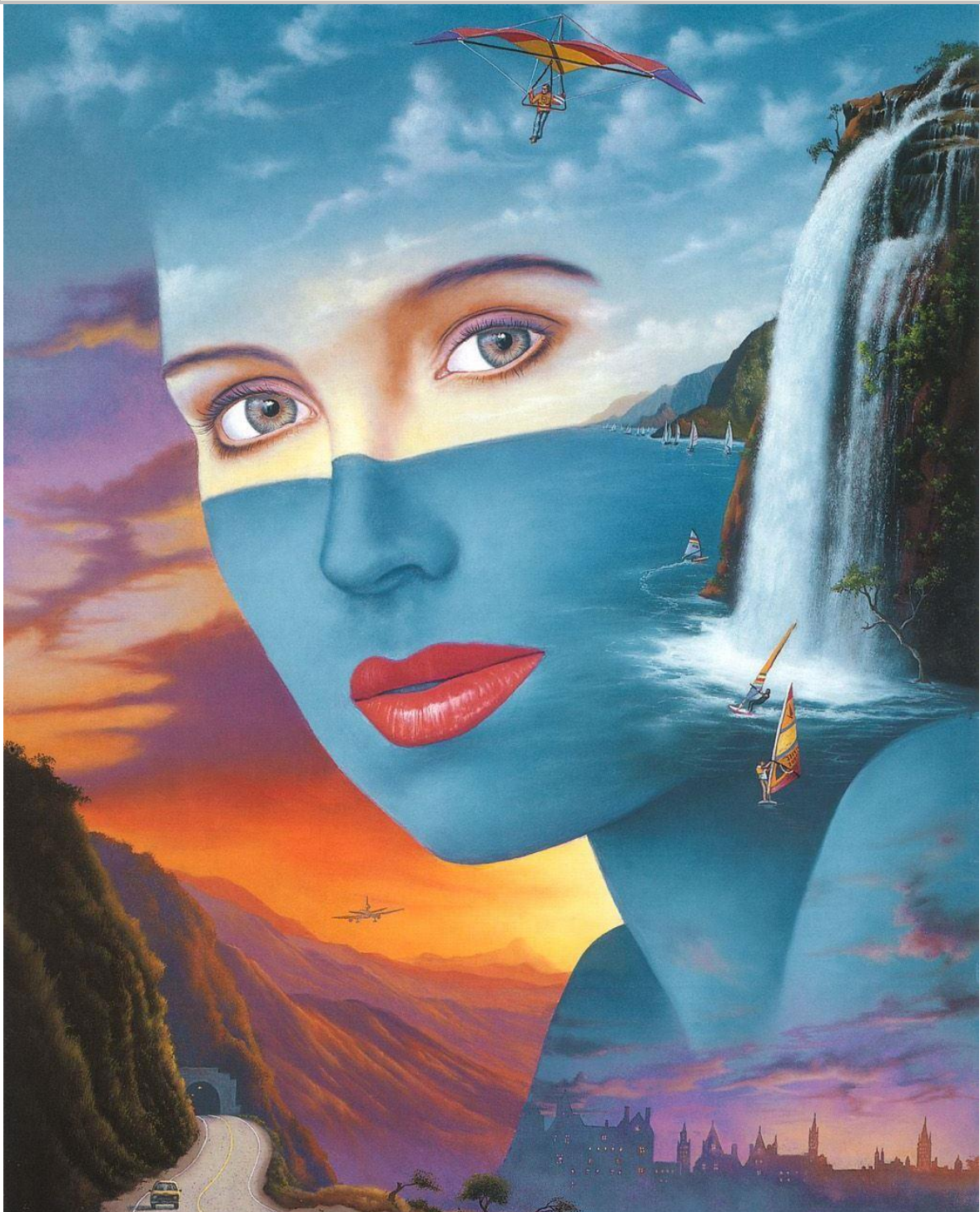


*Will is a ray of deity in man;
desire, a disturbing power,
moody and fickle.*



Will creates intelligently; desire, blindly and unconsciously.
Will is steady and constant; desire is unstable and fickle.

Abstract and train of thoughts¹

Will is the offspring of the Divine, the God in man; Desire, the motive power of the animal life.

Every objective manifestation requires two conditions: will and force, plus matter. The three are readily convertible to each other. 3

Behind the immutable cosmic laws there is an Intelligent Cause, which, once having created and set these laws in motion, has infused into them the essence of its own consciousness. 3

How can a will manifest itself intelligently and unconsciously at the same time? 3

Will is an emanation from the seventh and sixth principles of man. The real function of will-power is to produce harmony between the law and man. 4

Desire is a kamic principle and a disturbing power. Hence, the real punishment of Karma arises from the presence of desires which have to be repressed. 4

It is that which man desires with his heart, not that which he merely imagines with his brain, which has real power.

Will endows the creations of imagination with Life, for Will and Life are fundamentally identical. 6

The Life-giving will-power comes from the heart, and acts like the rays of the sun which call life into action in minerals, plants, and animals. 6

The centripetal power of the mind, finding resistance at the centre, returns and evolves a centrifugal activity, and this centrifugal power is called Imagination. 7

Soul-consciousness is the product of the centrifugal activity of the Mind, put into action by the centripetal activity of the Will. 7

The activity of the soul is not limited by the circumference of the physical form, but radiates far into the sphere of the Universal Mind. 7



¹ Frontispiece by Jim Warren

Will is the offspring of the Divine, the God in man; Desire, the motive power of the animal life.

Every objective manifestation requires two conditions: will and force, plus matter. The three are readily convertible to each other.

Behind the immutable cosmic laws there is an Intelligent Cause, which, once having created and set these laws in motion, has infused into them the essence of its own consciousness.

Every objective manifestation, whether it be the motion of a living limb, or the movement of some inorganic body, requires two conditions: will and force — plus *matter*, or that which makes the object so moved visible to our eye; and these three are all convertible forces, or the force-correlation of the scientists. In their turn they are directed or rather overshadowed by the Divine intelligence which these men [of science] so studiously leave out of the account, but without which not even the crawling of the smallest earth-worm could ever take place. The simplest as the most common of all natural phenomena — the rustling of the leaves which tremble under the gentle contact of the breeze — requires a constant exercise of these faculties. Scientists may well call them cosmic laws, immutable and unchangeable. Behind these laws we must search for the intelligent cause, which once having created and set these laws in motion, has infused into them the essence of its own consciousness. Whether we call this the first cause, the universal will, or God, it must always bear intelligence.

How can a will manifest itself intelligently and unconsciously at the same time?

And now we may ask, how can a will manifest itself intelligently and unconsciously at the same time? It is difficult, if not impossible, to conceive of intellection apart from consciousness. By consciousness we do not necessarily imply physical or corporeal consciousness. *Consciousness is a quality of the sentient principle, or, in other words, the soul; and the latter often displays activity even while the body is asleep or paralyzed.* When we lift our arm mechanically, we may imagine that we do it unconsciously because our superficial senses cannot appreciate the interval between the formulation of the purpose and its execution. Latent as it seemed to us, our vigilant will evolved force, and set our matter in motion.¹

Will is the exclusive possession of man on this our plane of consciousness. It divides him from the brute in whom instinctive desire only is active.

Desire, in its widest application, is the one creative force in the Universe. In this sense it is indistinguishable from Will; but we men never know desire under this form while we remain only men. Therefore Will and Desire are here considered as opposed.

Thus Will is the offspring of the Divine, the God in man; Desire the motive power of the animal life.

¹ *Isis Unveiled*, I pp. 198-99

Most of men live in and by desire, mistaking it for will. But he who would achieve must separate will from desire, and make his will the ruler; for desire is unstable and ever changing, while will is steady and constant.

Both will and desire are absolute *creators*, forming the man himself and his surroundings. But will creates intelligently — desire blindly and unconsciously. The man, therefore, makes himself in the image of his desires, unless he creates himself in the likeness of the Divine, through his will, the child of the light.

His task is twofold: to awaken the will, to strengthen it by use and conquest, to make it absolute ruler within his body; and, parallel with this, to purify desire.

Knowledge and will are the tools for the accomplishment of this purification.¹

The following transcription is copied from a microfilm of pages from the Blavatsky Lodge Minutes Book, at a meeting held at Maycot, June 16, 1887. — *Dara Eklund*.

Will is an emanation from the seventh and sixth principles of man. The real function of will-power is to produce harmony between the law and man.

Desire is a kamic principle and a disturbing power. Hence, the real punishment of Karma arises from the presence of desires which have to be repressed.

Desire has to do with a man's success but less than will or karma. Outside the animal kingdom desire ought only to have concern with one of the higher principles. Desire is a Kāmic principle, it is Typhonic, a disturbing power and is opposed to will, which latter is an emanation from the seventh and sixth principles. Desire is an energy which ought to be repressed; when repressed the energy is scattered and goes to the universal energy but is not lost. It is got rid of by the man himself when repressed, but if given effect hangs round his neck like a mill-stone in the form of Karma. After death a man exists in Kama-loka encased in the Kāma-rūpa or bundle of desires which restrains the higher principles from passing entirely into Devachan. On his return thence man finds the Karma of unrepressed Desire waiting for him at the threshold. Hence the real punishment of Karma arises from the presence of desires which have to be repressed. This is done by the effort of will; which is not infinite and has a beginning and an end. But will is the manifestation of an eternal law which is appreciable only in its effects and in this place it was said that absolute will is not the same as Kosmic Will. Thus Man as the microcosmos is gifted with freewill; but is limited by the action of other free wills under the law of universal harmony which is Karma. The real function of willpower is to produce harmony between the law and man. Thus the Mahatma being without desire is outside of the sphere of action of Karma; His real condition is in harmony with nature and is Karma and its agent and hence is outside its action. His physical body is however still within its limits of action. Thus the direction of will should be towards realizing one's aspirations which are Buddhic, when the intellectual fifth principle is nearly merged in buddhi the sixth. These aspirations may be called "glimpses into the eternal." The lower consciousness mirrors aspirations unconsciously to itself and then itself as-

¹ *Blavatsky Collected Writings*, (WILL AND DESIRE) VIII p. 109

pires and is elevated if things are in accord. Such an aspiration would be a tendency towards Theosophy; this instinct if developed becomes a conscious aspiration.¹



¹ *Blavatsky Collected Writings*, (BLAVATSKY LODGE MINUTES) XIII pp. 364-65

It is that which man desires with his heart, not that which he merely imagines with his brain, which has real power.

The excerpt below is from H.P. Blavatsky's review of AN ADVENTURE AMONG THE ROSICRUCIANS, by a Student of Occultism.¹ First published in *Lucifer*, Vol. I (2), October 1887, pp. 145-148.

Then follows a philosophical conversation on WILL, in which the latter, in individual man, is said to become the stronger if it only uses the universal Will-Power in Nature, *itself remaining passive in the LAW*. This sentence has to be well understood, lest it should lead the reader into the error of accepting pure *mediumistic passivity* as the best thing for spiritual and occult development. A phenomenon is produced on a passing cloud, into which apparent life is infused by the Master's hand, stretched towards it; this is again explained by showing that LIFE is universal and identical with WILL.²

Will endows the creations of imagination with Life, for Will and Life are fundamentally identical.

“Every thought calls into existence the form or power of which we think; but these things have no life until life is infused into them by the Will. If they do not receive life from the Will, they are like shadows and soon fade away. If this were not the case, men could never read of a crime without mentally committing it, and thereby creating most vicious Elementals. You may imagine evil deeds of all kinds; but, unless you have a desire to perform them, the creations of your imagination obtain no life. But if you desire to perform them, if your will is so evil that you would be willing to perform them if you had the external means to do so, then it may perhaps be as bad for you as if you had actually committed them, and you create thereby a living although invisible power of evil. It is the Will which endows the creations of imagination with life, because *Will* and *Life* are fundamentally identical.”

Seeing a doubt arise in my mind, [the Imperator] continued:

The Life-giving will-power comes from the heart, and acts like the rays of the sun which call life into action in minerals, plants, and animals.

“If I speak of the Will as a life-giving power, I am speaking of the spiritual will-power which resides in the heart. A willpower merely exercised by the brain is like the cold light of the moon, which has no power to warm the forms upon which it falls. The life-giving will-power comes from the heart, and acts like the rays of the sun which call life into action in minerals, plants, and animals. It is that which man desires with his heart, not that which he merely imagines with his brain, which has real power. Fortunately for mankind in general, this spir-

¹ [Note by Boris de Zirkoff: This stands for Dr. Franz Hartmann (1838–1912), a remarkable German physician, philosopher and mystic, who was one of the most productive workers in the early days of the Theosophical Movement, and a personal friend of H.P. Blavatsky. He was a great student of Paracelsus, and of mediaeval occultism in general. See further data in the Bio-Bibliographical Index, s.v. HARTMANN.]

² *Blavatsky Collected Writings*, (AN ADVENTURE AMONG THE ROSICRUCIANS) VIII p. 132

itual power which calls the creations of the imagination into objective visible existence is in the possession of very few, else the world would be filled with living materialised monsters, which would devour mankind; for there are in our present state of civilisation more people who harbour evil desires than such as desire the good. But their will is not spiritual enough to be powerful; it comes more from the brain than from the heart; it is usually only strong enough to harm him who created the evil thought, and to leave others unaffected. Thus you see how important it is that men should not come into possession of spiritual powers until they become virtuous and good. These are mysteries which in former times were kept very secret, and which ought not to be revealed to the vulgar.”¹

The centripetal power of the mind, finding resistance at the centre, returns and evolves a centrifugal activity, and this centrifugal power is called Imagination.

Soul-consciousness is the product of the centrifugal activity of the Mind, put into action by the centripetal activity of the Will.

“Man is the god and creator of his own little world, and therefore similar processes take place when a person, by the power of introspection, directs his thoughts towards his own centre of consciousness within his ‘heart.’ Now this activity going towards the centre could never of itself have created an external world, because the external world belongs to the periphery, and it requires a centrifugal power to call it into existence. The introspective activity of the Mind is a centripetal power, and could therefore not act from the centre towards the periphery. But you know that every action is followed by a reaction. The centripetal power, finding resistance at the centre, returns and evolves a centrifugal activity, and this centrifugal power is called Imagination. This *Soul-energy* is the medium between the centre and the periphery, between Spirit and Matter, between the Creator and His creations, between God and Nature, or whatever names you may choose to give to them. The Soul-consciousness is the product of the centrifugal activity of the Mind, put into action by the centripetal activity of the Will.”

The activity of the soul is not limited by the circumference of the physical form, but radiates far into the sphere of the Universal Mind.

“If these plain facts, expressed in plain language, without any scientific jargon, without circumlocutions, philosophical intricacies and modern gibberish, are comprehensible to you, all you have to do is to apply it to yourself. If you direct the power of your mind inwardly towards your centre, instead of letting it fly off at a tangent, the resistance which it finds at the centre will cause a reaction, and the stronger the centripetal power which you apply, the stronger will be the centrifugal power created; in other words, the stronger will your *Soul* become, and, as she grows strong, her invisible, but nevertheless material, substance will penetrate your physical, visible body, and serve to transform it into a high-

¹ F. Hartmann, *With the Adepts, an adventure among the Rosicrucians*, 2nd ed., London: William Rider & Son, 1910; ch. 4, “The Refectory.” Full text in our Mystic Verse and Insights Series. — ED. PHIL.]

er kind. Thus you may at the end become all Soul, and have no gross physical body. But long before that time arrives you will be able to act upon matter by the power of your soul, to cure your own bodily ills and those of other people, and to do many wonderful things, even at distances far away from your visible form; for the activity of the soul is not limited by the circumference of the physical form, but radiates far into the sphere of the Universal Mind.”¹



“Desire proper is being,” in our Secret Doctrine’s First Proposition Series
“Prayer is mental utterance in secret,” in our Down to Earth Series.

¹ F. Hartmann, *With the Adepts, an adventure among the Rosicrucians*, 2nd ed., London: William Rider & Son, 1910; ch. 7, “The Higher Self.” Full text in our Mystic Verse and Insights Series.