

# THE BEACON

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## THE OCCULTISM OF SOUTHERN INDIA

A summary of a discussion with Mr. T. Subba Row.  
Adyar Library. December, 1888.

Southern India has always produced the greatest Aryan philosophers. Madhavacharya came from Southern India, and Sankaracharya was born in Malabar; and at the present day there are high adepts and schools of occultism in Southern India. In the adept hierarchy, there are always seven classes of adepts, corresponding to the seven rays of the Logos. Two of these classes of adepts are so mysterious, and their representatives on earth are so rare, that they are seldom spoken of. Perhaps one or two adepts of these two mysterious orders appear every two or three thousand years.

It is probable that Buddha and Sankaracharya come under this category.

But of the other five classes of adepts, representatives are always to be found on earth.

All five classes are represented in the Himalayan school.

At present, it is unlikely that all five classes are represented in Southern India: though all the adepts of this and every other school must belong to one of these five classes.

It is a doctrine of the Southern Indian school that, though belonging to one of these five classes, and falling into one of these five rays, all of which are represented in the Himalayan school, adepts in India, for example, need not be correlated to the Tibetan school,—need not dovetail, so to speak, into the Guruparampara chain of the Himalayan school,—and need not therefore owe allegiance to one of the five Chohans, or chiefs of the five classes of adepts in Tibet.

When a great adept has passed away from his incarnated life, his spiritual self may select some suitable person on whom to impress his teachings, who thus becomes his unconscious medium and apostle: this chosen exponent of the adept's wisdom may not recognise the source of his knowledge and power; to recognise their source is almost impossible, since these ideas are instilled into the inmost spirit of the man, the deep, secret place of his nature, from whence arise moral leadings and spiritual

ideals. Such apostles have often found that their wisdom left them even in life, when their work was done, the shadowing by a high adept is what is called a divine incarnation, an avatar.

It is probable that Sankaracharya was such an incarnation.

He was already a great adept when he was sixteen years old; at which time he wrote his great philosophical works.

It seems that Gautama Buddha was not such an incarnation, as we see in him the actual life struggle of man striving to perfection, and not the fruition of a great soul who had already reached its goal. But in Sankaracharya we see no such struggle; this is why we say he is a divine incarnation.

The seven rays we have spoken of represent the outflowing energy from the seven centres of force in the Logos: represent seven forces, so to speak, which must enter into every thing in the universe. No object can exist without the presence of each of these seven forces.

A man's past Karma determines which of the seven, or practically speaking, five rays of occult wisdom he shall take his place in; but it is impossible to say that the fact of belonging to one of these rays indicates the presence in a man of any particular moral or mental quality; such as patience, honesty, or courage, on the one hand; or the poetic or artistic faculty, on the other.

The Southern Occult school divides the states of consciousness into three: (1) jagrat, or waking consciousness; (2) swapna, or dream consciousness, and (3) sushupti, or the consciousness of dreamless sleep. As this classification stands, however, it is purposely obscure: to make it perfect, it must be understood that each of these three states is further divided into three states.

Let us take these in their order beginning with the lowest:

The jagrat consciousness is divided into three: (1) the jagrat of jagrat, which is ordinary waking consciousness; (2) the swapna of jagrat, the ordinary dream state; (3) the sushupti of jagrat, which is dreamless sleep.

Similarly, the swapna state has three divisions: (1) the jagrat of swapna, which is the consciousness of waking clairvoyance; (2) the swapna of swapna, or somnambulant clairvoyance; and (3) the sushupti of swapna, the consciousness of Kama Loka.

The sushupti state is also divided into three states: (1) the jagrat of sushupti, the consciousness of Devachan; (2) the swapna of sushupti, the consciousness in the interval between two planets; and (3) the sushupti of sushupti, the true arupa (formless) consciousness which exists between two planetary rounds.

Above these nine stages, come the true mystical states of consciousness, to which the adepts have access.

These different states of consciousness mean simply this, that the one observer, the atma, or self, observes nine classes of objects; the fact that the atma observes one class of objects is indicated by saying that such and such a state of consciousness is active.

In each of these classes of objects which are on the different planes, there are five elements, each corresponding to one of the senses. In

view of the occultists of Southern India, it is erroneous to speak of seven senses, two being considered still undeveloped. It is true that there are seven factors in each plane of consciousness, but only five of these are senses, nor, in view of this school, will there ever be two additional senses analogous to these.

The sixth factor is the mind, which rules and guides the senses, and draws deductions from their impressions when collected and arranged. The seventh factor is the atma, which is the observer of the generalization which the mind makes from the impressions of the senses. It is the self, the sense of "I" in us, behind which it is impossible to go, either in logic, or in observation. These seven factors must be present on every plane; in dreaming, for example, objects corresponding to the senses of sight, touch, taste, smell and hearing, pass before the dreamer; his mind classifies these impressions, and he feels the sense of "I" the observer which is the subject of these subjects. There is the sense of "I" on each plane, but it is not quite identical, only the kernel, or basic notion of "I" remaining unchanged.

Corresponding to the five senses are the five classes of objects on each plane; or, as we may call them, the five qualities of impression, or five elements.

These are, (1) earth, corresponding to the sense of smell; (2) water, corresponding to the sense of taste; (3) air, corresponding to the sense of touch; (4) fire, corresponding to the sense of sight; (5) ether, or Akash, corresponding to the sense of hearing. Each of these has its psychic counterpart; the counterpart of earth is magnetism; the counterpart of water is electricity; the counterpart of air is perhaps the forces discovered by Keely; while the counterparts of the other two are mystical forces the names of which it is useless to give.

When the seven rays we have spoken of proceed from the logos, they are separate, and subsequently co-mingle in the formation of all beings. When an individual begins his course of evolution, these rays are equally balanced in him, none preponderating more than another. In the course of time the man's actions, his karma, cause him to come particularly under the influence of one or other of the rays. Up this ray he must make his further progress till he has succeeded in merging his life in the life of the Logos,—the grand fountain-head of light and power.

When this mergence takes place, the man does not suffer loss of individuality; rather he enjoys an almost infinite extension of individuality. Each of the seven classes of logoi has its own peculiar consciousness, and knows that this is so; that is to say, each Logos recognises its own light, but each logos also participates in the life of all the other classes of logoi; that is to say, the peculiar quality of their life is represented in it also; so that an individuality, in merging a particular logos, is not cut off from the consciousness of the other logoi; but shares in, and experiences, their consciousness also.

We have said that the atma is represented on every plane, and the logos is related to the atma on each of the planes. It is, however, useless to attempt to understand the relation between the atma, on any plane and the logos.

This relation must be known, however, after the last initiation, when man will thoroughly understand his spiritual nature.

After the last initiation, the adept thoroughly comprehends the relation of atma with the logos, and the method of merging himself in the logos, by which he obtains immortality; but it is a mistake to suppose that the life of the logos rises up within the man at the last initiation, or that its light enters into him.

He understands his spiritual nature, and sees the way to the logos; but it may take him several incarnations after the last initiation before he can merge in the logos.

This philosophy recognises two paths, both having the same end, a glorified immortality.

The one is the steady natural path of progress through moral effort, and practice of the virtues. A natural, coherent, and sure growth of the soul is the result, a position of firm equilibrium is reached and maintained, which cannot be overthrown or shaken by any unexpected assault. It is the normal method followed by the vast mass of humanity, and this is the course Sankaracharya recommended to all his Sannyasis and successors. The other road is the precipitous path of occultism through a series of initiations. Only a few specially organised and peculiar natures are fit for this path.

Occult progress, growth along this path, is effected by the adept directing through the chela various occult forces, which enable him to obtain prematurely, so to speak, a knowledge of his spiritual nature; and to obtain powers to which he is not morally entitled by the degree of his progress.

Under these circumstances it may happen that the chela loses his moral balance, and falls into the dugpa path.

From this it must not be concluded that the Southern Indian school of occultism regards adeptship and initiation as a mistake, as a violent and dangerous usurpation of nature's functions.

The adept hierarchy is as strictly a product of nature as a tree is; it has a definite and indispensable purpose and function in the development of the human race; this function is to keep open the upward path, through which descend the light and leading without which our race would require to make each step by the wearisome, never ending method of trial and failure in every direction, until chance showed the right way.

In fact the function of the adept hierarchy is to provide religious teachers for the stumbling masses of mankind.

But this path is eminently dangerous to those who do not hold the talisman which ensures safety; this talisman is a perfectly unselfish, self-forgetting, self annihilating devotion to the religious good of mankind, a self-abnegation, which is not temporal, but must have no end for ever, and the object of which is the religious enlightenment of the human race. Without this talisman, though the progress of the chela may be very rapid for a time, a point will come when his upward advance will be arrested, when real moral worth will tell; and the man who progressed along the slow and steady path may be first to merge himself in the light of the logos.

This school recommended as the best path for all, a devotion to virtue, a gradual withdrawal from the grosser material concerns, a withdrawal of the life forces from the outward world and its interests, and the direction of these forces to the inner life of the soul, until the man is able to withdraw himself within himself, so to speak, and then, turning round to direct himself towards the logos and the spiritual life and away from the material plane; passing first into the astral life, and then into spiritual life, till at last the logos is reached, and he attains Nirvana.

It is therefore wiser not to seek the path of chelaship; if the man is fit for it, his Karma will lead him to it imperceptibly and infallibly; for the path of occultism seeks the chela and will not fail to find him, when the fit man presents himself.

The Theosophist, January, 1889.

## THE BUILDERS OF NATURE

By Jacob Bonggren

(Continued from Page 192)

### XIII.

#### ANGELS AS DESTROYERS

In quotations already presented can be seen how the Grand Master Architect builds up His world and preserves it. Now remains to show that He also tears down and destroys through His laborers in order to rebuild. This is His activity as the Judge, the Executor-Destroyer, and the Regenerator, as He is called in India in one of His aspects.

The angel of the Lord that went forth and smote in the camp of the Assyrians 5,180 men was such a destroying angel. Sometimes such a one is called *Satan* or *devil*, both names meaning "the adversary", one who contradicts or counteracts in some way. To have destruction or execution as an activity was generally looked upon as a punishment both for destroyer and destroyed.

In II Sam. 24:1 we read, "And again *the anger of the Lord* was kindled against Israel, and He moved David against them to say, Go, number Israel and Judah".

In I Chron. 21:1 we read about the same thing, "And *Satan* stood up against Israel, and provoked David to number Israel."

The one who is called "the anger of the Lord" in one place is called "Satan" in the other. Thus they are made identical.

Of this "anger of the Lord" it is said in the book of Job: "Now there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them. And the Lord said to Satan, Whence comest thou? Then Satan answered the Lord and said, From going to and fro in the earth, and from walking up and down in it. And the Lord said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and upright man, one that feareth God and escheweth evil? Then Satan answered the Lord, and said, Doth Job fear God for nought? Hast not thou made an

hedge about him, and about his house, and about all that he hath on every side? Thou hast blessed the work of his hands, and his substance is increased in the land. But put forth thine hand now, and touch all that he hath, and he will curse thee to thy face. And the Lord said unto Satan, Behold, all that he hath is in thy power; only upon himself put not forth thine hand. So Satan went forth from the presence of the Lord. And there was a day when his sons and his daughters were eating and drinking wine in their eldest brother's house, and there came a messenger unto Job, and said, The oxen were plowing, and the asses feeding beside them; and the Sabeans fell upon them, and took them away; yea, they have slain the servants with the edge of the sword; and I only am escaped to tell thee. While he was yet speaking, there came also another, and said, The fire of God is fallen from heaven and hath burned up the sheep, and the servants, and consumed them, and I only am escaped alone to tell thee. While he was yet speaking, there came also another and said, The Chaldeans made out three bands, and fell upon the camels, and have carried them away, yea, and slain the servants with the edge of the sword; and I only am escaped alone to tell thee. While he was yet speaking, there came also another, and said, Thy sons and thy daughters were eating and drinking wine in their eldest brother's house, and behold, there came a great wind from the wilderness, and smote the four corners of the house, and it fell upon the young men, and they are dead; and I only am escaped alone to tell thee. Then Job arose, and rent his mantle, and shaved his head, and fell down upon the ground and worshipped and said, Naked came I out of my mother's womb, and naked shall I return thither; the Lord gave, and the Lord hath taken away; blessed be the name of the Lord. In all this Job sinned not, nor charged God foolishly." (Job 1:6-22.)

Part of the work of the Destroyer is to test by reverses and to tempt by alluring promises of future success. Satan, playing the part of the Destroyer and using reverses as test, was not successful this time and so he tried once more.

"Again there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them to present himself before the Lord. And the Lord said unto Satan, From whence comest thou? And Satan answered the Lord and said, From going to and fro in the earth, and from walking up and down in it. And the Lord said unto Satan, Hast thou considered my servant Job, that there is no one like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil? And still he holdeth fast his integrity, although thou moved me against him, to destroy him without cause. And Satan answered the Lord, and said, Skin for skin, yea, and all that man hath will he give for his life. But put forth thine hand now, and touch his bone and his flesh, and he will curse thee to thy face. And the Lord said unto Satan, Behold he is in thine hand; but save his life. So went Satan forth from the presence of the Lord, and smote Job with sore boils, from the sole of his foot unto his crown. And he took him a potsherd to scrape himself withal; and he sat down among the ashes. Then said his wife unto him, Dost thou still retain thine integrity? Curse

God and die. But he said unto her, Thou speakest as one of the foolish women speaketh. What? Shall we receive good at the hand of God, and shall we not receive evil? In all this did not Job sin with his lips." (Job 2:1-10.)

Not even this time Satan was successful. But what Satan could not do unaided Job's three friends helped him to accomplish by their mock sympathy, by their mournful faces, by weeping, tearing their mantels, sprinkling ashes on their heads, and keeping this up seven days and seven nights. This was more than even a saint could stand, and finally Job, thoroughly tired out, cursed his birthday and wished that he had never been born.

That which is strong and stands the test will remain like the house built on a rock; that which is weak and falls like the house built on sand will be rebuilt on a better foundation. This is the virtue of a test. He who remains a wanderer on the straight and narrow path unconquered by the tempter gains thereby the great reward of spiritual success. In this way that which is called evil is of benefit to that which is good.

#### XIV.

#### THE DEVIL, THE TEMPTER

*Demon est Deus inversus*, "the devil is God inverted, or the opposite side of God", say the mystics. And it is not difficult to understand that within the all-inclusive Omnipresent and together with the All-Good the "God inverted" must have his well defined activity, which is quite as necessary in the divine economy as any other.

In the Old Testament Satan, "the adversary" or "the anger of God", is generally described as the executor of divine judgments and as bringing reverses, to test the faith and constancy of the good. Those who paid their debt became free from debt; those who could stand ill success and calamity were benefitted by it.

In the New Testament *Diabolos*, the devil—the Greek translation of the Hebrew name Satan—is pre-eminently mentioned as the tempter. Those who could stand temptation and did not yield to its seductions gained in that way wisdom and strength. This is shown very plainly in the case of Jesus, the Christ. In Matt. 4:1-11 we read:

"Then (after the baptism) was Jesus led up of the spirit into the wilderness, to be tempted of the devil. And when he had fasted forty days and forty nights, he was afterwards an hungered. And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread. But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. Then the devil taketh him up into the holy city, and setteth him on the pinnacle of the temple, and saith unto him, If thou be the Son of God, cast thyself down; for it is written, He shall give His angels charge concerning thee; and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy

God. Again the devil taketh him up into an exceeding high mountain, and showeth him all the kingdoms of the world, and the glory of them, and saith unto him, All these things will I give thee, if thou wilt fall down and worship me. Then saith Jesus unto him, Get thee hence, Satan; for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve. Then the devil leaveth him, and behold, angels came and ministered unto him."

In the world, and in every part of the world, there exist many different activities; the human organism, being a microcosm, a kosmos in miniature, exemplifies on a small scale the macrocosm. One of the activities is the elimination, the getting rid of refuse, moral and psychic as well as physical. Among human beings the position of scavenger is not generally desired. The activity of cleansing, of dealing with disgusting refuse, is avoided and despised by many; and the public executor, a moral scavenger, found himself in olden times looked down upon as an object of horror; he was classified with those criminals which he executed. According to the Bible, those who acted as "the anger of the Lord" were given that work as a punishment, because they had "sinned". We have a parallel to this "sin" and its results in the story of those who did not want to incarnate in the imperfect bodies of the Third Root race, and who therefore had to perform drudgery work in the next Root race. The Bible does not give such details as the Book of Dzyan; yet it hints that those angels who had been disobedient were to act as "the anger of God" as executors of God's will, as His scavengers, His testers and His tempters. A few quotations will show it.

"Angels that kept not their own principality, but left their proper habitation, He hath kept in everlasting bonds, under darkness unto the judgment of the great day." (Jude v. 6.)

"God spared not the angels when they sinned, but cast them down to hell, and committed them to pits of darkness, to be reserved unto judgment." (II. Peter 2:4.)

"And the devil that deceiveth them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night forever and ever." (Rev. 20:10.)

Those who are called "devils" were consequently angels that "kept not their own principality (or estate) but left their proper habitation"; in other words, who were disobedient, or "sinned".

It is said that they were "kept under everlasting bonds", or that they were forced to do something else, something more difficult, "under darkness", or "in pits of darkness", symbolic of the difficulty of the work, "unto the judgment of the great day", that is, until a new great rearrangement is made.

"The lake of fire and brimstone" signifies the tormenting activity, from certain points of view, of the devils. "For ever and ever", means "lasting for eons", or for very long periods of time.

Those who look upon the contrasts "good" and "evil", light and "darkness", "God" and "devil" as eternal and changeless dualities, find it difficult to reconcile the existence of "the evil", "the darkness" and "the devil" with that of an omnipresent and omnipotent "Father of Light",



the acme of goodness. Dogmatists in the different Christian denominations, strictly adhering to "the letter that killeth", forgetting and excluding the "Spirit that giveth life", have therefore constructed an artificial and self-contradictory system of theology, a spider's web woven around an ever-fighting spiritual duality: Those literalists forget, that if God is omnipresent, then He must necessarily include not only all that is good in space and time, but also all that is evil. If in Him, as St. Paul said, all of us, even those who are bad, "live, move and have our being"; if consequently earth and heaven are within Him, the hell cannot be excluded either, as far as it belongs to space and time. If He does not include also what we call "evil", then He cannot be omnipresent and all-inclusive. But when we look upon the seeming duality and comprehend *the relativity* of that duality, then all those apparent incongruities quickly disappear. We perceive that in the Absolute all dualities are blotted out and that in the relative every contrast has its proper and necessary place. It is plain to us, that there must be Destruction and Regeneration together with Creation and Preservation. And in this grand scheme Satan with the Jews and the devil and his angels with the Christians represent the tearing down of the old and useless for the reconstruction following upon it in the circular spiral of the Eternal One Life.

## XV.

## GOOD AND EVIL

Those who look for the Absolute in the Relative or for the Relative in the Absolute cannot find what they seek, for they are looking in the wrong direction. The Absolute has no relativity; if it had, it could not be the Absolute. Relativity rules wherever there are opposites; without opposites there is no relativity. Light and darkness, heat and cold, good and evil are opposites and as such directly related to their own contrast. Indeed, they cannot exist without each other. There are numberless gradations of each, and the opposites are inseparably united to each other by such gradations.

Good and evil, being relative because they are opposites, cannot be absolute; the Absolute being the All must include both and is therefore neither. For the Whole cannot be one of its parts. The Supreme cannot be only a fraction of All; it is the whole thing, the One without a second, or else it could not be the Supreme.

The relativity of good and evil is self-evident. That which is good for a bird is not always just as good for a fish; that which is right and natural for a lamb is not invariably so for a lion; that which is wholesome food for a cow may be indigestible for a tiger; that which is proper and beneficial at some time, or under certain circumstances, or for certain people, may be improper and hurtful at some other time, or under different circumstances, or for other people. That which is good in war and for destruction is evil in peace and for construction; that which is right on the Downward Path is wrong on the Upward, and vice versa.

In the classical mythology, that of Greece and Rome; there was no marked separation of good and evil among the majority of the divinities; these did not always act according to ordinary present day human standards or morality; they showed resentment and anger towards gods and men who had offended them, and they were partial to their friends and their proteges. A few only, the giants, the harpies, and the furies, were harmful and destructive to men who came in their way, hence they were looked upon as wholly evil; just as if that which sometimes, under certain circumstances and conditions, is harmful to some one, could have nothing good and constructive in it for any one.

None of the earliest mythologies, as far as they are known to us, has any representative for ceaseless and invariable viciousness. Tiamat of the Babylonians was a chaotic monstrosity, like Ymir of the Eddas; both had to be killed before our present kosmos could be built up out of their scattered fragments. When Set and his brother Osiris ruled Egypt together, the former killed the latter, so that he could rule alone. He was a murderer of his brother, as Cain was of Abel; but he is not described as a tempter and a deceiver of men, nor as a jailer and a tormentor of his dupes, like Satan, the one time Archangel of the Hebrews. The giants of Scandinavian mythology became finally the enemies of gods and of men, but were related to the gods and originally at peace with them. One of the giants' brood, Loki, is described as particularly mean and deceitful; and yet in his youth he was for a long time the intimate friend and constant companion of Odin himself.

Maya of the Hindus is Illusion, and Mara of the Buddhists is a tempter through Illusion; they are hurtful to those who are led astray by them, but helpful to those who understand them, and necessary for progress towards perfection. The greatest evil that Brahmanism knows of is Avidya, Ignorance, which is just as much a misunderstanding of the nature of that which is known as an actual lack of Vidya, Knowledge. An essential part of Ignorance is the misunderstanding of such opposites as good and evil, the two indispensable guide posts along the path of evolution. For instance, it is ignorance to imagine, that any of two opposites can ever exist without the other. The relative good needs the relative evil for its existence. There can be no absolute quality of any kind with another absolute quality as its contrast. There can be only one Absolute, alone and without an equal, but there are innumerable finite relativities.

The religion of ancient Persia, called Zoroastrianism after its great founder Zoroaster, Zarathustra or Zerdusht, is generally considered the oldest dualistic religion. It is designed as dualistic because it teaches the existence of two equally powerful divine representatives of good and evil: Ahura Mazda, or Ormuzd, and Angra Mainyu, or Ahriman. The sacred scriptures of the Parsees, as the remnant of Zoroastrians is called today, say that Ahura Mazda, "the wise lord", created all the good and useful plants and animals, and that Angra Mainyu, "the spiritual enemy", created the bad and the useless. As opposites, those two divinities belong to the world of relativity; they are indeed relative and not absolute. But the religion of Zoroaster also mentions the Abso-

lute. This One is neither Ahura Mazda nor Angra Mainyu; it is an incomprehensible entity, beyond what finite beings call good and evil: *Zeroana Akerne*, "the endless circle of unknown time". In the world of good and evil there is dualism, but in the Absolute there is none.

In the Zoroastrian faith those were called Mazdayasnians who were fighting for Ahura Mazda. With him were his six individualized attributes, the Amesha Spenta or Amshaspands, "the immortal holy ones", corresponding to the Archangels of the Jews, the Christians and the Mohammadans: (1) Vohu Manah or Bahman, "good thought", the lord of light and of mildness, looked upon as the patron of cattle; (2) Asha Vahishta or Ardibehest, "perfect righteousness" or "the best", the genius of fire; (3) Spenta Armaiti or Spendarmad, Sapandomad, Stapandomad, piety or harmony, the source of fertility; (4) Haurvatat or Khordad, "salvation", "welfare", the genius of water and of time; (5) Ameretat or Amerdad, "wisdom" or "immortality", protector of vegetation; (6) Xsathra or Shariver, "sovereignty" or "dominion", the lord of splendor and of metals. A seventh spirit or angelic messenger was later on associated with the six: Sraosha or Srosh, "obedience", angel of judgment, genius of active piety. There were also twenty-eight ieds, servants of Ahura Mazda; foremost among them was Mithra, or Mithras, the god of mystery, an incarnation of light and truth, the spiritual Sun, sometimes called the Persian Apollo. The followers of Angra Mainyu were called Daevayasnians, "fighters for the daevas". A daeva (later called div) was a nature spirit who followed *druj*, lie" or "falsity", rather than *asha*, "right" or "truth". As there were six Amesha Spenta or Archangels leading the *fravarshis* or righteous, so there were six archdemons, with a crowd of lesser demons (daeva, druj) as their followers, and their chief was Aeshma or Daeva. So the hosts of good and evil were direct duplicates of each other in Zoroastrianism, opposing and fighting each other everywhere in the world of opposites, of evolution and in evolution.

Good and evil, the two opposites in our world of relativity, are in religion classified as governed respectively by the Powers of Light and the Powers of Darkness. There are many degrees of light and many degrees of darkness; the two opposites run into, continue and complete each other. Light and darkness are parts of the whole, as measured by visual observation; neither is alone the whole thing; neither can exclude the other.

Light symbolizes the diurnal life of awakesness and action; darkness refers to the potential, passive, dormant life, the night side of existence.

Good and evil are like the complementary colors, into which light is divided when projected from its white undifferentiated source. Taken separately, they are distinctive and opposites; taken together they are a unity. As the complementary colors united give us the undivided white light, thus Ormuzd and Ahriman of the Parsees constitute together the whole existence, which is neither of them, but Perfection. For it includes, within the Eternal Now, the perfectibility of the still imperfect, all the good and perfect there ever was, is, and will be.

(To Be Continued)

## HINTS FOR STUDENTS

The valuable chart appearing on the opposite page was printed and published by the members of the Vancouver Lodge of the Theosophical Society in May, 1921.

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We are glad to announce to our readers a new edition of *The Secret Doctrine* by H. P. B. which contains the first two original volumes photographically reproduced, bound in one volume for \$7.50. The appearance of this new imprint is of real value to all students of Theosophy and Occultism. For a long time it has been a matter of regret that this fundamental work in occultism has not been available for a *moderate price* and in a less cumbersome form. The new imprint is finely bound and is printed on good thin paper making a handy and attractive working tool in the hands of those students who are demanding more light upon the path of occultism. This edition is for sale by the Lucis Publishing Company, 452 Lexington Avenue, New York City.

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Writing in the *Century* magazine under the thoughtful sub-title "Reflections on the Vanishing Art of Worship," Mr. Dawson began his article with a refreshing grasp of principle worthy of quotation. He said:—

"Before speaking of religion, it may be well to take a little thought on what religion is, for there is a vast amount of what purports to be religion in the world and always has been. The Buddhist is religious, the Mohammedan is religious; so also is the Plymouth Brother, the Particular Baptist, the Roman Catholic, or the Quaker; but the curious thing is that the religion of any one of these believers is almost unintelligible to all the rest, and is not improbably regarded by them as a form of falsehood. Yet there must needs be some factor common to all, and religion remains an unintelligible phenomenon until we discover this common factor.

"What is this factor? I suggest that it is the perception of a spiritual universe with which man has authentic relations. The essential cleavage of mankind is not between the pagan and the Christian, but between the materialist and the spiritualist, between the man for whom things seen are the sole realities and the man for whom things unseen have a sublimer authenticity. The essence of the whole thing lies here, for it is manifest that all religions start with the presumption of a spiritual universe, and therefore unless a man can accept this belief, he can be neither a good Buddhist nor a good Baptist; he is out of relation to anything that calls itself a religion."

• LOGOS • OF • A •

SOLAR • SYSTEM •

FATHER  
SON.  
HOLY GHOST.

SAT.  
ANANDA.  
CHIT.

SHIVA.  
VISHNU.  
BRAHMA.

FIRST LOGOS.  
SECOND " "  
THIRD " "

THE UNMANIFEST.  
SPIRIT MATTER.  
CREATIVE WISDOM.

EXISTENCE.  
BLISS-LOVE.  
INTELLIGENCE.

LOWER KOSMIC	} six subplanes ATOMIC matter	ADI tattwa		MA HA RA PLANE	Second Life Wave				
		ANUPADAKA tattwa		PA RA PLANE	First Life Wave				
	} six subplanes ATOMIC matter	AKASA tattwa corresponding to ETHER. SOUND.		NIRVANIC OR SPIRITUAL PLANE	Evolution of Form		ATMA	ATMA reflection of FIRST LOGOS	EXISTENCE real being reflected as objective reality on PHYSICAL PLANE
		VAYU tattwa corresponding to AIR. TOUCH.		BUDDHIC OR INTUITIONAL PLANE	Evolution of Spirit		BLISS BODY	BUDDHI reflection of SECOND LOGOS	LOVE reflected as DESIRE PASSION on ASTRAL PLANE
	} six subplanes ATOMIC matter	AGNI tattwa corresponding to FIRE. SIGHT.	First Elemental Kingdom	ARUPA LEVELS OF	HIGHER MENTAL OR MANASIC PLANE	Life Wave	CAUSAL BODY formed by union of 2 & 3 Life Wave	HIGHER MANAS reflection of THIRD LOGOS	PURE INTELLIGENCE reflected as REASON
		APAS tattwa corresponding to WATER. TASTE	Second Elemental Kingdom	RUPA LEVELS OF	LOWER MENTAL OR MANASIC PLANE	Wave	MENTAL BODY germ in animal	LOWER MANAS	reason reflected as of Pure Intelligence
} six subplanes ATOMIC matter	PRITHIVI tattwa corresponding to EARTH. SMELL	Third Elemental Kingdom	ASTRAL OR EMOTIONAL PLANE			ASTRAL BODY of human and animal Kingdom, germinal in Vegetable	KAMA	DESIRE PASSION reflection of LOVE or BUDDHIC PLANE	
	Sub-atomic Super-Etheric Gas liquid Solids	MINERAL KINGDOM	[TURNING POINT]	PHYSICAL PLANE	Life	PHYSICAL Body of human, animal and vegetable Kingdom	PRANA ethenc double and Dense PHYSICAL BODY	objective reality reflection of existence on NIRVANIC PLANE	

*If the form of government which guides the subjective evolution of the planet is hierarchical, what is the relation of the present socialistic and democratic movements to it?*

The relationship is of the closest kind, for in studying the Ageless Wisdom, we find the key note of the hierarchical evolution, in the manifestation of the Unity of all Life; that this Life is One Spirit, whose essence is love, and whose expression is service. So we will also discover in the socialistic and democratic movements, this same Consciousness working out in objective form, for the inner vision of both conceptions, is unity, love, and service.

In Democracy the people are the unit, for each separate life whether expressed as man, woman, or child has a part and place in the union. Although, in order to establish this union the individual will learn to bend and conform to the blended will of the whole yet these component parts never lose individual consciousness but united together form a fuller life, which grows and alters, as these human elements become stronger in self-rule and government.

In Democracy man touches more consciously the ocean of life with its mighty currents. He also senses the plastic power of thought, which enables him to discover that he is not an isolated unit, confined in his own physical form, but that he is linked through this wonderful faculty to other forms all about him. Hence as man learns to group these forms together, he finds they have common interests with his own; that they love and hate, are hungry or cold; that they live and die; in fact they are alike unto himself, and so through knowledge, and experience, enlightenment comes to him, and he makes another conscious step forward in evolution, and discerns that his neighbour is most truly himself.

From now on the man has to re-organize his entire conception of life, for instead of competition with those about him, he seeks cooperation, as well as an intense unification of all economic activities for the good of the whole, rather than for the benefit of the few. In this way man passes naturally into the Socialistic conception whose outward manifestation was voiced by Christ long ago when He said: "Love thy neighbour as thyself."

So Christ, as one of the Great Hierarchy, sought to quicken man's perceptions, and to show him the way to fuller life. He poured out into the world the full flood of His love, so that all might know the grandeur of the Vision; and thus He stands ever before men as the prototype of what man is, when man comes to the realization of his true Being. So, to each point of consciousness comes the call, to forsake the husks of life; and return to the Father's House, and partake of the inner glory of the Soul.

Thus we learn that through every manifestation of life, whether of the Great Hierarchy, or of the tiniest atom, there runs the silver thread of the Spirit, which binds all together and which unites all life, bringing to each centre of consciousness, fuller awareness, and leading it step by step from isolated consciousness on to group consciousness, from thence to planetary and cosmic consciousness, until at last the return journey is completed, and the Soul knows its true nature as One, the Father.

E. M. T.

## TWELVE LESSONS ON THE YOGA SUTRAS OF PATANPALI

*Prepared by Alice A. Bailey*

## LESSON III.

## THE SCIENCE OF YOGA

*Part 2. (Continued) The Eight Means of Yoga.**The fifth Means.....Withdrawal*

Pat.II.54. "Right withdrawal is the disengaging of the powers from entanglement in outer things, as the psychic nature has been withdrawn and stilled.—Johnston.

These words speak for themselves and indicate a condition wherein the Ego, having stilled all sense perceptions and gained control of the mind is ready for the great work of meditation dealt with in Book III. of the Sutras. The preliminary purificatory work is done and "thereupon follows perfect mastery of all the powers."

Pat. II.55.

The sixth, seventh and eighth means of yoga will be dealt with in a future issue.

## LESSON IV.

## THE RESULTS OF YOGA PRACTICE

Patanjali gives as thirty results of following the strict Raja Yoga discipline, or the life of meditation and self control. In the next four lessons we will take up each one separately.

The results of Yoga practice are as follows:

1. Soul-vision.
2. Illumination of thought.
3. True spiritual consciousness.
4. Surcease from sorrow and toil.
5. Wisdom.
6. An awakened interior consciousness.
7. The wearing away of the veil.
8. Interior union with others.
9. Understanding the thoughts of others.
10. A vision of the Masters.
11. Knowledge of the Spiritual Man.
12. Mastery over the powers of perception.
13. Understanding the sounds uttered by all Beings.
14. Knowledge of the worlds.
15. Cessation of hunger and thirst.
16. Understanding the order of the bodily powers.
17. Knowledge of the stars.
18. Knowledge of the worlds.
19. Mastery over all powers.

20. Knowledge of the past and future.
21. Power to make the body invisible.
22. Knowledge of symbols and the time of the end.
23. Mastery over the elements.
24. Power to traverse the ether.
25. Steadfastness.
26. Power of spiritual hearing.
27. Fruition of longing for spirituality.
28. The power of the elephant.
29. The mastery of all from the Atom to the Infinite.

Note: All these results are dealt with by Patanjali but must not be interpreted in every case according to the literal meaning of the words. For instance, the result called "power of the elephant" has a symbolic meaning and relates to the centre at the base of the spine.

#### RESULT I. Soul Vision.

*"Their aim is to bring soul-vision and to wear away hindrances."*

Pat II.2. Johnston's Edition.

"They are for the practice of Samadhi and minimizing the pain bearing obstructions."

Vivekananda.

"They are practiced for acquiring habitual samadhi and for attenuating distractions."

Divedi.

Students should note that soul-vision precedes the wearing away of the hindrances. The vision must be seen first if the incentive is to be sufficiently strong. As the hindrances are worn away the vision becomes clearer. Compare with these words those of St. Paul in I. Cor. 3.18. Weymouth's translation.

"We all with unveiled face reflecting as in a mirror the glory of the Lord are being changed into the same image from glory to glory."

Browning also brings out a similar idea:

"Truth is within ourselves. It takes no rise  
From outward things, whate'er you may believe.  
There is an inmost centre in us all  
Where truth abides in fullness; and around  
Wall upon wall, the gross flesh hems it in.  
.....And to know

Rather consists in opening up a way  
Whence the imprisoned splendour may escape  
Than in effecting entry for a light  
Supposed to be without."

From "Paracelsus".

I. Patanjali tells us that three things prevent the vision now:

1. *The veils*..... See Pat. II.52. III.43.  
These are:
  - a. The material vestures..... Pat. IV.4. III.55.
  - b. The psychic nature..... Pat. III.49.
2. *The stains*..... Pat. IV.31.  
These are:
  - a. Old wrongs which must be righted.
  - b. Karmic debts which must be paid.



- c. The reaping of our self sown harvest.
- d. Impurities in our various bodies.

3. *The hindrances*..... Pat. II.2.3.

These are:

- a. The darkness of unwisdom..... Pat. II.5.  
Control of lower psychical nature.
- b. Self-assertion ..... Pat. II.6.  
The dominance of the mind.
- c. Lust. Misplaced love..... Pat. II.7.
- d. Hate. Separateness..... Pat. II.8.
- e. Attachment ..... Pat. II.9.  
Desire for re-birth.

“These hindrances are to be removed by a counter-current. Their active turnings are to be removed by meditation.” Pat. II.10.11.

II. Patanjali gives us two rules which, when followed will give us the soul-vision needed.

1. *Practice of purity.*

“To the pure in heart comes also

- a. A quiet spirit.
- b. One pointed thought.
- c. Victory over sensuality.
- d. Fitness to behold the soul.”

Pat. II.41. C.J.

“There arise clear passivity, pleasantness of mind, fixity of attention, subjugation of the senses and fitness for communion with the soul.”

Dvidedi.

“There also arises purification of the Sattva, cheerfulness of the mind, concentration, conquest of the organs and fitness for the realisation of the Self.”

Vivekananda.

“Purity of sattva, and gentleness and singleness of intent and subjugation of the senses and fitness for the sight of the self.”

Woods.

Compare also Christ's words: “The pure in heart shall see God.”

Patanjali tells us also that the results of purity are:

- a. The use of the mind as an organ of vision..... Pat. II.20.
- b. Illumination ..... Pat. II.28.
- c. Dispassion ..... Pat. II.40.
- d. Perfect spiritual life..... Pat. II.55.

2. *Following the practices:*

“The practices which make for union with the soul are:

- a. Fervent aspiration.
- b. Spiritual reading..... Pat. II.44.
- c. Perfect obedience to the Master..... Pat. I.24.45.

Pat. II.1. C.J.

“Preliminary yoga consists of mortification, study and resignation to Ishvara.”

Dvivedi.

“Mortification, study and surrendering fruits of work to God are called Kriya Yoga.

Vivekananda.

"Self-castigation and study and devotion to the Ishvara are the yoga of action." Woods.

RESULT III. True spiritual consciousness.

*"From steadfastly following after the means of yoga, until impurity is worn away, there comes the illumination of thought up to full discernment."* Pat. II.28. C.J.

"Till there is discriminative knowledge there is, from the practice of the things subservient to the yoga, an illumination (more or less brilliant) of knowledge which is operative in the removal of impurity." Tatyā.

"By the practice of the different parts of yoga, the impurities being destroyed, knowledge becomes effulgent, up to discrimination."

Vivekananda.

"After the aids to yoga have been followed up, when the impurity has dwindled, there is an enlightenment of perception reaching up to the discriminative discernment." Woods.

Compare also Pat. II.5.

The student has to learn to discriminate between

- a. Himself.....the one who perceives.
- b. The organ of perception.....mind.
- c. That which is perceived.

or the Thinker, the apparatus of thought, and thought.

"Illumination is sevenfold, rising in successive stages." Pat. II.27.

"First, the danger to be escaped is recognised. Second, the causes of the danger to be escaped are worn away. Third, the way of escape is clearly perceived by the contemplation which checks psychic perturbation. Fourth, the means of escape, clear discernment, has been developed. This is the fourfold release belonging to the insight. The final release from the psychic is threefold. As fifth of the seven degrees, the dominance of its thinking is ended; as sixth, its potencies, like rocks from a precipice, fall of themselves; once dissolved, they do not grow again. Then, as seventh freed from these potencies, the spiritual man stands forth in his own nature as purity and light." Johnston.

RESULT II. True spiritual consciousness.

*"He who, after he has attained, is wholly free from self, reaches the essence of all that can be known, gathered together like a cloud. This is the true spiritual consciousness."* C. J.

"Even after illumination, there arises in one who works without attachment the constant flow of pure discrimination called the 'cloud of merit' which is the best samadhi." Divedi.

"When arriving at the right discriminating knowledge of the essences, he who gives up the fruits, unto him comes as the result of perfect discrimination, the samadhi called 'the cloud of virtue.'" Vivekananda.

Vivekananda tells us that "when the yogi has attained to this discrimination all these powers will come (psychical powers A. B.) but the true yogi rejects them all. Unto him comes a peculiar knowledge, a particular light called .the cloud of virtue. All the great prophets of the world whom history has recorded had this. They had found the whole foundation of knowledge within themselves. Truth to them had become real."