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ESOTERIC SCHOOLS OF MEDITATION, STUDY AND SERVICE

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On the 26th we drove to Matara, our southernmost point, and got there at 2 p.m. Four miles from the town we were met by a procession, estimated to be a mile long, under the lead of a local Headman, who took us in charge. The quaintest and most striking features of an ancient Sinhalese *perehera* (procession) were included in the function, and for us it had all the attraction of picturesqueness and novelty. There were costumed sword-dancers, devil-dancers, *nautchnis* with ochred faces, a revolving temple on a float a van of marionettes one sees them at nearly all festive gatherings in India, Ceylon, and Burma; and numberless flags and swallow-tail pennons were carried and waved by men and boys.



Music played, tom-toms beat, songs composed in our honor were sung, and as at Bentota, some ten miles of *ola* decorations fringed the roads. One may imagine what sized audience such demonstrations caused to gather at the lecturing-place, where I spoke. It was in a palm-grove by the seaside, I standing on a house verandah, the people sitting in the open. I had a trying interpreter that day, and no mistake. First of all, he asked me to speak very slowly as he "did not understand English very well"; then he planted himself right before me, looking into my mouth, as if he had read Homer, and watched to see what words should "escape through the fence of my teeth". He stood in a crouching position, and with his hands clasping his knees. I spoke extemporaneously, without notes, commanding my gravity with difficulty as I was forced to see the intense anxiety depicted on his countenance. However, we managed it after a fashion, and the people were very patient and good-natured. ODL v.2:198-9

STANZA I.

1. The eternal parent wrapped in her ever invisible robes had slumbered once again for seven eternities.
2. Time was not, for it lay asleep in the infinite bosom of duration.
3. Universal mind was not, for there were no Ah-hi to contain it.
4. The seven ways to bliss were not. The great causes of misery were not, for there was no one to produce and get ensnared by them.
5. Darkness alone filled the boundless all, for father, mother and son were once more one, and the son had not awakened yet for the new wheel, and his pilgrimage thereon.
6. The seven sublime lords and the seven truths had ceased to be, and the Universe, the son of Necessity, was immersed in Paranishpanna, to be out-breathed by that which is and yet is not. Naught was.
7. The causes of existence had been done away with; the visible that was, and the invisible that is, rested in eternal non-being— the one being.
8. Alone the one form of existence stretched boundless, infinite, causeless, in dreamless sleep; and life pulsed unconscious in universal space, throughout that all-presence which is sensed by the opened eye of the Dangma.
9. But where was the Dangma when the Alaya of the universe was in Paramartha and the great wheel was Anupadaka?

3. . . . Universal mind was not, for there were no Ah-hi (celestial beings) to contain (hence to manifest) it (a).

(a) Mind is a name given to the sum of the states of Consciousness grouped under Thought, Will, and Feeling. During deep sleep, ideation ceases on the physical plane, and memory is in abeyance; thus for the time-being “Mind is not,” because the organ, through which the Ego manifests ideation and memory on the material plane, has temporarily ceased to function. A noumenon can become a phenomenon on any plane of existence only by manifesting on that plane through an appropriate basis or vehicle; and during the long night of rest called Pralaya, when all the existences are dissolved, the “Universal Mind” remains as a permanent possibility of mental action, or as that abstract absolute thought, of which mind is the concrete relative manifestation. The Ah-hi (Dhyan-Chohans) are the collective hosts of spiritual beings —the Angelic Hosts of Christianity, the Elohim and “Messengers” of the Jews—who are the vehicle for the manifestation of the divine or universal thought and will. They are the Intelligent Forces that give to and enact in Nature her “laws,” while themselves acting according to laws imposed upon them in a similar manner by still higher Powers; but they are not “the personifications” of the powers of Nature, as erroneously thought. This hierarchy of spiritual Beings, through which the Universal Mind comes into action, is like an army — a “Host,” truly by means of which the fighting power of a nation manifests itself, and which is composed of army corps, divisions, brigades, regiments, and so forth, each with its separate individuality or life, and its limited freedom of action and limited responsibilities; each contained in a larger individuality, to which its own interests are subservient, and each containing lesser individualities in itself.

The Ah-hi are the primordial seven rays, or Logoi, emanated from the first Logos, triple, yet one in its essence. During Pralaya there are no Ah-hi, because they come into being only with the first radiation of the Universal Mind, which is undifferentiated, and the radiation from which is the first dawn of Manvantara.

The Ah-hi are conditioned by the awakening into manifestation of the periodical, universal LAW, which becomes successively active and inactive.

When the hour strikes, the law comes into action, and the Ah-hi appear on the first rung of the ladder of manifestation.

They belong to the first, second, and third planes – the last plane being really the starting point of the primordial manifestation – the objective reflection of the unmanifested.

The Ah-hi pass through all the planes, beginning to manifest on the third.

Like all other Hierarchies, on the highest plane they are arupa, i.e., formless, bodiless, without any substance.

On the second plane, they begin to take form.

On the third plane they become Manasaputras, those who become incarnated in man.

On every successive plane they are called by different names – there is a continual differentiation of their original homogeneous substance. Anna Sclar



Manasaputras From the hierarchy of compassion, the light-side of nature as contrasted with the matter-side, came these semi-divine manasaputras who incarnated in the quasi-senseless, intellectually dormant human race at about the midpoint of the third root-race of this fourth round. By their own spiritual-intellectual fire and flame they quickened the latent mental fires in infant humanity stimulating the thought principle.

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4. The seven ways to bliss (Moksha* or Nirvana) were not (a). The great causes of misery (Nidana† and Maya) were not, for there was no one to produce and get ensnared by them (b)

*Nippang in China; Neibban in Burmah; or Moksha in India.

† The “12” Nidanas (in Tibetan Ten-brel chug-nyi) the chief causes of existence, effects generated by a concatenation of causes produced.

(a) There are seven “Paths” or “Ways” to the bliss of Non-Existence, which is absolute Being, Existence, and Consciousness. They were not, because the Universe was, so far, empty, and existed only in the Divine Thought. For it is . . .

(b) The twelve Nidanas or causes of being. Each is the effect of its antecedent cause, and a cause, in its turn, to its successor; the sum total of the Nidanas being based on the four truths, a doctrine especially characteristic of the Hînayâna System.* They belong to the theory of the stream of catenated law which produces merit and demerit, and finally brings Karma into full sway. It is based upon the great truth that re-incarnation is to be dreaded, as existence in this world only entails upon man suffering, misery and pain; Death itself being unable to deliver man from it, since death is merely the door through which he passes to another life on earth after a little rest on its threshold – Devachan. The Hînayâna System, or School of the “Little Vehicle,” is of very ancient growth; while the Mahâyânâ is of a later period, having originated after the death of Buddha. Yet the tenets of the latter are as old as the hills that have contained such schools from time immemorial, and the Hînayâna and Mahâyânâ Schools (the latter, that of the “Great Vehicle”) both teach the same doctrine in reality. Yana, or Vehicle (in Sanskrit, Vahan) is a mystic expression, both “vehicles” inculcating that man may escape the sufferings of rebirths and even the false bliss of Devachan, by obtaining Wisdom and Knowledge, which alone can dispel the Fruits of Illusion and Ignorance.

Maya or illusion is an element which enters into all finite things, for everything that exists has only a relative, not an absolute, reality, since the appearance which the hidden noumenon assumes for any observer depends upon his power of cognition. To the untrained eye of the savage, a painting is at first an unmeaning confusion of streaks and daubs of colour, while an educated eye sees instantly a face or a landscape. Nothing is permanent except the one hidden absolute existence which contains in itself the noumena of all realities. The existences belonging to every plane of being, up to the highest Dhyan-Chohans, are, in degree, of the nature of shadows cast by a magic lantern on a colourless screen; but all things are relatively real, for the cogniser is also a reflection, and the things cognised are therefore as real to him as himself. Whatever reality things possess must be looked for in them before or after they have passed like a flash through the material world; but we cannot cognise any such existence directly, so long as we have sense-instruments which bring only material existence into the field of our consciousness. Whatever plane our consciousness may be acting in, both we and the things belonging to that plane are, for the time being, our only realities. As we rise in the scale of development we perceive that during the stages through which we have passed we mistook shadows for realities, and the upward progress of the Ego is a series of progressive awakenings, each advance bringing with it the idea that now, at last, we have reached “reality;” but only when we shall have reached the absolute Consciousness, and blended our own with it, shall we be free from the delusions produced by Maya. SD1:38-40

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THE FOUR NOBLE TRUTHS

Buddha's Four Noble Truths:

1. Life is suffering.
2. Suffering is caused by attachment to desires.
3. Suffering can be ended by overcoming attachment to desires.
4. The way to end suffering is the Noble Eightfold Path.

The Twelve Nidanas

Nidana (Sanskrit) [from *ni* down, into + the verbal root *dā* to bind] That which binds to earth or to existence, philosophically speaking. Originally meaning bond, rope, halter. From this arose the implication of binding cause, or bonds of causation, and hence in Buddhist philosophy it signifies cause of existence, the concatenation of cause and effect. The twelve nidanas given as the chief causes are:

- 1) *jati* (birth) the four modes of entering incarnation, each mode placing the being in one of the six *gatis* [path or sphere of existence entered upon by entities impelled because of past karma]
- 2) *jara-marana* (decrepitude) and death, following the maturity of the *skandhas* [manifested qualities and attributes forming the human being on all six planes of Being]
- 3) *bhava*, which leads every sentient being to be born in this or another mode of existence in the *trailokya* and *gatis*
- 4) *upadana*, the creative cause of *bhava* which thus becomes the cause of *jati*, and this creative cause is the clinging to life
- 5) *trishna* (thirst for life, love, attachment)
- 6) *vedana* (sensation) perception by the senses, the fifth *skandha*
- 7) *sparsa* (the sense of touch) contact of any kind, whether mental or physical
- 8) *shadayatana* (the organs of sensation) the inner or mental/astral seats of the organs of sense
- 9) *nama-rupa* (name-form, personality, a form with a name to it) the symbol of the unreality of material phenomenal appearances
- 10) *vijnana*, the perfect knowledge of every perceptible thing and of all objects in their concatenation and unity
- 11) *samskara*, action on the plane of illusion
- 12) *avidya* (nescience, ignorance) lack of true perception





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“If, however, it is realised that time is not known apart from physical plane experience, the entire concept of devachan is clarified. From the moment of complete separation from the dense physical and etheric bodies, and as the eliminative process is undertaken, the man is aware of past and present; when elimination is complete and the hour of soul contact eventuates and the manasic vehicle is in process of destruction, he becomes immediately aware of the future, for prediction is an asset of the soul consciousness and in this the man temporarily shares. Therefore, past, present and future are seen as one; the recognition of the Eternal Now is gradually developed from incarnation to incarnation and during the continuous process of rebirth. This constitutes a state of consciousness (characteristic of the normal state of the advanced man) which can be called devachanic.” Esoteric Healing:496-7

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The Twelve Nidanas

Nidana (Sanskrit) [from *ni* down, into + the verbal root *dā* to bind] That which binds to earth or to existence, philosophically speaking. Originally meaning bond, rope, halter. From this arose the implication of binding cause, or bonds of causation, and hence in Buddhist philosophy it signifies cause of existence, the concatenation of cause and effect. The twelve nidanas given as the chief causes are:

- 1) *jati* (birth) the four modes of entering incarnation, each mode placing the being in one of the six *gatis* [path or sphere of existence entered upon by entities impelled because of past karma]
- 2) *jara-marana* (decrepitude) and death, following the maturity of the *skandhas* [manifested qualities and attributes forming the human being on all six planes of Being]
- 3) *bhava*, which leads every sentient being to be born in this or another mode of existence in the *trailokya* and *gatis*
- 4) *upadana*, the creative cause of *bhava* which thus becomes the cause of *jati*, and this creative cause is the clinging to life
- 5) *trishna*, thirst for life, love, attachment
- 6) *vedana* (sensation) perception by the senses, the fifth *skandha*
- 7) *sparsa* (the sense of touch) contact of any kind, whether mental or physical
- 8) *shadayatana* (the organs of sensation) the inner or mental/astral seats of the organs of sense
- 9) *nama-rupa* (name-form, personality, a form with a name to it) the symbol of the unreality of material phenomenal appearances
- 10) *vijnana*, the perfect knowledge of every perceptible thing and of all objects in their concatenation and unity
- 11) *samskara*, action on the plane of illusion
- 12) *avidya* (nescience, ignorance) lack of true perception



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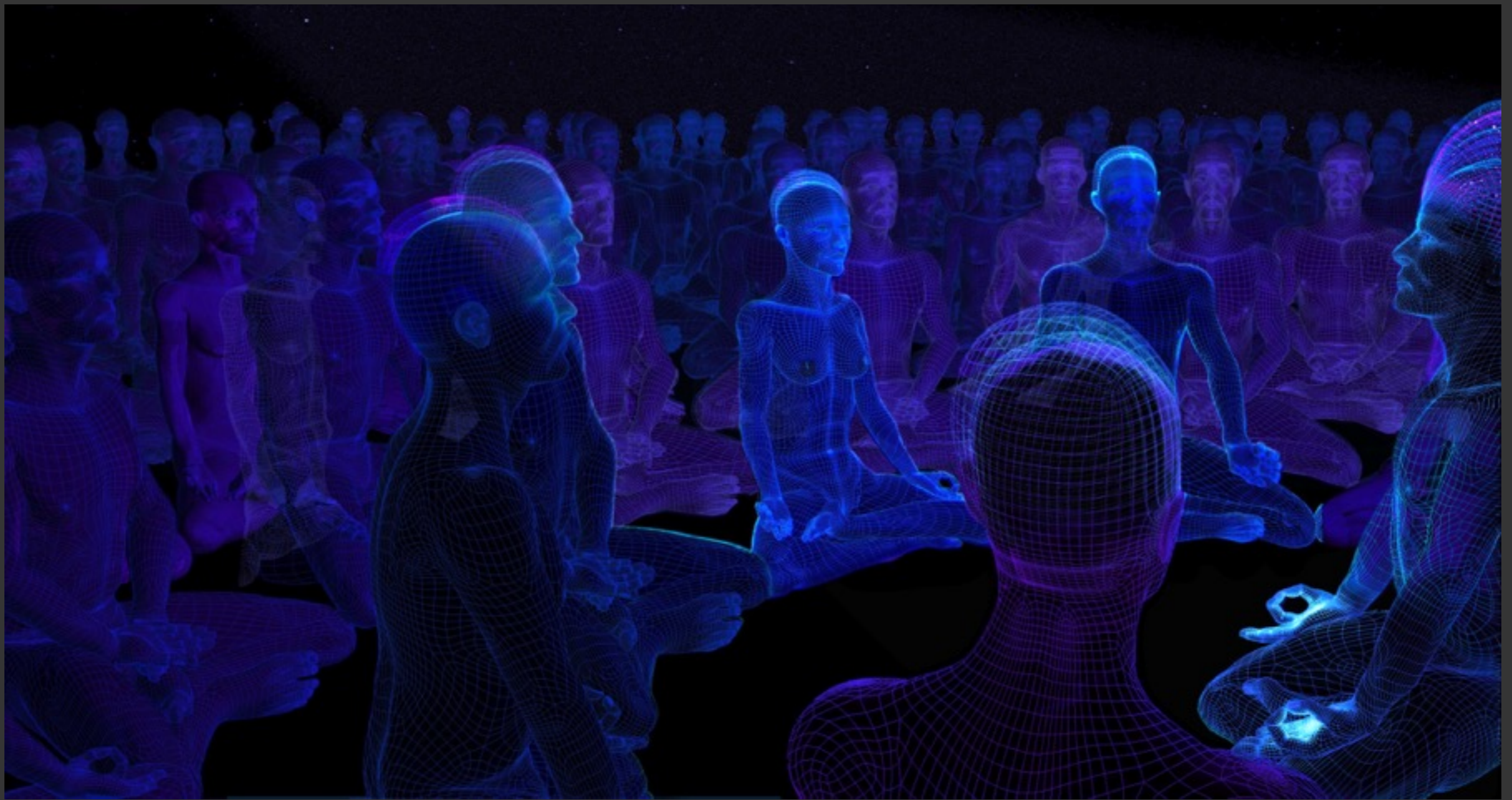
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SD1:38-40



There are certain changes which disciples must themselves initiate; these may not touch environing outer conditions, but concern inner developments, attitudes and mental processes. These self-initiated decisions can and do lead to basic inner unsettlements, and these inner disturbances are necessary to and preparatory to great inner crises. These inner crises lead to points of tension, as well you know, and from a point of tension the merging soul-personality can then move onward into greater light and a more surely realised Love. DINA2:688-9

STANZA I.

1. The eternal parent wrapped in her ever invisible robes had slumbered once again for seven eternities.
2. Time was not, for it lay asleep in the infinite bosom of duration.
3. Universal mind was not, for there were no Ah-hi to contain it.
4. The seven ways to bliss were not. The great causes of misery were not, for there was no one to produce and get ensnared by them.
5. Darkness alone filled the boundless all, for father, mother and son were once more one, and the son had not awakened yet for the new wheel, and his pilgrimage thereon.
6. The seven sublime lords and the seven truths had ceased to be, and the Universe, the son of Necessity, was immersed in Paranishpanna, to be out-breathed by that which is and yet is not. Naught was.
7. The causes of existence had been done away with; the visible that was, and the invisible that is, rested in eternal non-being— the one being.
8. Alone the one form of existence stretched boundless, infinite, causeless, in dreamless sleep; and life pulsed unconscious in universal space, throughout that all-presence which is sensed by the opened eye of the Dangma.
9. But where was the Dangma when the Alaya of the universe was in Paramartha and the great wheel was Anupadaka?

5. Darkness alone filled the boundless all (a), for father, mother and son were once more one, and the son had not awakened yet for the new wheel* and his pilgrimage thereon (b).

(a) “Darkness is Father-Mother: light their son,” says an old Eastern proverb. Light is inconceivable except as coming from some source which is the cause of it; and as, in the instance of primordial light, that source is unknown, though as strongly demanded by reason and logic, therefore it is called “Darkness” by us, from an intellectual point of view. As to borrowed or secondary light, whatever its source, it can be but of a temporary mayavic character. Darkness, then, is the eternal matrix in which the sources of light appear and disappear. Nothing is added to darkness to make of it light, or to light to make it darkness, on this our plane. They are interchangeable, and scientifically light is but a mode of darkness and vice-versâ. Yet both are phenomena of the same noumenon which is absolute darkness to the scientific mind, and but a gray twilight to the perception of the average mystic, though to that of the spiritual eye of the Initiate it is absolute light. How far we discern the light that shines in darkness depends upon our powers of vision. What is light to us is darkness to certain insects, and the eye of the clairvoyant sees illumination where the normal eye perceives only blackness. When the whole universe was plunged in sleep had re- turned to its one primordial element there was neither centre of luminosity, nor eye to perceive light, and darkness necessarily filled the boundless all.

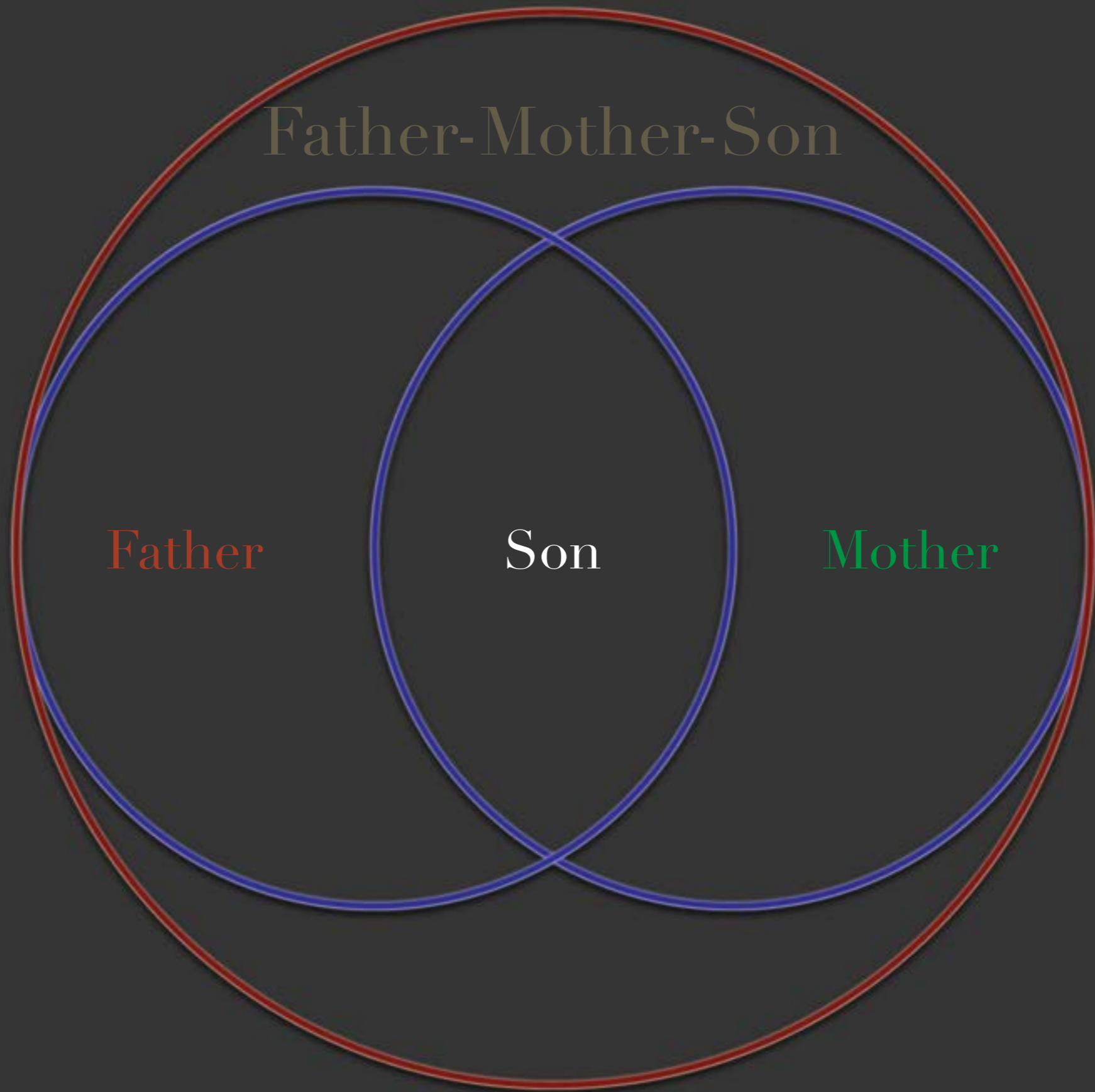
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Father-Mother-Son

Father

Son

Mother





ॐ नमः शिव



Rule IX.

For Disciples and Initiates: Let the group know there are no other selves. Let the group know there is no colour, only light; and then let darkness take the place of light, hiding all difference, blotting out all form. Then—at the place of tension, and at that darkest point—let the group see a point of clear cold fire, and in the fire (right at its very heart) let the One Initiator appear Whose star shone forth when the Door first was passed. Rays and Initiations:22

5. Darkness alone filled the boundless all (a), for father, mother and son were once more one, and the son had not awakened yet for the new wheel* and his pilgrimage thereon (b).

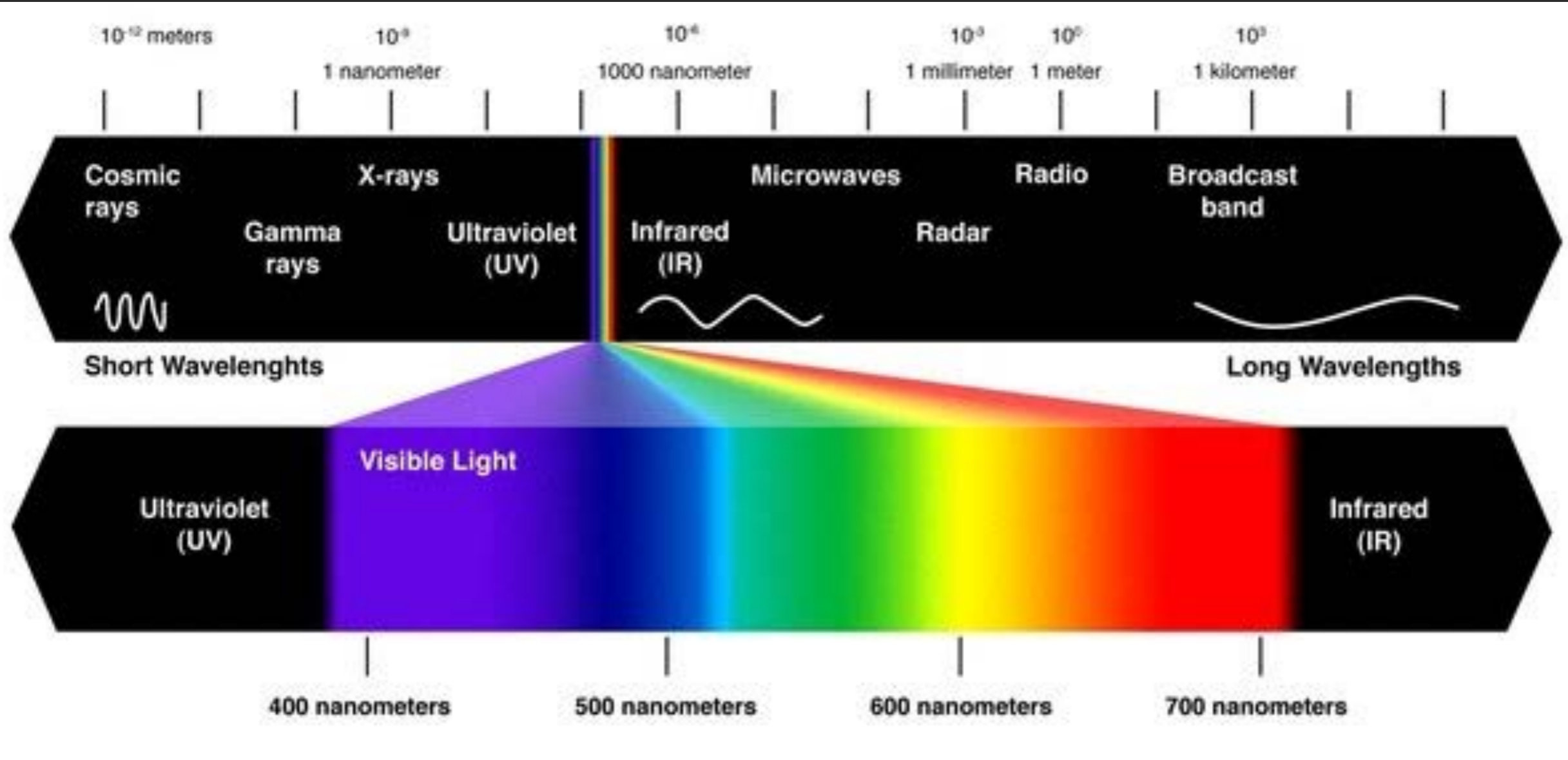
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“The third eye manifests as a result of the vibratory interaction between the forces of the soul, working through the pineal gland, and the forces of the personality, working through the pituitary body. These negative and positive forces interact, and when potent enough produce the light in the head. Just as the physical eye came into being in response to the light of the sun so the spiritual eye equally comes into being in response to the light of the spiritual sun. As the aspirant develops he becomes aware of the light. I refer to the light in all forms, veiled by all sheaths and expressions of the divine life, and not just to the light within the aspirant himself. As his awareness of this light increases so does the apparatus of vision develop, and the mechanism whereby he can see things in the spiritual light comes into being in the etheric body.

This is the eye of Shiva, for it is only fully utilized in the magical work when the monadic aspect, the will aspect, is controlling.” TWM:213

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