Manas*, the divine Ego and the personal Soul of man. It serves as a medium of communication between the two, and conveys from the lower to the Higher Ego all these personal impressions and thoughts of men which can, by their nature, be assimilated and stored by the undying Entity [the Monad-Ego].

*Anu* (Sk.): An "atom", a title of *Brahma*, who is said to be an atom just as is the infinite Universe.

*Anupadaka* (Sk.): "Parentless", "self-existing", born without any parents or progenitors. A term applied to certain self-created gods, and the *Dhyani-Buddhas*. It is also the innermost essence of the individual as well as of the Universe. The second plane of matter.

*Apis* (Eg.): "The living deceased one" or Osiris incarnate in the sacred white Bull. Apis was the bull-god that, on reaching the age of twenty-eight, the age when Osiris was killed by Typhon, was put to death with great ceremony. It was not the Bull that was worshipped but the Osiridian symbol; just as Christians kneel now before the Lamb, the symbol of Jesus Christ, in their Churches.

*Archetype* (Gr.): "First-moulded" or stamped. The ideal, abstract, or essential "idea". The divine conceiving from which arises the divine "idea" of the whole Universe in time and space; the governing Power in creation.

*Arhat* (Sk.): "The worthy". Exoterically, "one worthy of divine honours". Esoterically, an Initiate of the Fourth Degree who has entered the highest Path and is thus emancipated from both self-separateness and enforced rebirth.

*Arjuna* (Hindu): Lit., the "white". The third of the five brothers Pandu or the reputed Sons of *Indra* (esoterically the same as Orpheus). Arjuna is a disciple of Krishna, and during the fratricidal war between the *Kauravas* and *Pandavas*, Krishna instructed him in the highest spiritual philosophy.

*Arupa* (Sk.): "Bodiless", formless, as opposed to *rupa*, "body" or form. This term is most often used as a qualification of the *Manasic Plane*, the three higher or innermost conditions of this being described as the *arupa* levels.

*Asana* (Sk.): The third stage of *Raja Yoga*; one of the prescribed postures of meditation.

*Asekha* (Sk.): In Buddhism, One Who has nothing more to learn; one of the Hierarchy above the *Arhat*; an Initiate of the Fifth Degree, an Adept.

*Ashram* (Sk.): A sacred building, a monastery or hermitage for ascetic purposes.

*Astral*: The region of the expression of all feelings and desires of the human soul. See also *Kama*.

*Atma* (Sk.): Universal Spirit. The seventh principle in the septenary constitution of man, the Supreme Soul. The faculty which manifests as spiritual will.

*Atomic*: In Occult Science this word is used for the foundation-bricks of the Universe and in the strict etymological sense, meaning that it "cannot be cut or divided" (Gr.). One of the fundamentals of

Occultism is that the elements of Nature are atoms on the material side and Monads on the energy side, both being indivisible. The Greek philosophers Democritus, Leucippus, Epicurus, Ennius, and Lucretius advanced the view that matter was composed of atoms, and these scholars came to be known as "atomists" in consequence. See *First Principles of Theosophy*, Chapter X, by C. Jinarajadasa.

*Aum* (Sk.): The name of the triple Deity. A syllable of affirmation, invocation, and divine benediction.

*Aura* (Gr. & Lat.): A subtle, invisible essence or fluid that emanates from human, animal, and even inanimate bodies. A psychic effluvium, superphysical and physical, including the electro-vital emanations from the physical body in the case of man. It is usually oviform or egg-shaped and is the seat of the Monad, spiritual, intellectual, mental, passionate and vital energies, faculties, and potentialities of the whole sevenfold man.

*Auric Envelope*: The whole aura, with reference to both the edge or extreme range of the auric radiations (envelope) and the presence of germinal powers, particularly those retained in the immortal vesture of the triple Self known as the Causal body. This vehicle is more especially symbolized by the arks of the Flood legends of the scriptures of ancient peoples, and by boats introduced into other allegorical narratives such as those of the ships built by Argus and Deucalion (Greek mythology), that built for *Vaivasvata* (*Mahabharata*, the *Puranas* and the *Brahmanas*), and that upon which Christ performed the miracle of the stilling of the tempest (Matt. 8:23-26). The edge and sum total of the substance of the seven human bodies, physical and superphysical, and their subtle radiations.

*Avatara* (Sk.): "Descent". The incarnation of a Deity, especially *Vishnu*, the Second Aspect of the Hindu *Trimurti*.

*Avidya* (Sk.): Opposed to *Vidya*, knowledge. Ignorance which proceeds from and is produced by the illusion of the senses.

*Bhagavad Gita, The* (Sk.): Lit., "the Lord's Song". A portion of *Mahabharata*, the great epic poem of India. It contains a dialogue wherein Krishna – the "Charioteer" – and Arjuna, his *chela*, have a discussion upon the highest spiritual philosophy. The work is pre-eminently occult or esoteric.

*Bhakti* (Sk.): Devotion; faith; love. *Bhakti* is "the devotion that surrenders itself wholly and unreservedly to God and to the Divine Man through whom God is manifest in the flesh". (A. Besant) *Bhakti Yoga* is the yoga of devotion and faith – the realization of the Self through devotion; hence *bhakta*: a devotee.

*Brahma(n)* (Sk.): The impersonal, supreme and incognizable Principle of the Universe, from the essence of which all emanates and into which all returns. The first person of the Hindu *Trimurti* (Trinity), composed of *Brahma*, *Vishnu*, and *Shiva*.

*Brahma Vidya* (Sk.): "The wisdom of *Brahma*", the Supreme Deity.

*Brahmarandra Chakram*: See *Chakram*.

*Brahmin* (Brahman) (Hindu): The sacerdotal caste of the Hindus, or one belonging to this caste.

*Brotherhood, Great White*: See *Great White Brotherhood*.

*Buddhi* (Sk.): Universal Soul. The sixth principle in the septenary constitution of man, that of intuitive wisdom, vehicle of the seventh, *Atma*. The faculty that manifests as spiritual intuitiveness.

*Causal Body*: The immortal body of the reincarnating Ego of man, built of matter of the "higher" levels of the mental world. It is called Causal because it gathers up within it the results of all experiences, and these act as causes moulding future lives and influencing future conduct.

*Chain*: See *Planetary Scheme*.

*Chakram* (Sk.): A "wheel" or "disc". A spinning, vortical, funnel-shaped force-centre with its opening on the surfaces of the etheric and subtler bodies of man, and its stem leading to the

superphysical counterparts of the spinal cord and of nerve centres or glands. *Chakras* are both organs of superphysical consciousness and conveyors of the life-force between the superphysical and physical bodies. There are seven main *chakras* associated with particular glands and organs of the body. They are:

1. *Muladhara* (sacrum).
2. *Svadhithana* (spleen).
3. *Manipura* (navel).
4. *Anahata* (heart).
5. *Vishuddha* (throat).
6. *Ajna* (brow – pituitary body and pineal gland).
7. *Brahmarandra, Sahasrara* (crown – anterior fontanelle).

The *Sahasrara* is the seventh and highest centre or "lotus" situated within the brain of man. The *Brahmarandra* is an extra-physical *chakram* situated at the crown of the head, normally the pathway of exit by the Ego from the body. See *The Serpent Power*, pp. 428-9, by A. Avalon; and *The Chakras*, by C.W. Leadbeater.

*Chela* (Sk.): A disciple or pupil.

*Chelaship*: Discipleship. See Path, The.

*Chohan* (Tib.): "Lord" or "Master", a chief, thus *Dhyan-Chohan* would answer to "Chief of the *Dhyanis*". A high Adept, or Initiate of the Sixth Degree. See *Dhyani*.

Co-Freemasonry: The Order of International Co-Freemasonry, "Le Droit Humain" (Human Rights), affirms the essential equality of man and woman and its motto is *Ordo ab Chaos* (Order out of Chaos). A life of haphazardness, of chaos, is transformed gradually into a life of order, purpose, and beauty.

Co-Freemasonry is of the same line of tradition, works the same ceremonials, and is inspired by the same ideals as those of the Grand Lodges and the Supreme Councils of all regular Masonic Orders. Composed as it is of Freemasons of both sexes, fraternally united without distinction of race, religion, or philo-

sophy, in order to attain its end the Order prescribes a ceremonial and symbolic method, by which its members raise their Temple to the perfecting and the glory of humanity.

The origin of Masonic tradition can be traced to the Ancient Mysteries of bygone civilizations, including those of Egypt and Greece, and can be recognized as the fount of subsequent religious, philosophical, and ethical teachings.

International Co-Freemasonry, free as it is from outside influence, from concern with politics, commerce, and other subjects which divide opinion, and having a deeply spiritual aim and principles, should prove to be one of the main instruments for the establishment and maintenance of peace.

Correspondences: See Law of Correspondences.

Creation: The emergence and subsequent development of a Universe and its contents is regarded in occult philosophy as being less the result of an act of creation, followed by natural evolution, than a process of emanation guided by intelligent Forces under immutable Law. The creation or emergence of Universes from nothing is not an acceptable concept, the Cosmos being regarded as emanating from an all-containing sourceless Source, the Absolute.

Crown *Chakram*: See *Chakram*.

*Devachan* (Sk.): The "dwelling of the Gods". A state intermediate between two earth-lives, into which the Ego enters after its separation from *Kama Rupa*, and the disintegration of the lower principles on earth.

*Devaki* (Sk.): The mother of Krishna. She was shut up in a dungeon by her brother, King Kansa, for fear of the fulfilment of a prophecy which stated that a son of his sister should dethrone and kill him. Notwithstanding the strict watch kept, *Devaki* was overshadowed by *Vishnu*, the holy Spirit, and thus gave birth to that God's *Avatara*, Krishna.

*Devas* (Sk.): "Shining ones", spiritual Beings, Planetary Logoi, and Hierarchies of Archangels and angels. The main stages of *devic* development have each their own name. Nature spirits, like animals and birds, are actuated by a group consciousness shared with others of the same genus. Gods, Sephiras, *devas*, and angels have evolved out of group consciousness into separate individuality, as has man. Archangels, especially, have transcended the limitations of individuality, and have entered into universal or cosmic consciousness, as has the Superman or Adept.

*Deva-Raja* (Sk.): An Archangel – *Deva* King.

*Dharma* (Sk.): That which is to be held. Moral and religious duty; justice; right and orderly action; virtue. "*Dharma* is a wide word, primarily meaning the essential nature of a thing – that which makes it to be what it is externally; hence, the laws of its being – its duty. And it includes religious rites appropriate to those laws and customs – also righteousness." (A. Besant)

*Dhyani* (Sk.): "Expert in Yoga". Also a generic name for spiritual Beings, Planetary Logoi, and Hierarchies of Archangels and angels. The term *Dhyana* signifies a state of profound contemplation during which the *Dhyani* becomes united with the highest parts of his own constitution and communes therewith. *Dhyani-Chohans*, "Lords of Contemplation", are members of the Host of Spiritual Beings Who live in this exalted state and supervise the cyclic evolution of life and form in a Solar System. Monadically, man is an embryo *Dhyani-Chohan*, and at the close of the Planetary Age will himself have become a fully developed "Lord of Contemplation".

Discipleship: See Path, The.

*Durga* (Sk.): Lit., "Inaccessible". The female potency of a god; the name of *Kali*, the wife of *Shiva*, the *Mahasvara*, or "the great god".

Ego: The threefold, immortal, unfolding spiritual Self of man in its vesture of light, the "Robe of Glory" of the Gnostics and the

*Karana Sharira* or Causal body of Hindu philosophy. This higher Triad evolves to Adeptship by virtue of successive lives on earth, all linked together because they are reincarnations of the same spiritual Self. Thus the Ego is an individualized manifestation of the Monad, which is the eternal Self of man, the dweller in the Innermost, a unit of the Spirit-Essence of the Universe. The term is used to denote the unfolding spiritual Self of man in which the attribute of individuality inheres. The adjective "Egoic" refers to the Ego in this sense.

Elemental Kingdoms: Three pre-mineral kingdoms are passed through on the involutory or descending arc which is followed by the radiated Monadic Ray. Arrival at the mineral kingdom marks the stage of deepest descent into matter. Thereafter, the upward or evolutionary arc is entered upon, the plant kingdom being the next embodiment of the ascending Monadic life. This phase is in due course followed by entry into and passage through the animal, human, and superhuman kingdoms. See *Man: Whence, How and Whither*, by A. Besant and C.W. Leadbeater.

*Fohat* (Tib.): "Divine Energy". The constructive force of cosmic electricity, polarized into the positive and negative currents of terrestrial electricity; the ever present electrical energy; the universal, propellant, vital force.

Freemasonry: see Co-Freemasonry.

*Ganesha* (Sk.): The elephant-headed God of Wisdom, the son of *Shiva*. He is the same as the Egyptian Thoth-Hermes, and Anubis or Hermanubis. The legend shows him as having lost his human head, which was replaced by that of an elephant.

Globe: See Planetary Scheme.

*Gnana* (*Jnana*) (Sk.): 1. Spiritual insight; the deeper or divine vision; wisdom, gnosis. 2. The Second Aspect of the Trinity.

Gnosis (Gr.): Lit., "knowledge". The technical term used by the schools of religious philosophy, both before and during the first

centuries of so-called Christianity, to denote the object of their enquiry. This spiritual and sacred knowledge, the *Gupta Vidya* of the Hindus, could only be obtained by Initiation into Spiritual Mysteries, of which the ceremonial "Mysteries" were a type.

Gnostics (Gr.): The philosophers who formulated and taught the Gnosis or knowledge. They flourished in the first three centuries of the Christian era. The following were eminent: Valentinus, Basilides, Marcion, Simon Magus.

God: In occult philosophy the term "God" in its highest meaning refers to a supreme, eternal, and indefinable Reality. This Absolute is inconceivable, ineffable, and unknowable. Its revealed existence is postulated in three terms: an absolute existence, an absolute consciousness, and an absolute bliss. Infinite consciousness is regarded as inherent in the Supreme Being as a dynamic force that manifests the potentialities held in its own infinitude, and calls into being forms out of its own formless depths.

Great White Brotherhood: The Great White Brotherhood is a mighty occult Hierarchy which guides all evolution, administers the laws of Nature, and directs the affairs of the world. Members of the Brotherhood or Spiritual Inner Government are the Guardians of our humanity and the true Rulers and Teachers of man. They are in graded order, each having its multifarious duties and carrying them out in perfect harmony. See Path, The. For further reading see *The Masters and the Path*, by C.W. Leadbeater; *Our Elder Brethren*, by A. Besant; *Light of the Sanctuary*, *The Occult Diary of Geoffrey Hodson*; and *Illuminations of the Mystery Tradition*, compiled from the writings of Geoffrey Hodson by Sandra Hodson.

*Guna* (Sk.): "A string or cord". The three qualities or attributes inherent in matter: *Rajas*, activity, desire; *Sattva*, harmony, rhythm; *Tamas*, inertia, stagnation. These correspond to the three Aspects of the Trinity: Father, Son, and Holy Ghost; or *Brahma*, *Vishnu*, and *Shiva* respectively.

*Gupta Vidya* (Sk.): Esoteric or Secret Science; knowledge.

*Guru* (Sk.): An Adept Teacher.

Hierarchy, Occult: See Great White Brotherhood.

Hierophant (Gr.): "One who explains sacred things". The discloser of sacred learning and the Chief of the Initiates. A title belonging to the highest Adepts in the temples of antiquity, Who were teachers and expounders of the Mysteries and the Initiators into the final Greater Mysteries. See *Eleusis and the Eleusinian Mysteries*, by G.E. Mylonas; *The Eleusinian Mysteries and Rites*, by D. Wright; and *The Mysteries of Eleusis*, by G. Méautis.

*Ichchha-Shakti* (Sk.): Will-power; force of desire; one of the occult forces of Nature. That power of the will which, exercised in occult practices, generates the nerve-currents necessary to set certain muscles in motion and to paralyse certain others.

*Ida* (Sk.): See *Kundalini-Shakti*.

Individualization: According to occult philosophy, animals have souls that are animated by group consciousness, a herd instinct arising from a group soul, and not from a single spiritual Soul as in humanity. In the course of evolution, out of this group soul a number of self-conscious Souls become differentiated. In this way the indwelling and unfolding life in Nature, having evolved during vast ages through the mineral, plant, and animal kingdoms, attains to the status of manhood or womanhood – thus entering the human kingdom. This natural procedure is termed "individualization".

Initiate: From the Latin *Initiatus*. The designation of anyone who was received into and had revealed to him the mysteries and secrets of occult philosophy.

Initiation: A profound spiritual and psychological regeneration, as a result of which a new "birth", a new beginning, and a new life are entered upon. The word itself, from the Latin *Initia*, also implies the basic or first principles of any science, suggesting

that Initiates are consciously united with their own First Principle, the Monad from which they emerged. Both the Lesser and the Greater Mysteries, ancient and modern, confer Initiations of various Degrees upon successful candidates.

*Jiva* (Sk.): Life, as the Absolute; the Monad also or "Atma-Buddhi".

*Jivanmukta* (Sk.): An Adept or Yogi Who has reached the ultimate state of holiness, and separated Himself from matter; a *Mahatma*, or *Nirvane*, a "Dweller in bliss".

*Kabbalah* (Heb.): From QBLH, "an unwritten or oral tradition". The hidden wisdom of the Hebrew Rabbis derived from the secret doctrine of the early Hebrew peoples. See *The Kingdom of the Gods*, Part III, Chapter IV, by G. Hodson.

*Kali* (Sk.): The "black", now the name of *Parvati*, the consort of *Shiva*, but originally that of one of the seven tongues of *Agni*, the god of fire – "the black fiery tongue". Evil and wickedness.

*Kama* (Sk.): Evil desire, lust, volition; the cleaving to existence. *Kama* is generally identified with *Mara*, the tempter.

*Karma* (Sk.): "Action", connoting both the law of action and reaction, cause and effect, and the result of its operation upon nations and individuals. This universal Law of Cause and Effect guides unerringly all other laws productive of certain effects along the grooves of their respective causations. It operates not only during a single life, but throughout successive lives, the conditions and opportunities of which are the exact effects of causes generated in preceding incarnations. Absolute justice is by this law assured to every human being: ". . . whatsoever a man soweth, that shall he also reap." (Gal. 6:7) See *Reincarnation, Fact or Fallacy?*, by G. Hodson; and *Karma*, by A. Besant.

*Kumaras* (Sk.): "Beings of original spiritual purity". The four great Beings in the Occult Hierarchy of Adepts Who help on the evolution of humanity; also applied to the Ever Virgin Youth and His disciples, Who are said in occult philosophy to have founded

the Adept Hierarchy on this planet. *Sanat Kumara* is the name given to this deeply revered Head or Chief of earth's Adepts; He is also known as the Lord of the World. See *Lecture Notes, The School of the Wisdom*, Vol. I (Revised Edition), Chapter XVI, Section 4, by G. Hodson.

*Kundalini* (Sk.): "The coiled up, universal Life Principle". A seven-fold superphysical, occult power in Universe and man, functioning in the latter by means of a spiral or coiling action, mainly in the spinal cord but also throughout the nervous system. It is represented in Greek symbology by the Caduceus. When supernormally aroused, this fiery force ascends into the brain by a serpentine path, hence its other name, the "Serpent Fire". See *The Hidden Wisdom in the Holy Bible*, Vol. I, Part III, Chapter I, under "Serpents"; *Lecture Notes, The School of the Wisdom*, Vol. II, Chapter I, Section III, by G. Hodson; *The Chakras*, by C.W. Leadbeater; and *The Serpent Power*, by A. Avalon (Sir John Woodroffe).

*Kundalini-Shakti* (Sk.): The power of life; one of the forces of Nature. The occult electricity intimately associated with Azoth of the Alchemists, the creative principle in Nature, and *Akasha*, the subtle, supersensuous, spiritual essence which pervades all space. The seven-layered power in the base of the spine of man, composed of three currents which flow along three canals in the spinal cord, named *Ida* (negative), *Pingala* (positive), and *Sushumna* (neutral). These names are sometimes also applied (erroneously) to the currents of force which flow in these canals. See *The Kingdom of the Gods*, by G. Hodson.

Law of Correspondence, The: The harmonious co-ordination or mutual resonance between the many apparently separate parts of the Universe and corresponding parts of the constitution of man. Occult philosophy teaches that all components of both Macrocosm and microcosm are interwoven and interactive according to a universal system of vibrational interchange. In his spiritual, intellectual, psychical, and physical make-up, man is regarded as

a miniature replica or epitome of the whole Order of created beings and things, a model of the totality of Nature. He is said to contain within himself the collective aggregate of all that has ever existed, does at any time exist and will ever exist throughout the eternity of eternities. The Chinese philosopher Lao Tzu expressed this in his words: "The Universe is a man on a large scale." Eliphas Levi quotes from the Kabbalah: "The mystery of the earthly and mortal man is after the mystery of the supernal and immortal one."

**Light:** To be regarded as the divine Intelligence, the first Emanation of the Supreme, that Light which according to the Gospel of St John is the life of man. Not to be confused with the light of the sun, which is a focus or lens by which the rays of the primordial Light become materialized and concentrated upon our Solar System and produce all the correlations of forces.

**Lipikas (Sk.):** The Celestial Recorders, the Agents of *karma*. Exoterically four and esoterically seven great "Scribes". The Lords of *Karma* Who, as far as man is concerned, adjust beneficence and adversity resulting from former deeds.

**Logos (Gr.):** "The Word". "A divine, spiritual Entity". The manifested Deity, the outward expression or effect of the ever concealed Cause. Thus speech is the Logos of thought, and Logos is correctly translated into Latin as *Verbum* and into English as "Word" in the metaphysical sense.

**Lord of the World:** See *Kumaras*.

**Macrocosm (Gr.):** Lit., "Great Universe" or Cosmos.

**Maha (Sk.):** Great. A prefix and qualification of other *Sanskrit* words as below.

**Maha-Chohan (Sk.):** "Great Lord"; also descriptive of a Grade of Adeptship, that of the Seventh Initiation. See *Lecture Notes, The School of the Wisdom, Vol. I (Revised Edition), Chapter XVI, Sections 3 and 5, by G. Hodson.*

**Maha-Manvantara (Sk.):** Great interlude between the *Manus* or Creative Logoi. The major, total period of universal activity which includes numberless inner cycles, finite and conditioned, or minor periods called *Manvantaras*.

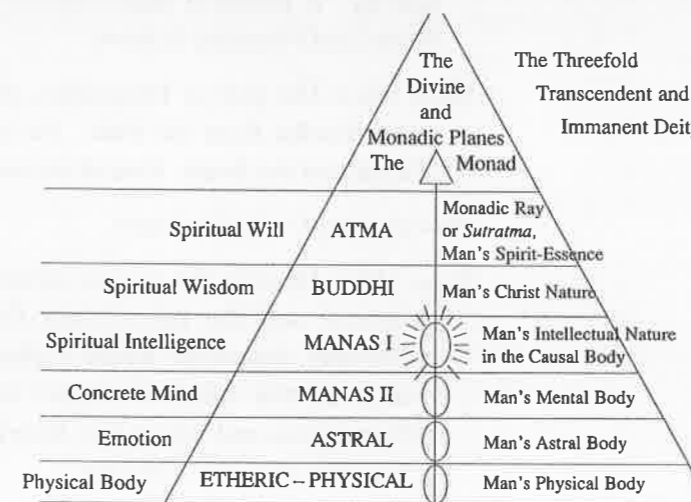
**Mahat (Sk.):** Lit., "The great one". The first principle of Universal Intelligence and Consciousness. In the *Puranic* philosophy, the first product of root-nature or *Mulaprakriti*; the producer of *Manas* and *ahamkara*.

**Maha-Tattva (Sk.):** See *Tattva*.

**Mahatma (Sk.):** Lit., "great soul". An Adept of the highest order.

**Man, Constitution of:** Man is that being in whom highest spirit (Monad) and lowest matter (body) are united by intellect. Man is a microcosm, a miniature reproduction of the Macrocosm, and is therefore rightly said to be made in the image of his Creator.

A DIAGRAMMATIC REPRESENTATION  
OF THE CONSTITUTION OF MAN



*Manas* (Sk.): Mind.

1. The world of mind or mental forms; the field of consciousness that lies between the *Buddhic* and astral planes.
2. The mind of man. *Manas* is known to Theosophists under two aspects: the higher mind (I) being part of the individuality, and the lower mind (II) part of the personality.

The higher mind together with *Atma* and *Buddhi* form the microcosmic trinity or threefold spiritual Self – the Ego of man.

*Mantras* (Sk.): Verses from the *Vedas* rhythmically arranged so that, when sounded, certain vibrations are generated, producing desired effects upon the physical and superphysical bodies of *mantra* yogis and the atmosphere surrounding them.

*Manu* (Sk.): “Thought”. A generic term applied to Creators, Preservers, and Fashioners. *Manvantara* means, literally, the period presided over by a *Manu*. According to Their function and Office, They are called Race, Seed, Round, and Chain *Manus*, and so on up to the Solar Logos Himself.

*Manvantara* (Sk.): “Period between *Manus*”. Epoch of creative activity. A period of manifestation, as opposed to *Pralaya*. See *Manu*, and Planetary Scheme.

*Mara* (Sk.): The god of Temptation, the Seducer who tried to turn away Buddha from his Path. He is called the “Destroyer” and “Death” (of the Soul). One of the names of *Kama*, God of Love.

Masonry: see Co-Freemasonry.

*Maya* (Sk.): Illusion; the cosmic power which renders phenomenal existence and the perceptions thereof possible. In Hindu philosophy, that alone which is changeless and eternal is called reality; all that which is subject to change through decay and differentiation and which has, therefore, a beginning and an end is regarded as *maya* – illusion.

*Medium*: One who acts as a channel of transmission. A person whose Etheric Double is less closely knitted to the dense physical body than is the case with non-mediums. Such a condition renders the medium susceptible to the withdrawal of the substance of the Etheric Double and its use in producing psychical phenomena. The procedure is aided by the voluntary submission of the medium’s mind and will to such invisible entities as may be producing the occurrences. This extreme passivity also tends to lead to various degrees of unconsciousness in the medium, ranging from partial to complete trance. In these conditions the medium loses all control of both mind and body and is generally, but not always, depending upon the degree of trance, unaware of what may be taking place. As a method of self-spiritualization, of attaining self-mastery and of discovering truth, the surrender of oneself to an invisible entity is not recommended by occultists. Some disadvantages are: the serious weakening, up to complete loss, of the control of the personality by the Immortal Self; the likelihood of self-delusion; and the danger of becoming obsessed, and even driven insane, as the result of psychic invasion by undesirable, lower astral entities.

*Microcosm* (Gr.): “Little Universe”. The reflection in miniature of the Macrocosm. Thus the atom may be spoken of as the “microcosm” of the Solar System, its electrons moving under the same laws; and man may be termed the “microcosm” of the Universe, since he has within himself all the elements of that Universe.

*Moksha* (Sk.): Liberation, *Nirvana*, a state of rest and bliss. Freedom from the thralldom of life in form.

*Monad* (Gr.): “Alone”. The divine Spirit in man, the “Dweller in the Innermost”, which is said to evolve through the subhuman kingdoms of Nature into the human and thence to the stature of the Adept, beyond which extend unlimited evolutionary heights.

*Mulaprakriti* (Sk.): The *Parabrahmic* root of Nature, the abstract deific Feminine Principle – undifferentiated substance, called in other schools *Akasha*, and *Pradhana*.



*Muladhara Chakram*: See *Chakram*.

**Mysteries, The**: From Muo (Gr.), "to close the mouth", Teletai (Gr.), "Celebrations of Initiation". The Sacred Mysteries were enacted in the ancient Temples by the Initiated Hierophants for the benefit and instruction of the candidates. A series of secret dramatic performances, in which the mysteries of cosmogony and Nature were personified by the priests and neophytes. These were explained in their hidden meaning to the candidates for Initiation. See *Eleusis and the Eleusinian Mysteries*, by G.E. Mylonas; *A Dissertation on the Eleusinian and Bacchic Mysteries*, by T.A. Taylor; *The Mysteries of Eleusis*, by G. Méautis; and *Illuminations of the Mystery Tradition*, compiled from the writings of Geoffrey Hodson by Sandra Hodson.

**Nadi** (Sk.): Ethero-psychical tubular organ or canal for the flow of a current of life and energy, for example, *Kundalini*.

**Nazar** (Heb.): One "set apart"; a temporary monastic class of celibates spoken of in the Old Testament, who married not, nor did they use wine during the time of their vow, and who wore their hair long, cutting it only at their Initiation.

**Neophyte** (Gr.): A novice; a postulant or candidate for the Mysteries.

**Nirvana** (Sk.): "Having life extinguished". Conscious absorption in the One Life of the Cosmos, or absolute consciousness (Buddhism).

**Nirvani** (Sk.): One who has attained *Nirvana* – an emancipated soul.

**No-thing**: From the point of view of finite intelligence, the Kabbalistic Ain Soph, the Absolute.

**Occultist**: A student of the "hidden" powers, forces, and intelligences in Nature. Whilst necromancy may – very undesirably – be resorted to by such a student, the practice is frowned upon by all teachers of white or wholly altruistic Occultism. These point out that the discovery of truth demands increasing self-control,

and that any surrender of one's will to another leads to self-delusion and untruth.

All researches motivated by the twin ideals of attaining knowledge and so of becoming more helpful to mankind are, in consequence, carried out whilst in command of mind and will. The power to produce occult phenomena is developed by self-training, but these are always the result of the will and thought of the operator employed in that full consciousness and complete self-command which are essential to success.

**Occult Science**: The science of the secrets of Nature – physical and psychic, mental and spiritual; called Hermetic and Esoteric Sciences.

**Om**: See *Aum*.

**Parabrahma(n)** (Sk.): "Beyond *Brahma*". The Supreme, Infinite *Brahma*, the "Absolute", attributeless, secondless Reality, the impersonal, nameless, universal, and Eternal Principle.

**Paramatma** (Sk.): "The Self Beyond".

**Parvati** (Sk.): The *shakti* of *Shiva*.

**Path, The**: In the representation of the growth of the soul, progress along a "path" is one of the oldest and most common of metaphors, occurring in almost all mystic works. In the Bible, for example, it is referred to as "The way of holiness" (Isa. 35:8). In Theosophical context, the Path of Discipleship is marked by a series of Steps: Probation, Acceptance, Sonship, and the Great Initiations. Discipleship is the highly privileged spiritual and occult relationship of a pupil with a Master of the Wisdom, through which the Master assists and guides, within the limitations of *karma*, the unfoldment of the Godhead within the pupil. The Fifth Great Initiation, the Degree of Adeptship, is the culmination for the human spirit of this evolutionary unfoldment to perfection. See *The Pathway to Perfection*, and *The Path to the Masters of the Wisdom*, by G. Hodson; and *The Masters and the Path*, by C.W. Leadbeater.

*Pingala* (Sk.): See *Kundalini-Shakti*.

*Pitris* (Sk.): "Forefathers", "progenitors". Highly evolved, incorporeal, spiritual Beings, products of preceding evolutionary epochs, Who build for the Monad the mental, emotional, etheric, and physical vehicles whereby it is brought into touch with the external worlds at these levels, and is enabled to act and evolve in them. Three of the ten main classes of *Pitris* referred to in Hindu philosophy (*Vishnu Purana*) are the *Asuras* Who build the mental bodies, the *Agnishvattas* Who build the emotional bodies, and the *Barhishads* Who build the etheric and physical bodies. Other classes are named *Kumaras* and *Manasaputras*. The *Pitris* are also referred to as the Fathers Who set the types for mankind at the beginning of the various great periods of solar and planetary evolution.

Planetary Scheme: In occult philosophy a Solar System is said to consist of ten Planetary Schemes. Each Scheme, generally named according to its physically visible representative, is composed of seven Chains of Globes. In terms of time, a Chain consists of the passage of the life-wave seven times around its seven Globes. Each such passage is called a Round, the completion of the seventh ending the life of the Chain.

The Globes of a Round are both superphysical and physical and are arranged in a cyclic pattern, three being on a descending arc, three on an ascending arc, and the middle, the fourth Globe, being the densest of all and the turning point. The active period of each of these units, from Solar System to Globe, called *Manvantara*, is succeeded by a passive period of equal duration, called *Pralaya*. The completion of the activity of the seventh Globe of the seventh Round of the seventh Chain brings to an end the activity of a Planetary Scheme.

Our Earth Scheme is now in its fourth Round of its fourth Chain, and the life-wave is half-way through its period of activity on the fourth Globe, the physical earth. Thus, the densest possible condition of substance is now occupied by Spirit and

so by the Monads or Spirits of men. The resistance of matter is at its greatest in this epoch, and this offers an explanation of the difficulties of human life at this period.

The occupation of a physical planet by man consists of seven racial epochs and phases of evolutionary development. Throughout this work these are referred to as Root Races. According to that portion of occult philosophy which is concerned with the evolution of both the Immortal Soul and the mortal personality of man, an orderly progression is revealed. The basic rule is stated to be that the indwelling, conscious life in the mineral, plant, animal, and human kingdoms of Nature advances to the kingdom above during a period of one Chain. Since each Chain is composed of seven Rounds, each Round is expected to be characterized by progress through subsidiary stages of the ultimate attainment for the Chain as a whole.

Applied to man, the Monad has evolved Chain by Chain through mineral (first Chain), plant (second Chain), and animal (third Chain) into the individualized, self-conscious state characteristic of a human being of the fourth Chain. This is man's present position, and by the end of each of the remaining Rounds of this fourth Chain a certain degree of development will be attained. These stages chiefly concern the unfoldment of capacity for awareness and effective action – spiritual, intellectual, cultural, and physical. Thus, occult anthropology presents an orderly and systematic scheme of development for the life of all kingdoms of Nature.

At the end of the Seventh Root Race of this Fourth Round on earth, the mass of humanity will have achieved the level now known as Initiateship or spiritual regeneration, characterized by Christ-consciousness, which includes both realization of the unity of life and compassion for all living beings. At the end of the seventh Round, the human race now evolving on earth is expected to achieve the stature of Adeptship or perfected manhood, "the measure of the stature of the fulness of Christ." (Eph. 4:13). See *The Solar System*, by A.E. Powell; *Lecture Notes, The School of*

*the Wisdom*, Vol. I, by G. Hodson; and *The Earth and its Cycles*, pp. 37-8, by E.W. Preston.

*Pralaya* (Sk.): An epoch of quiescence, a period of obscurity or repose, whether planetary or universal. See Planetary Scheme.

*Prana* (Sk.): Life Principle; the breath of Life.

*Pranava* (Sk.): A sacred word, equivalent to *Aum*.

*Pranayama* (Sk.): The suppression and regulation of the breath in yoga practice.

*Prithvi Tattva* (Sk.): See *Tattva*.

Quaternary, Lower: The four most dense vehicles of man: lower mental, astral, etheric, and physical, these comprising the mortal personality. See Man, Constitution of.

Race: See Planetary Scheme.

Rays: See Seven Rays.

Ring-Pass-Not: The outermost edge or limits marked out by the Logos within which His System is to appear. Macrocosmically, the presumed boundary within which is contained the consciousness of all beings evolving within the circumscribed field or area of space. Microcosmically, the Auric Envelope. Applied solely to states of consciousness, this term signifies the circles or frontiers, great or small, to which realization and awareness are limited. In the course of evolution each entity reaches successive stages of unfoldment, out of which its consciousness cannot pass to the conditions attained at later or higher phases of development. This applies to beings at all degrees of growth, from animal to Solar Deity, each having a limit to its range of awareness, this being appropriate to its evolutionary stature. For animals, the Ring-Pass-Not is Self-consciousness, which they lack. For man, it concerns full spiritual Self-awareness and ability to realize dimensions of space beyond the normal three. These limitations may also be regarded as portals or "points of transmission" leading from one plane of existence to another.

*Rishis* (Sk.): Adepts; the inspired ones.

Root Race: See Planetary Scheme.

Round: See Planetary Scheme.

*Rupa* (Sk.): Body; any form, applied even to the forms of the gods, which are subjective to us; cf. *arupa*, formless.

Sacred Word: See *Aum*.

*Sahasrara Chakram* (Sk.): See *Chakram*.

*Samadhi* (Sk.): A state of ecstatic and complete "trance". The term comes from the words *Sam-adha*, "self-possession". He who possesses this power is able to exercise an absolute control over all his faculties, physical or mental. It is the highest state of yoga.

*Sanat Kumara* (Sk.): The Lord of the World. See *Kumaras*.

Sanskrit: The classical language of the *Brahmins*.

*Sannyasi* (Sk.): A Hindu ascetic who has reached the highest mystic knowledge, whose mind is fixed only upon the supreme truth, and who has entirely renounced everything terrestrial and worldly.

*Sat* (Sk.): The one ever present Reality in the infinite world; the divine Essence which is, but cannot be said to exist, as it is Absoluteness, Be-ness itself.

Sephira (Heb.): An emanation of Deity; the parent and synthesis of the ten Sephiroth when she stands at the head of the Sephiroth Tree; in the Kabbalah, Sephira, or the "Sacred Aged", is the divine Intelligence (the same as Sophia or Metis), the first Emanation from the "Endless" or Ain-Soph.

Sephiroth Tree: The Kabbalistic Tree of Life is composed of ten Orders of manifested Beings associated with the ten Sephiras. They are regarded as emanations of Deity, each Sephira representing a number, a group of exalted ideas, titles, and attributes and a Hierarchy of spiritual Beings outside of humanity. See *The Hidden Wisdom in the Holy Bible*, Appendix, Vol. II

& III, and *The Kingdom of the Gods*, Part III, Chapter IV, by G. Hodson.

Serpent Fire: See *Kundalini* and *Kundalini-Shakti*.

Seven Rays, The: A term used in occult philosophy for the seven main classes of Monads and the powers, qualities, and weaknesses by which they are expressed in the seven differing types of human beings. See *The Seven Human Temperaments*, by G. Hodson; and *The Seven Rays*, by E. Wood.

*Shakti* (Sk.): "Ability", "power", capability, faculty, strength. The outgoing energy of a god is spoken of as his wife or *shakti*. Thus, although a Deity or a central personage and his consort or wife are presented as two separate people, the latter (wife) actually personifies attributes or powers of the former (husband). In consequence, the supposed pair in reality represents one being.

Shells: A Kabbalistic name for the phantoms of the dead, the "spirits" of the Spiritualists, figuring in physical phenomena; so named on account of their being simply illusive forms, empty of their higher principles. Under certain conditions, these "shells" are susceptible to temporary animation by spiritualistic mediums, nature spirits, other deceased persons, or by magicians, white or black. For a further explanation of this phenomenon, see *Basic Theosophy, The Living Wisdom*, p. 148, by G. Hodson.

*Shiva* (Hindu): The third person of the Hindu *Trimurti* (Trinity), composed of *Brahma*, *Vishnu*, and *Shiva*. He is a God of the first order, and is in his character of Destroyer higher than *Vishnu*, the Preserver, as he destroys only to regenerate on a higher plane.

*Siddhis* (Sk.): Occult powers developed by yoga.

Steps: Stages on the Path of Hastened Unfoldment or Discipleship. They include Probation, Acceptance, Sonship (of a Master of the Wisdom), and the Great Initiations leading to Adeptship. See Path, The.

Sun: In occult philosophy the physical sun is regarded as the densest of the seven vehicles of the Solar Logos, the mighty Being in Whom and by Whom the Solar System exists. The other six vehicles are said to be constructed of superphysical matter of decreasing degrees of density, and to be sheaths and centres for the radiation of the power, life, and consciousness of the Solar Logos.

*Sushumna* (Sk.): See *Kundalini-Shakti*.

*Sutratma* (Sk.): "Thread-self". A current of spiritual life-force, a golden thread of continuous life upon which the seed atoms or nuclei of the seven bodies of man are "strung". See *A Study in Consciousness*, by A. Besant.

*Tamas Guna* (Sk.): See *Guna*.

Tarot, The: A pack of seventy-two playing cards, for a long time in the possession of the Gypsy people. Much altered in modern versions, they are exoterically regarded as of relatively recent, though unknown, origin. An esoteric view of them is that they represent an extremely ancient pictorial and symbolic presentation of the deepest occult and spiritual mysteries concerning God, man, the Universe, and the relationship between them. According to this view they are a symbolic and pictorial textbook of the Ageless Wisdom – a veritable Bible. Their origin is variously traced to Egypt, India, Tibet, and China. The religious art of the ancient peoples of each of those countries displays examples of the cards in a modified form.

The meaning of the word Tarot is not decisively known, it having been associated with the Egyptian Deity Ptah and with the word Ta (Path) Ro (Royal), meaning the royal path of life. The ancient hieroglyphic Egyptian word Tara (to require an answer or to consult) is also considered as a possible origin of the word. In another view the word Taro is associated with the divinity *Ashtaroth*, in its turn supposedly derived from the Indo-Tartar, *tan-tara*, the Tarot, the Zodiac. See *The Tarot*, by P.F. Case.

*Tattva* (Sk.): “The abstract principle of substance”, physical and superphysical. The subtle elements. The essential nature of things. “That-ness” or “quiddity”. *Maha-Tattva*, the first differentiation of pre-cosmic space. *Fohat*, the Great Breath, acting upon *Mulaprakriti*, throws it into five (seven) states having distinctive vibratory motions, and performing different functions. These five modifications are called *Tattvas* – “Thatness”.

From the physical point of view, the *Tattvas* may be called ethers, for four of them have, at this period, etheric manifestations and perception by man, whilst the fifth, the ether itself, as physical expression of *Akasha*, is becoming perceptible to man in the Fifth Root Race.

The development (physical projection) of the *Tattvas* and of human consciousness occurs in parallel and in some way they are dependent upon each other. Thus the *tattvic* ethers are named by their relation to the five senses and are ensouled in the matter of one of the planes of Nature as follows:

Element	<i>Tattva</i>	Ether	Sense	Plane
Physical ether	<i>Akasha</i>	soniferous ether	essential to hearing	<i>Manas</i>
Air	<i>Vayu</i>	tangiferous ether	essential to touch	Ether
Fire	<i>Tejas</i>	luminiferous ether	essential to sight	<i>Manas H</i>
Water	<i>Apas</i>	gustiferous ether	essential to taste	Astral
Earth	<i>Prithvi</i>	odiferous ether	essential to smell	Physical

Thus the *Tattvas* are identifiable with the elements or basic principles in the Aristotelian sense of which the Universe is built.

*Tapas* (Sk.): “Abstraction”, “meditation”. To perform *tapas* is to sit for contemplation.

Theosophia (Gr.): (Theosophy) Wisdom religion, or Divine Wisdom. The substratum and basis of all the world religions and philosophies.

*Trimurti* (Sk.): Lit., “three faces”, or “triple form” – the Trinity. In the modern Pantheon, these three persons are *Brahma*, the Creator, *Vishnu*, the Preserver, and *Shiva*, the Destroyer. The three “persons” of the *Trimurti* are simply the three qualificative *gunas*

or attributes of the Universe of differentiated Spirit-Matter, self-formative, self-preserving, and self-destroying, for purposes of regeneration and perfectibility.

*Vedas* (Sk.): The “revelation”, the scriptures of the Hindus, from the root *vid*, “to know”, or “divine knowledge”. They are the most ancient of the Sanskrit works. They include the *Rig Veda*, *Yajur Veda*, and *Sama Veda* (the three most ancient), and the *Atharva Veda* (comparatively modern). They consist of *mantras* collected together under the title of *Sanhita*, and *Brahmanas* – prose treatises.

*Vishnu* (Sk.): The second person of the Hindu *Trimurti* (Trinity), composed of *Brahma*, *Vishnu*, and *Shiva*.

*Viveka* (Sk.): Discrimination between the real and the unreal, between truth and lies, between spirit and matter, between the eternal and transitory; the process of the mind that differentiates between the experiences of the personality and stores them up as wisdom.

*Yoga* (Sk.): The practice of meditation as a means of leading to spiritual liberation. The seven forms are:

1. *Hatha Yoga*: aims at realized union with God through control of body, breath, and vitality.
2. *Karma Yoga*: aims at skill in action and perfection in service, especially at the physical level.
3. *Laya Yoga*: seeks mastery of will and expansion of the mind; it includes the arousing of *Kundalini*.
4. *Gnana Yoga*: seeks conscious union with the Supreme through knowledge and mastery of the intellect. This faculty of penetrative perception has almost nothing to do with what is popularly referred to as book learning.
5. *Bhakti Yoga*: seeks to express and develop devotion and love into “wings” on which to rise to the Supreme and into mystic communion and union therewith.

6. *Mantra Yoga*: uses sound and sacred speech as instruments of thought-power and aids to self-realization.
7. *Raja Yoga*: gives mastery over all methods of yoga plus the special powers of discrimination and dissociation from the restrictions of the personal nature, to know by direct and continuing experience that Man-Spirit and God-Spirit are ONE Spirit.

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