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THE SEVEN KEYS

Studies in Symbology and Correspondence by
Jacob Bonggren, F. T. S.

“Blavatsky said that every great religious
mystery was unlocked with seven golden keys.”

Edmund Russell, In the Occult Review, 1920.

I.

Exoteric and Esoteric

It is well known, that words have more meanings than one. This being a fact, the same word can be differently interpreted and understood, not only by different people, but also by the same ones at different times, when the word is differently associated and connected. For instance, the word *esoteric*, which means “the inner” and “the hidden,” is by some people thought to be nothing but the label for any statement made by clairvoyants of what they have experienced, or for any interpretation offered of things exoteric. When *Esoteric Buddhism* was published, there were many who thought that facts publicly stated and printed broadcast, *i. e.*, made exoteric, in it, were still esoteric, and that things openly divulged still remained hidden.

Mme. Blavatsky dispelled this illusion in the opening pages of her *Secret Doctrine*, vol. I, where she made it plain, that anything openly told no longer could remain esoteric and that Bro. Sinnett in his book had given us the nucleus of all true religions, not of Buddhism alone. She told, too, that when she named her book the *Secret Doctrine*, this did not mean that what there was published for everybody to read still remained secret, only that she made exoteric some parts of the doctrine hitherto hidden from the multitude, at the same time giving hints of how to find more of what was concealed.

An esotericist, who wants to make exoteric some of his knowledge, does no longer call that esoteric which is plainly told. An esotericist puts up various problems for solution and gives hints how to solve them. Of such problems and such hints there is an immense number in H. P. B.'s great standard work, and for this reason, if for no other, its name is appropriate and well chosen. In a letter to Bro. Sinnett the Master K. H. told quite plainly the method of esoteric teaching. He said that "the traditional modes of teaching" by the Brotherhood to which He belonged was "by provoking the perplexity," by making the neophyte seek and thus find. And he added: "If you should work out the problem by yourself, it will be my duty to tell you so."

Esoteric is to us any problem that we have not yet solved, anything that is still a secret to us, any hint given that we have not yet taken up and investigated. And exoteric are to us all the problems we have solved, all the secrets that we have found out, all the hints that we have followed up. The less we know, the greater the number of things that are esoteric to us; the more we know, the less the number of secrets, of things hidden.

II.

The Esoteric System

"Figures and Numbers are Keys to the Esoteric System." (*Secret Doctrine*, vol. I, p. 188.) In these few words Mme. Blavatsky gave us the most valuable hint for our study of esotericism. Let us here call to our mind the fact that every word is a figure, a figure of speech, that every word also is a number, being either singular or plural, and that every letter of a word corresponds to a certain number. Hence every word in a sentence is a key to the Esoteric System, and every sentence is a number of such keys.

Another thing also becomes clear: that there are more keys than one. The different associations of words cannot but give different meanings also to the words used. Take for instance the adjective "blue". Standing alone, it means a certain color vibration. Put the noun "sky" beside it, and its application is clear. It describes the color of the firmament. Put the noun "flower" next to it, and the application is changed. Put the words "I feel" ahead of it, and you have the description of a sensation, a feeling of the cold, gloomy kind, because blue is a cold, quiet, somber color in comparison to red, orange and yellow, which are exciting, warm and bright.

In his book *With the Adepts* Dr. Franz Hartmann gives a fine explanation of the numerical foundation of the keys, which is here quoted in full:

"You know that each occult symbol and sign, from a mere point to the double-interlaced triangle, to the Rose and the Cross, has three significations. The first is the *exoteric* meaning, which is easily understood; the second is the *esoteric* or secret signification, which may be intellectually explained; the deepest and most mysterious one is the third, the *spiritual* meaning, which cannot be explained, but which must be spiritually experienced within yourself. This practical, internal experi-

ence is arrived at by the power of intuition, or the faculty by which the soul feels the presence of things which one cannot see with the bodily senses. If a person once feels interior things with his heart, sees them by his internal sight, and understands their attributes, then such a person has become illuminated, and is practically an Adept.

"As the number *Three* grows out of the *One*, likewise the *Seven* grows out of the *Three*; because by a combination of three numbers or letters four complications arise, forming with the original *Three* the number *Seven*, and then there are not merely three, but seven explanations of each symbol. You see, therefore, that the matter is very complicated, and requires deep study." (*With the Adepts*, pp. 118-119.)

Mme. Blavatsky mentions the septenary system of keys in all her works. In one of the first pages of her *Secret Doctrine*, vol. I, she says:

"Speaking of the keys to the Zodiacal Mysteries as being almost lost to the world, it was remarked by the writer some ten years ago in *Isis Unveiled* that 'The said key must be turned *seven* times before the whole system is divulged. We will give it but *one* turn, and thereby allow the profane one glimpse into the mystery. Happy he, who understands the whole.'"

The same may be said of the whole Esoteric System. Much more is explained in these volumes. In those days the writer hardly knew the language in which the work was written, and the disclosure of many things, freely spoken about now, was forbidden. In Century the Twentieth, some disciple more informed, and far better fitted, may be sent by the Masters of Wisdom to give final and irrefutable proofs that there exists a science called Gupta Vidya; and that, like the once mysterious sources of the Nile, the source of all religions and philosophies now made known to the world has been for many ages forgotten, but it is at last found." (*S. D. I*, p. 22.)

III.

The Mystery Language

The different keys are sometimes, and for a very good reason, spoken of as dialects of the one universal language. We know that every word in a language is a symbol of something, and not the thing itself. When we speak of a flower, the word that symbolizes and signifies the flower is not the flower itself; it is its figure, its symbol in our speech. Every word in every language is a symbol; every language is a collection of symbols. Knowing what the different figures and symbols in a language signify is to know that language. The Senzar language—or rather the figures and symbols which were given that name—consisted entirely of a certain kind of hieroglyphics, signifying objects and thoughts and feelings, Mme. Blavatsky told us. And about the dialects of the one universal language she says:

"The great archaic system known from prehistoric ages as the sacred Wisdom Science, one that is contained and can be traced in every old as well as in every new religion, had, and still has, its universal language—suspected by the Mason Ragon—the language of the Hierophants,

which has *seven 'dialects'*, so to speak, each referring, and being especially appropriate, to one of the seven mysteries of Nature. Each has its own symbolism. Nature could thus be either read in its fulness or viewed from one of its special aspects." (*S. D.*, I, p. 329.)

It is often said, that there are seven different ways to express any truth; but still more often we are told, that there are seven different keys to unlock seven fundamental secrets. We quote again:

"The seven Keys to the Mystery Tongue . . . [have] . . . always been in the keeping of the highest among the initiated Hierophants of antiquity; it is only the partial use of a few out of the seven which passed, through the treason of some early Church Fathers—ex-Initiates of the Temples—into the hands of the new sect of the Nazarenes. . . .

It is maintained that *India*—not confined to its present limits, but including its ancient boundaries—is the only country in the world which still has among her sons Adepts, who have the knowledge of all the seven sub-systems and the key to the entire system." (*S. D.*, I, p. 330.)

In one place Mme. Blavatsky mentions by name three sub-keys of a certain key. She says:

"Chaldea had preserved only three (keys) in the days of Berosus. As for the Hebrews, in all their writings they show no more than a thorough knowledge of the astronomical, geometrical and numerical systems of symbolizing the human, and especially the physiological, functions. They never had the higher keys." (*S. D.*, I, p. 330.)

In another place we read:

"The Secret Records hold the said Seven Keys to be the mystery of the genesis of man." (*S. D.*, I, p. 344.)

"The Seven Keys open the mysteries, past and future, of the seven great Root-Races, and of the seven Kalpas." (*S. D.*, I, p. 346.)

IV

The Seven Keys

While the seven keys to the mystery of a special kind, that of the genesis of man, must be looked upon as minor keys of the same general type, the anthropogonical, and while these can be found, as we are told, through the Secret Records of the seven time and change measures of humanity, there are other major keys that unlock the doors to entirely different mysteries. The circumstance that they are used by human minds correlates them all; still, they are separate keys and applied to separate branches of knowledge, as the following quotations will show:

"As truly stated by Ragon: The ancient Hierophants have combined so cleverly the dogmas and symbols of their religious philosophies, that these symbols can be fully explained only by the combination and knowledge of *all* the Keys. They can be only *approximately* interpreted, even if one discovers three out of these seven systems, viz., the anthropological, the psychic, and the astronomical. The two chief interpretations, the highest and the lowest, the spiritual and the physiological, were preserved in the greatest secrecy, until the latter fell into the dominion of the profane. Thus far, with regard only to the prehistoric Hierophants, with

whom that which has now become purely—or impurely—phallic, was a science as profound and as mysterious as Biology and Physiology are now. This was their exclusive property, the fruit of their studies and discoveries. The other two were those which dealt with the Creative Gods, or Theogony, and with creative man; that is to say, with the ideal and practical mysteries. These interpretations were so cleverly veiled and combined, that many were those who, while arriving at the discovery of one meaning, were baffled in understanding the significance of the others, and could never unriddle them sufficiently to commit dangerous indiscretions. The highest, the first and the fourth—Theogony in relation to Anthropogony—were almost impossible to fathom. We find the proofs of this in Jewish 'Holy Writ.'" (*S. D.*, I, p. 389.)

"While the Eastern Occultists have seven modes of interpretation, the Jews have only four; namely, the real mystical, the allegorical, the moral, and the literal, or Pashut. The latter is the Key of the exoteric Churches and not worth discussion." (*S. D.*, I, p. 401.)

Mme. Blavatsky gave often a warning, that what information she offered should not be taken as the one immutable and infallible truth, which would simply create a new orthodoxy instead of the old, but only as her understanding of what she had been taught. She says:

"The teaching is offered as it is understood; and seeing that there are seven keys of interpretation to every symbol and allegory, a meaning which may not be suitable from, say, the psychological or astronomical aspect, will nevertheless be found quite correct from the physical or metaphysical." (*S. D.*, I, p. 25.)

The geometrical is mentioned as one of the Keys:

"Geometry, the fifth Divine Science—'fifth' in the series of the Seven Keys to the universal Esoteric Language and Symbology—was desecrated by the Talmudic Jews, applied to conceal the most terrestrial and grossly sexual mysteries, wherein both Deity and Religion were degraded." (*S. D.*, II, p. 494.)

The seven Keys opened the doors to the secret knowledge of the ancients, we are told:

"Aye, there existed, indeed, a mighty civilization, and a still mightier secret learning and knowledge, the entire scope of which can never be discovered by Geometry and the *Kabalah* alone; for there are seven keys to the large entrance-door, and not one, nor even two, keys can ever open it sufficiently to allow more than glimpses of what lies within." (*S. D.*, III., p. 178.)

V.

The Seven Ways to Bliss

In the Stanzas of Dzyan, upon which the two first volumes of the Secret Doctrine were founded and to which these volumes were commentaries, we learn more about the fundamental septenary division of existence, which underlies the division of the universal language into seven dialects, and the system of seven keys for opening the doors to universal knowledge. In the first stanza is described a pralaya, a world

slumber, when everything in a certain world is asleep, is potential, not yet actual, not yet awake and active. The fourth verse reads:

“The Seven Ways to Bliss were not—the Great Causes of Misery were not, for there was no one to produce and get ensnared by them.”

The sixth verse gives this added information:

“The Seven Sublime Lords and the Seven Truths had ceased to be.”

The Seven Sublime Lords here spoken of are more often called the Seven Planetary *Logoi*, and the Seven Lords or Rulers of the Seven Hierarchies, into which the cosmic existence is divided up. Each Hierarchy has a certain Fact, a certain Truth, also called a “Way to Bliss,” to give to the world. And the opposite to every Fact is an Illusion, to every Truth is an Untruth, to every “Way to Bliss” is a “Great Cause of Misery.”

It is a well-known fact, that where there is any division there are always differences between the things divided. We find it already in the atom, where negative electrons circle round a positive nucleus of protons, like the comets and planets around their sun—a veritable solar system in miniature.

Substance plus form give individual existence as a sum; father and mother issue the child as their product. In Stanza II, Substance, or Father, is called the Ray, Form, or Mother, the Germ, and the Kosmos ready to receive the product is called Matripadma, the Mother-Lotus. We quote the third verse:

“The Hour had not yet struck; the Ray had not yet flashed into the Germ; the Matripadma had not yet swollen.”

To make it somewhat plainer, let us re-translate, using synonyms:

“The Time was not yet at hand; the Active Force had not yet entered into the Passive Receptacle; the Mother-Lotus was not yet ready to bear fruit.”

The following verse makes us acquainted with the very foundation of the septenary division:

“Her Heart had not yet opened for the One Ray to enter, thence to fall, as Three into Four, into the lap of Maya.”

Once more let us re-translate, so as to make it somewhat easier to grasp:

“Her Buddhi, Spiritual Receptivity, had not yet opened its doors for Atma, Spiritual Activity, to enter, thence to evolve as Three-fold Spirit—Atma—Buddhi—Manas—into Four-fold Mother on the Plane of Illusion.”

The fifth verse of the Stanza reads:

“The Seven were not yet born from the Web of Light. Darkness alone was Father-Mother, Svabhavat; and Svabhavat was in Darkness.”

This means: “The Seven Lords of Hierarchies were not yet differentiated from the Foundation of Life—Potentiality alone was Father-Mother, the Plastic Essence; and the Plastic Essence was in Inactivity.”

VI.

The Classification of Keys

The two great divisions: Spirit and Matter, Active and Passive, Positive and Negative, appear also among the Keys to the Kosmic Mysteries. Mme. Blavatsky calls the two great divisions the Theogonical and the Anthropogonical. The first named, she says, has to do with things divine, the ideal mysteries, the second with things human, with the practical mysteries, those of the genesis of man.

The Seven Keys, as given in the quotations above, can be classified thus:

- (1) The Spiritual Key.
- (2) The Astronomical Key.
- (3) The Metaphysical Key.
- (4) The Anthropological Key.
- (5) The Geometrical Key.
- (6) The Psychic Key, and
- (7) The Physiological Key.

And for every major key there are seven minor keys. Those belonging to the seventh and lowest are enumerated thus:

- (a) The astronomical,
- (b) The geometrical,
- (c) The numerical (*S. D.*, I., p. 330);
- (d) The real-mystical,
- (e) The allegorical,
- (f) The moral, and
- (g) The literal (*S. D.*, I., p. 401).

There are seven subdivisional or minor keys to every major key. In the Physiological Key its astronomical minor key opens up these Zodiacal mysteries that refer to the human body and its functions, where Aries signifies the head and face, Taurus the throat, neck and ears, Gemini the arms, shoulders and lungs, Cancer the breasts and stomach, Leo the heart and back, Virgo the bowels, liver and pancreas, Libra the groins and kidneys, Scorpio the genitals, Sagittarius the hips and thighs, Capricorn the knees, Aquarius the calves and ankles, and Pisces the feet. In her *Isis Unveiled* Mme. Blavatsky turned that key once, as she explains. Six turns more will open it fully.

Let us try to understand that minor astronomical key a little better and see how comprehensive it is. The twelve signs of the Zodiac and the twenty-four parts of the human body to which they refer are correlated by the seven celestial rulers of the said signs: Mars representing Aries and Scorpio; Venus, Taurus and Libra; Mercury, Gemini and Virgo; the Moon, Cancer; the Sun, Leo; Jupiter, Sagittarius and Pisces; Saturn, Capricorn and Aquarius. Color being, with form, the characteristic of the visible world, *red*, the color of Mars, symbolizes not only that planet but both its houses, Aries and Scorpio, and all Martin traits; *orange*, the solar color, stands for Sun's house, Leo, and for everything bright and sunny; yellow, the color of Mercury, is also that of the signs

Gemini and Virgo, and of all Mercurian peculiarities; *green*, the Saturnian color, refers to the signs Capricorn and Aquarius, as well as all Saturnine characteristics; *blue*, the color of Jupiter, is also that of his signs Sagittarius and Pisces, and of jovial temperament; *indigo*, the color of Venus, also belongs to her signs, Taurus and Libra; and *violet*, the lunar color, is also that of the lunar sign Cancer, and of lunar traits. As to form; sharp angles and barbs, and pointed fine, straight lines stand for Mars and his signs; regular circles, full curves and heliacal scrolls stand for the Sun and his sign; short, incisive lines and slender curves signify Mercury and his signs; hard, clear-cut outlines, straight lines, and cramped forms characterize Saturn and his signs; full, generous curves are those of Jupiter and his signs; curved lines and rhythmical scrolls signify Venus and her signs, and irregular curves and crooked lines characterize the Moon and her sign.

VII.

Turning of the Keys

Let us now see how this key can be used. We must remember, that anything belonging to a separate part of the septenary system can be made to symbolize anything else within its own sphere. For instance, still using the minor astronomical key to the physiological, when Mars is named, it may mean many things, from the highest here, the spiritual-astronomical, the Dhyān-Chohanīc Ruler of the red planet, its *Logos*, to the physiological, the head and face, thought-creating, in one aspect, the genital organs, physical creative vehicles, in another. It may mean the Martian houses, Aries and Scorpio, together or separate. It may mean by the geometrical key sharp angles, barbs, fine and pointed straight lines; by the numerical key, the number 1; by the real-mystical key, the creative faculty, which in the male is always connected with fighting rivals; by the allegorical key, the red color to the eye, the note Do or C to the ear, hot acids, pungent odors and burning astringents to the smell and taste, the masculine among sexes, hot as to temperature, the wolf among mammals, the vulture among birds, the pike among fishes, the red fighters among insects, the thistle among flowers, the ruby among gems and iron among metals. By the moral key it means courage, the father of all the virtues. What the word "Mars", or "red", or "Do", or "pungent odor", or "hot", or "Thistle", or "iron", or any other of the above-mentioned Martian symbols, mean to an Occultist at a special moment, this depends entirely on the temporary application. For each and all of these symbols are convertible and interchangeable, within their own type—in this case the Martian. The Law of Correspondence is back of all the keys, big and small alike.

In conclusion, let us take two well-known verses from two different sacred books, belonging to two different religions, and use the seven Major Keys on them, to demonstrate how the keys are turned and what the result of such a turning is.

Genesis opens with this statement: "In the beginning God created heaven and earth." (*Gen. I., 1.*) Using the first, the spiritual key, this means that the Divine—specialized as the seven Elohim—started co-

operative activity, dividing it into the positive and the negative, with the result that God's own images, active and passive, came forth out of potentiality into activity, and that to them this was the beginning of their period of existence. Using the second, the Astronomical key, it means the starting of a particular period in some part of space, when from the Undivided separated the active,—the Sun,—and the passive,—the comets, the planets and the moons; the passive to be circumferences, to encircle the active, their solar centre. The Metaphysical key opens up to us the fact, that the beginning of all things, as separate from the One Life, is when in conjunction with the negative or passive the positive or active principle starts to propagate their own kind in new vehicles. The Anthropological key takes us to the division of activity between the two sexes, a division brought about by the Divine Builders shaping male and female bodies for co-operation in order to perpetuate their own race. The Geometrical Key shows us the dot becoming a line as a connecting link between two dots and as the first attempt at division by motion and expansion. The Psychic Key unfolds to us the Psyche of man working through the Mental and Astral planes, those two co-operating, one being positive and giving, the other negative and receiving to its companion. The Physiological key takes us down to Nature's workshop, to the fashioning of the male and female procreative organs by nature spirit workers under the supervision of the Divine Builders.

In Bhagavad Gita, the second discourse, Shri Krishna, the charioteer and Divine Teacher, speaks repeatedly to his pupil, the royal warrior Arjuna: "You are a warrior; warfare is the legitimate duty of a warrior; therefore fight, O Arjuna!" Using the Spiritual key on this, it means: "You are divine; to act like a divine being is your proper work; therefore do your divine duty, O divine one!" Using the Astronomical key it means: "You are the Sun in your own circle; the duty of the Sun is to vivify and to brighten everything within his circle; therefore vivify and brighten, O Sun!" The Metaphysical key will give this result: "You are the active principle; the duty of that principle is to act; therefore act, O thou active principle!" "The Geometrical key gives us this: "You are a triangle; the duty of a triangle is to enclose and to guard a space; therefore enclose and guard your space, O triangle!" The Psychic key offers this translation: "You are a constructive thinker; the duty of such a one is to think constructive thoughts; therefore think such constructive thoughts, O constructive thinker!" And the Physiological key gives this result: "You are the masculine; the duty of the masculine is to become a father; therefore do your paternal duty, O masculine!"

Note:—In sending this article to THE BEACON, Dr. Bonggren wrote in part:

"I enclose here my 'Seven Keys', a copy from my own copy. There is no third in existence. Do with it as you please. It was worked out under the guidance of H.P.B. when I was her pupil 1885-1891; in its present form, however, it is only a year old or so. But I had the scheme before." [Ed.]

THIRD INTERNATIONAL CONGRESS OF THE
EUROPEAN SECTIONS OF THE T. S.

Extracts from the Address of the President

H. S. OLCOTT

The Theosophist for August, 1906.

One objection which has been rather persistently urged in France, where socialism is an active issue, is that while we profess to make fraternity our chief ideal we do nothing to practically illustrate it in the way of forming socialistic and charitable societies. These views are based upon a total misapprehension of the constitutional character of our Society. *Its aim is to float ideas which are likely to benefit the whole world*, to give clear and just conceptions of the duty of man to man, of the way to secure peace and good-will between nations, to show how the individual can secure happiness for himself and spread it around him by pursuing a certain line of conduct, and how Ignorance, which has been declared by that great Adept, the Buddha, to be the source of all human miseries, can be dispelled. One of its chief objects is to discover and expound the fundamental basis on which stand all religious systems and to make men divest themselves of every shadow of dogma so as to become tolerant and forbearing towards all men of other faiths than one's own. It was never even dreamt that we should amass capital as a Society to organize societies of any kind, whether socialistic, religious or commercial, and I have set my face from the first against every attempt to make it responsible for the private preferences and prejudices of its members, repudiating in *toto* every procedure, however seemingly innocent in itself, which could be construed into a breach of our constitutional neutrality. The members of the French Section will recollect that quite recently I had to officially reprobate the passage of a resolution expressing the Society's sympathy for the work of a Peace Society. Should we once begin this ill-advised departure from the neutral ground upon which we have grown and flourished and express our collective sympathy with socialistic, temperance, vegetarian, anti-slavery, esoteric, masonic, political and charitable societies, we should soon fall into chaos; our resolutions of sympathy would soon become a drug in the market and all our present dignity would be sacrificed in gushes of uncontrolled sentimentality. It is hard for me to have to utter this word of warning but I would rather a hundred times sacrifice the friendly opinion of my colleagues than keep silent while they, in their inexperience, are trying to drag our car to the crest of the slope at whose foot lies the chasm of ruin.

I hope you all understand that while I am defending the rights of the Society as a body, I have not the remotest wish or thought of interfering in the least degree with the liberty of the individual. Quite the contrary, I sympathise with and encourage every tendency in my colleagues to ally themselves in movements tending towards the public

good. I even go further in setting the example of working for the promotion of education among the Buddhists of Ceylon and the Pariahs of Southern India; I am also a Trustee and friend of the Central Hindu College managed by Mrs. Besant at Benares, without either she or I, in our work among the Hindus and the Buddhists respectively attempting to throw the responsibility for it on the Society.

Another complaint made is that we are responsible for the whole litter of little occult societies (some of them of an indecent character, since they have sold love philtres, tips for speculations on the Bourse and the Race course, telling of fortunes, etc.). Needless to tell any of you older members, the Society is not only not responsible for these little centers of selfishness and superstition but they are abhorrent to its ideal. These social microbes have never existed beneath the surface of human society and any powerful force-current like that of our movement stimulates them into new life. I am sorry to say I have found in different countries that our members carried away by a thirst for the occult and the mysteries, have patronised all sorts of huxters of phenomena and have, but too readily, enlisted themselves as followers of these exploiters of human credulity. Until now, a majority of our members have not come to realise the difference between the veritable *siddhis* (spiritual powers) described by Patanjali, the great founder of the Indian philosophy of Yoga, and the elementary psychical powers of uneducated, sometimes hysterical, persons who give seances for pay or gratuitously. It is impossible to dwell too strenuously upon the prime importance of learning to distinguish between these manifestations. The psychic faculty, like a sharp sword standing in the corner of a room, may be used for a good or evil purpose. The possession of clairvoyance—whether retrospective or prophetic—clairaudience, the power to speak or write in unlearned languages, to move ponderable objects without touch, to read thought, to travel in the astral body, to precipitate pictures or writings upon paper or other materials, to see and describe absent persons, etc., *are no evidence whatever of purity or elevation of character or spiritual evolution*: I have known persons rarely gifted in one or other of these respects who were immoral in habit and false in statement. Patanjali specially warns us to avoid at all costs the following of these perverting psychical powers into the side paths which lead the pilgrim away from the straight road that runs towards the top of the mountain of spiritual development. They are but the spawn floating on the surface of the water over which we must propel the bark of our higher self to arrive at the port of adeptship.

(To Be Concluded)

No more dangerous obstacle lies on the Upward Path than *credulity*. The first great lesson taught by the Adept Master to His pupil is to use his reason and common sense in all things.

H. S. O.

HINTS FOR STUDENTS

An interesting book by Ralph Shirley the well-known journalist and editor of the *Occult Review*, has recently come to our attention. Under the title "Occultists and Mystics of All Ages," Mr. Shirley has gathered a most readable account of some of the figures prominent in these fields which he has treated effectively and at not too great length. The list of characters dealt with contains several of particular interest to Theosophists such as Apolonius of Tyana, Count Cagliostro and Anna Kingsford.

The approaching summer months offer us the opportunity of re-acquainting ourselves with the salient characteristics of the lives of some of these interesting exponents of the Divine Wisdom in its varying forms.

Lucifer Publishing Company, 140 Cedar Street, New York. \$1.25.

DEFINITIONS

Power A state of Substance in which it manifests activity. This activity may manifest itself in various forms and on various planes of existence. It may act without or with relative consciousness. As there is only one fundamental Substance, there is only one fundamental Power, and the two are only aspects or modes of manifestation of the external unmanifested One called God.

Will The fundamental and original Power from which all other forces and activities in the universe spring. Every imaginable power or force, from relatively unconscious motion up to self-conscious spiritual love, is therefore nothing else but a certain mode of manifestation of Will, and all the different terms applied to these forces, such as "life", "light", "sound", "electricity", "heat", etc., merely signify the various aspects and modes of manifestation of that one fundamental power called the Will; in the same sense as all imaginable substances, from relatively unconscious granite rock up to self-conscious spirit forms, are only various shapes of one fundamental original substance which assumes various qualities in its various forms of manifestation, according to the nature of its internally acting Will.

Imagination The creative power of Deity, acting in Nature as a whole, or in individual beings, which governs the construction of form according to a certain pre-conceived plan or pre-existing idea. The Imagination like the Will, may act with or without relative consciousness, and be exercised with or without any voluntary conscious effort. The growth of a tree is the result of the image of the future tree existing unconsciously within the imagination of the seed, and being gradually rendered objective by the internally acting and relatively unconscious will having been stimulated into action by influences coming from external surroundings. There are many things existing in man's imagina-

tion; but he is not conscious of all of them at one given moment of time. *Thought* The exercise of the power by which the images in the mind come to the consciousness of the latter. Man creates no ideas; he merely grasps the ideas which are already existing and whose images are reflected in his mind as in a mirror, and by the act of thinking he combines or resolves them and puts them into new shapes. The lower animals perceive only the images which are reflected in their minds without any effort on their part; but man has the power to rise by his will into the higher region of ideas, and to select and grasp ideas according to his choice.

Spirit Will and Imagination united into one, and acting undividedly in the same direction and for the same purpose. The will, by identifying itself with a thought, invests the latter with a spiritual power; the imagination uniting itself with the will guides the latter, and thus a spiritual and self-conscious power may be made to act as far as thought can travel, or as far as the will can reach.

Consciousness Certain states, resulting from the action of the Will upon the Imagination. There can be no absolute unconsciousness in the universe, for all things are the products of an activity which is eternal and therefore self-existent and self-conscious, even if it is without any relative consciousness in regard to any existing form. External things may come to man's external consciousness by means of his external perceptions; but spiritual and "invisible" things come to his inner consciousness by means of the emotions and sensations produced within the sphere of his Mind.

Ether The universal but invisible element of "Matter" in its aspect as non-molecular substance.

Lucifer, vol. III, p. 219.

KNOWLEDGE

There are eight ways of obtaining the true knowledge of a thing or occurrence, namely:

1. *Agamam*, i.e. by the testimony or assertions of great men either orally or in writing. The testimony of sound or voice.
2. *Pratyaksham*, evidence by the senses, specially by sight, ocular demonstration.
3. *Anumanam*, i.e., inference or drawing conclusions from what has been admitted or supposed true, as where smoke is there is a fire.
4. *Upamanam*, i.e., similarity or comparison.
5. *Arthapatti*, i.e., inference from hints or signs given; as for instance, in the sentence "He does not eat in the day and is plump and strong" the sense that he eats in the night is tacitly implied.
6. *Abhavam*, i.e., proof of non-existence.
7. *Aitiham*, traditional testimony.
8. *Sambhavam*, as the existence of the species in the genus, a hundred in a thousand, etc.

(Theosophist VIII, 609. Kaivalyanavanita.)

See also, Theosophist VIII, 645. Notes on the Gita by Subba Rao.

YOGA

What Yoga is:

1. It is the science which teaches us how to get direct experience of God, and to perceive.
2. The science of Rajayoga proposes a practical and scientifically worked out method of teaching the truth of God.
3. The science of Rajayoga proposes to give men the means of observing the internal states, and that instrument is the mind itself.
4. The method of attaining knowledge of the mind as an instrument of illumination is *concentration*—mind studying mind.
5. The goal of all the Rajayoga teaching is how to concentrate the mind, next how to discover the facts in our own minds, then how to generalise from those facts and so form our own conclusions.
6. Rajayoga says: Believe nothing until you find it out for yourself.
7. The science of Rajayoga takes as one of its fundamentals that the external world is but the gross form of internal or subtle.
8. Rajayoga proposes to start from the internal world, to study internal nature, and through that control external and internal.
9. The science of Rajayoga is based upon the Sankhya philosophy.
10. The Sankhya philosophy teaches that:
 - a. Perception comes through instruments.
 - b. The instruments convey that which is perceived to the mind.
 - c. The mind carries it to the determinative faculty.
 - d. The soul receives it.

In this way sensations are received.

11. With the exception of the soul all these are material.
12. Mind is an instrument in the hands of the Soul.
13. Mind has the power of looking within.
14. The true yogi *consciously* follows each stage: the reception of sensation, its reception by the mind, the work of the determinative faculty, and its conveyance to the Soul.

**EIGHTEEN OUTLINE LESSONS ON
THE BHAGAVAD GITA**

Prepared by Alice Bailey

LESSON XIV

Teachings on Devotion

The twelfth Discourse.

Arjuna's thought:—"Those devotees who ever harmonised worship Thee, and those also who worship the Indestructible, the Unmanifested, whether of these is the more learned in yoga?"

1. The object of devotionXII.3.7.8.20
2. The nature of the devoteeXII.15-19.2-5
3. The reward of the devoteeXII.14.19

Topic for meditation:—

The Blessed Lord said: "He who wants nothing, is pure, expert, passionless, untroubled, renouncing every undertaking, My devotee, is dear to Me * * *

Taking equally praise or reproach silent, wholly content with what cometh, homeless, firm in mind full of devotion, that man is dear to Me."

—XII.16.19

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 - F. The Law of Attraction.
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