

KEY SACRED TEXTS

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PREFACE

There are sacred texts which are essential to every religion. Some have more than one. Regardless, they contain important concepts or ideas, which when reduced to their core and read with a discerning mind can reveal ageless truths that help humanity on its journey enlightenment.

Some may have heard of the teachings of *theosophy*. Most who have not studied it believe that it is simply a collection of certain teachings from sacred texts that have been strung or squeezed together to form some sort of new belief system. This could not be further from the truth. It is actually the opposite. Theosophy is that ancient wisdom religion which some have referred to as the ‘perennial philosophy.’ Ageless, it has influenced all sacred texts from higher sources, and is merely a revelation of those pieces in each which have remained unsullied by greed and selfishness. The source of all religious texts worthy of the name — however distorted they may have become over time.

This, then, is a small collection of key sacred texts of the Eastern tradition. Not encompassing them all to be sure, for the Vedas, Upanishads, Puranas, and many more are all important to understand the whole. Neither does it include ones in the Western tradition, like the Christian Bible, etc. Obviously a collection of all those would be a multi-volume work that I’m sure has been issued at some time. The texts in this collection are succinct and key to theosophy. Not being a Religion, theosophy is ‘a synthesis of religion, science, and philosophy’ as disbursed throughout the world throughout the history of humanity.

My goal is to provide in over small volume a targeted selection of those most loved and studied sacred texts. Though I’m sure many would disagree with my selection, it is merely a starting point and a reference to have handy on the pathways that life will take us. Read well.

Scott J Osterhage
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Tao Te Ching

Lao-tzu

Translated by J. Legge

1

The Tao that can be trodden is not the enduring and unchanging Tao. The name that can be named is not the enduring and unchanging name.

(Conceived of as) having no name, it is the Originator of heaven and earth; (conceived of as) having a name, it is the Mother of all things.

Always without desire we must be found,
If its deep mystery we would sound;
But if desire always within us be,
Its outer fringe is all that we shall see.

Under these two aspects, it is really the same; but as development takes place, it receives the different names. Together we call them the Mystery. Where the Mystery is the deepest is the gate of all that is subtle and wonderful.

2

All in the world know the beauty of the beautiful, and in doing this they have (the idea of) what ugliness is; they all know the skill of the skilful, and in doing this they have (the idea of) what the want of skill is.

So it is that existence and non-existence give birth the one to (the idea of) the other; that difficulty and ease produce the one (the idea of) the other; that length and shortness fashion out the one the figure of the other; that (the ideas of) height and lowness arise from the contrast of the one with the other; that the musical notes and tones become harmonious through the relation of one with another; & that being before and behind give the idea of one following another.

Therefore the sage manages affairs without doing anything, and conveys his instructions without the use of speech.

All things spring up, and there is not one which declines to show itself; they grow, and there is no claim made for their ownership; they go through their processes, and there is no expectation (of a reward for the results). The work is accomplished, and there is no resting in it (as an achievement).

The work is done, but how no one can see;
'Tis this that makes the power not cease to be.

3

Not to value and employ men of superior ability is the way to keep the people from rivalry among themselves; not to prize articles which are difficult to procure is the way to keep them from becoming thieves; not to show them what is likely to excite their desires is the way to keep their minds from disorder.

Therefore the sage, in the exercise of his government, empties their minds, fills their bellies, weakens their wills, and strengthens their bones.

He constantly (tries to) keep them without knowledge and without desire, and where there are those who have knowledge, to keep them from presuming to act (on it). When there is this abstinence from action, good order is universal.

4

The Tao is (like) the emptiness of a vessel; and in our employment of it we must be on our guard against all fullness. How deep and unfathomable it is, as if it were the Honoured Ancestor of all things!

We should blunt our sharp points, and unravel the complications of things; we should attemper our brightness, and bring ourselves into agreement with the obscurity of others. How pure and still the Tao is, as if it would ever so continue!

I do not know whose son it is. It might appear to have been before God.

5

Heaven and earth do not act from (the impulse of) any wish to be benevolent; they deal with all things as the dogs of grass are dealt with. The sages do not act from (any wish to be) benevolent; they deal with the people as the dogs of grass are dealt with.

May not the space between heaven and earth be compared to a bellows?

‘Tis emptied, yet it loses not its power;
‘Tis moved again, and sends forth air the more.
Much speech to swift exhaustion lead we see;
Your inner being guard, and keep it free.

6

The valley spirit dies not, aye the same;
The female mystery thus do we name.
Its gate, from which at first they issued forth,
Is called the root from which grew heaven and earth.
Long and unbroken does its power remain,
Used gently, and without the touch of pain.

7

Heaven is long-enduring and earth continues long. The reason why heaven and earth are able to endure and continue thus long is because they do not live of, or for, themselves. This is how they are able to continue and endure.

Therefore the sage puts his own person last, and yet it is found in the foremost place; he treats his person as if it were foreign to him, and yet that person is preserved. Is it not because he has no personal and private ends, that therefore such ends are realised?

8

The highest excellence is like (that of) water. The excellence of water appears in its benefiting all things, and in its occupying, without striving (to the contrary), the low place which all men dislike. Hence (its way) is near to (that of) the Tao.

The excellence of a residence is in (the suitability of) the place; that of the mind is in abysmal stillness; that of associations is in their being with the virtuous; that of government is in its securing good order; that of (the conduct of) affairs is in its ability; and that of (the initiation of) any movement is in its timeliness.

And when (one with the highest excellence) does not wrangle (about his low position), no one finds fault with him.

9

It is better to leave a vessel unfilled, than to attempt to carry it when it is full. If you keep feeling a point that has been sharpened, the point cannot long preserve its sharpness.

When gold and jade fill the hall, their possessor cannot keep them safe. When wealth and honours lead to arrogance, this brings its evil on itself. When the work is done, and one's name is becoming distinguished, to withdraw into obscurity is the way of Heaven.

10

When the intelligent and animal souls are held together in one embrace, they can be kept from separating. When one gives undivided attention to the (vital) breath, and brings it to the utmost degree of pliancy, he can become as a (tender) babe. When he has cleansed away the most mysterious sights (of his imagination), he can become without a flaw.

In loving the people and ruling the state, cannot he proceed without any (purpose of) action? In the opening and shutting of his gates of heaven, cannot he do so as a female bird? While his intelligence reaches in every direction, cannot he (appear to) be without knowledge?

(The Tao) produces (all things) and nourishes them; it produces them and does not claim them as its own; it does all, and yet does not boast of it; it presides over all, and yet does not control them. This is what is called 'The mysterious Quality' (of the Tao).

11

The thirty spokes unite in the one nave; but it is on the empty space (for the axle), that the use of the wheel depends. Clay is fashioned into vessels; but it is on their empty hollowness, that their use depends. The door and windows are cut out (from the walls) to form an apartment; but it is on the empty space (within), that its use depends. Therefore, what has a (positive) existence serves for profitable adaptation, and what has not that for (actual) usefulness.

12

Colour's five hues from th' eyes their sight will take;
Music's five notes the ears as deaf can make;
The flavours five deprive the mouth of taste;
The chariot course, and the wild hunting waste
Make mad the mind; and objects rare and strange,
Sought for, men's conduct will to evil change.

Therefore the sage seeks to satisfy (the craving of) the belly, and not the (insatiable longing of the) eyes. He puts from him the latter, and prefers to seek the former.

13

Favour and disgrace would seem equally to be feared; honour and great calamity, to be regarded as personal conditions (of the same kind).

What is meant by speaking thus of favour and disgrace? Disgrace is being in a low position (after the enjoyment of favour). The getting that (favour) leads to the apprehension (of losing it), and the losing it leads to the fear of (still greater calamity): — this is what is meant by saying that favour and disgrace would seem equally to be feared.

And what is meant by saying that honour and great calamity are to be (similarly) regarded as personal conditions? What makes me liable to great calamity is my having the body (which I call myself); if I had not the body, what great calamity could come to me?

Therefore he who would administer the kingdom, honouring it as he honours his own person, may be employed to govern it, and he who would administer it with the love which he bears to his own person may be entrusted with it.

14

We look at it, and we do not see it, and we name it 'the Equable.' We listen to it, and we do not hear it, and we name it 'the Inaudible.' We try to grasp it, and do not get hold of it, and we name it 'the Subtle.' With these three qualities, it cannot be made the subject of description; and hence we blend them together and obtain The One.

Its upper part is not bright, and its lower part is not obscure. Ceaseless in its action, it yet cannot be named, and then it again returns and becomes nothing. This is called the Form of the Formless, and the Semblance of the Invisible; this is called the Fleeting and Indeterminable.

We meet it and do not see its Front; we follow it, and do not see its Back. When we can lay hold of the Tao of old to direct the things of the present day, and are able to know it as it was of old in the beginning, this is called (unwinding) the clue of Tao.

15

The skilful masters (of the Tao) in old times, with a subtle and exquisite penetration, comprehended its mysteries, and were deep (also) so as to elude men's knowledge. As they were thus beyond men's knowledge, I will make an effort to describe of what sort they appeared to be.

Shrinking looked they like those who wade through a stream in winter; irresolute like those who are afraid of all around them; grave like a guest (in awe of his host); evanescent like ice that is melting away; unpretentious like wood that has not been fashioned into anything; vacant like a valley, and dull like muddy water.

Who can (make) the muddy water (clear)? Let it be still, and it will gradually become clear. Who can secure the condition of rest? Let movement go on, and the condition of rest will gradually arise.

They who preserve this method of the Tao do not wish to be full (of themselves). It is through their not being full of themselves that they can afford to seem worn and not appear new and complete.

16

The (state of) vacancy should be brought to the utmost degree, and that of stillness guarded with unwearying vigour. All things alike go through their processes of activity, and (then) we see them return (to their original state). When things (in the vegetable world) have displayed their luxuriant growth, we see each of them return to its root. This returning to their root is what we call the state of stillness; and that stillness may be called a reporting that they have fulfilled their appointed end.

The report of that fulfilment is the regular, unchanging rule. To know that unchanging rule is to be intelligent; not to know it leads to wild movements and evil issues. The knowledge of that unchanging rule produces a (grand) capacity and forbearance, and that capacity and forbearance lead to a community (of feeling with all things). From this community of feeling comes a kingliness of character; and he

who is king-like goes on to be heaven-like. In that likeness to heaven he possesses the Tao. Possessed of the Tao, he endures long; and to the end of his bodily life, is exempt from all danger of decay.

17

In the highest antiquity, (the people) did not know that there were (their rulers). In the next age they loved them and praised them. In the next they feared them; in the next they despised them. Thus it was that when faith (in the Tao) was deficient (in the rulers) a want of faith in them ensued (in the people).

How irresolute did those (earliest rulers) appear, showing (by their reticence) the importance which they set upon their words! Their work was done and their undertakings were successful, while the people all said, 'We are as we are, of ourselves!'

18

When the Great Tao (Way or Method) ceased to be observed, benevolence and righteousness came into vogue. (Then) appeared wisdom and shrewdness, and there ensued great hypocrisy.

When harmony no longer prevailed throughout the six kinships, filial sons found their manifestation; when the states and clans fell into disorder, loyal ministers appeared.

19

If we could renounce our sageness and discard our wisdom, it would be better for the people a hundredfold. If we could renounce our benevolence and discard our righteousness, the people would again become filial and kindly. If we could renounce our artful contrivances and discard our (scheming for) gain, there would be no thieves nor robbers.

Those three methods (of government)
Thought olden ways in elegance did fail
And made these names their want of worth to veil;
But simple views, and courses plain and true
Would selfish ends and many lusts eschew.

20

When we renounce learning we have no troubles.
The (ready) 'yes,' and (flattering) 'yea;' —
Small is the difference they display.
But mark their issues, good and ill; —
What space the gulf between shall fill?

What all men fear is indeed to be feared; but how wide and without
end
is the range of questions (asking to be discussed)!

The multitude of men look satisfied and pleased; as if enjoying a
full banquet, as if mounted on a tower in spring. I alone seem
listless and still, my desires having as yet given no indication of
their presence. I am like an infant which has not yet smiled. I look
dejected and forlorn, as if I had no home to go to. The multitude of
men all have enough and to spare. I alone seem to have lost
everything. My mind is that of a stupid man; I am in a state of
chaos.

Ordinary men look bright and intelligent, while I alone seem to be
benighted. They look full of discrimination, while I alone am dull
and confused. I seem to be carried about as on the sea, drifting as
if I had nowhere to rest. All men have their spheres of action, while
I alone seem dull and incapable, like a rude borderer. (Thus) I alone
am different from other men, but I value the nursing-mother (the Tao).

21

The grandest forms of active force
From Tao come, their only source.
Who can of Tao the nature tell?
Our sight it flies, our touch as well.
Eluding sight, eluding touch,
The forms of things all in it crouch;
Eluding touch, eluding sight,
There are their semblances, all right.
Profound it is, dark and obscure;
Things' essences all there endure.
Those essences the truth enfold
Of what, when seen, shall then be told.
Now it is so; 'twas so of old.
Its name — what passes not away;

So, in their beautiful array,
Things form and never know decay.

How know I that it is so with all the beauties of existing things? By
this (nature of the Tao).

22

The partial becomes complete; the crooked, straight; the empty,
full; the worn out, new. He whose (desires) are few gets them; he
whose (desires) are many goes astray.

Therefore the sage holds in his embrace the one thing (of
humility), and manifests it to all the world. He is free from self-
display, and therefore he shines; from self-assertion, and therefore
he is distinguished; from self-boasting, and therefore his merit is
acknowledged; from self-complacency, and therefore he acquires
superiority. It is because he is thus free from striving that
therefore no one in the world is able to strive with him.

That saying of the ancients that 'the partial becomes complete' was
not vainly spoken: — all real completion is comprehended under it.

23

Abstaining from speech marks him who is obeying the spontaneity
of his nature. A violent wind does not last for a whole morning; a
sudden rain does not last for the whole day. To whom is it that these
(two) things are owing? To Heaven and Earth. If Heaven and Earth
cannot make such (spasmodic) actings last long, how much less can
man!

Therefore when one is making the Tao his business, those who are
also pursuing it, agree with him in it, and those who are making the
manifestation of its course their object agree with him in that; while
even those who are failing in both these things agree with him where
they fail.

Hence, those with whom he agrees as to the Tao have the happiness
of attaining to it; those with whom he agrees as to its manifestation
have the happiness of attaining to it; and those with whom he agrees
in their failure have also the happiness of attaining (to the Tao).

(But) when there is not faith sufficient (on his part), a want of
faith (in him) ensues (on the part of the others).

24

He who stands on his tiptoes does not stand firm; he who stretches his legs does not walk (easily). (So), he who displays himself does not shine; he who asserts his own views is not distinguished; he who vaunts himself does not find his merit acknowledged; he who is self-conceited has no superiority allowed to him. Such conditions, viewed from the standpoint of the Tao, are like remnants of food, or a tumour on the body, which all dislike. Hence those who pursue (the course) of the Tao do not adopt and allow them.

25

There was something undefined and complete, coming into existence before Heaven and Earth. How still it was and formless, standing alone, and undergoing no change, reaching everywhere and in no danger (of being exhausted)! It may be regarded as the Mother of all things.

I do not know its name, and I give it the designation of the Tao (the Way or Course). Making an effort (further) to give it a name I call it The Great.

Great, it passes on (in constant flow). Passing on, it becomes remote. Having become remote, it returns. Therefore the Tao is great; Heaven is great; Earth is great; and the (sage) king is also great. In the universe there are four that are great, and the (sage) king is one of them.

Man takes his law from the Earth; the Earth takes its law from Heaven; Heaven takes its law from the Tao. The law of the Tao is its being what it is.

26

Gravity is the root of lightness; stillness, the ruler of movement.

Therefore a wise prince, marching the whole day, does not go far from his baggage waggons. Although he may have brilliant prospects to look at, he quietly remains (in his proper place), indifferent to them. How should the lord of a myriad chariots carry himself lightly before the kingdom? If he do act lightly, he has lost his root (of gravity); if he proceed to active movement, he will lose his throne.

27

The skilful traveller leaves no traces of his wheels or footsteps; the skilful speaker says nothing that can be found fault with or blamed; the skilful reckoner uses no tallies; the skilful closer needs no bolts or bars, while to open what he has shut will be impossible; the skilful binder uses no strings or knots, while to unloose what he has bound will be impossible. In the same way the sage is always skilful at saving men, and so he does not cast away any man; he is always skilful at saving things, and so he does not cast away anything. This is called 'Hiding the light of his procedure.'

Therefore the man of skill is a master (to be looked up to) by him who has not the skill; and he who has not the skill is the helper of (the reputation of) him who has the skill. If the one did not honour his master, and the other did not rejoice in his helper, an (observer), though intelligent, might greatly err about them. This is called 'The utmost degree of mystery.'

28

Who knows his manhood's strength,
Yet still his female feebleness maintains;
As to one channel flow the many drains,
All come to him, yea, all beneath the sky.
Thus he the constant excellence retains;
The simple child again, free from all stains.

Who knows how white attracts,
Yet always keeps himself within black's shade,
The pattern of humility displayed,
Displayed in view of all beneath the sky;
He in the unchanging excellence arrayed,
Endless return to man's first state has made.

Who knows how glory shines,
Yet loves disgrace, nor e'er for it is pale;
Behold his presence in a spacious vale,
To which men come from all beneath the sky.
The unchanging excellence completes its tale;
The simple infant man in him we hail.

The unwrought material, when divided and distributed, forms vessels. The sage, when employed, becomes the Head of all the Officers (of government); and in his greatest regulations he employs no violent measures.

29

If any one should wish to get the kingdom for himself, and to effect this by what he does, I see that he will not succeed. The kingdom is a spirit-like thing, and cannot be got by active doing. He who would so win it destroys it; he who would hold it in his grasp loses it.

The course and nature of things is such that
What was in front is now behind;
What warmed anon we freezing find.
Strength is of weakness oft the spoil;
The store in ruins mocks our toil.

Hence the sage puts away excessive effort, extravagance, and easy indulgence.

30

He who would assist a lord of men in harmony with the Tao will not assert his mastery in the kingdom by force of arms. Such a course is sure to meet with its proper return.

Wherever a host is stationed, briars and thorns spring up. In the sequence of great armies there are sure to be bad years.

A skilful (commander) strikes a decisive blow, and stops. He does not dare (by continuing his operations) to assert and complete his mastery. He will strike the blow, but will be on his guard against being vain or boastful or arrogant in consequence of it. He strikes it as a matter of necessity; he strikes it, but not from a wish for mastery.

When things have attained their strong maturity they become old. This may be said to be not in accordance with the Tao: and what is not in accordance with it soon comes to an end.

31

Now arms, however beautiful, are instruments of evil omen, hateful, it may be said, to all creatures. Therefore they who have the Tao do not like to employ them.

The superior man ordinarily considers the left hand the most

honourable place, but in time of war the right hand. Those sharp weapons are instruments of evil omen, and not the instruments of the superior man; — he uses them only on the compulsion of necessity.

Calm

and repose are what he prizes; victory (by force of arms) is to him undesirable. To consider this desirable would be to delight in the slaughter of men; and he who delights in the slaughter of men cannot get his will in the kingdom.

On occasions of festivity to be on the left hand is the prized position; on occasions of mourning, the right hand. The second in command of the army has his place on the left; the general commanding

in chief has his on the right; — his place, that is, is assigned to him as in the rites of mourning. He who has killed multitudes of men should weep for them with the bitterest grief; and the victor in battle has his place (rightly) according to those rites.

32

The Tao, considered as unchanging, has no name.

Though in its primordial simplicity it may be small, the whole world dares not deal with (one embodying) it as a minister. If a feudal prince or the king could guard and hold it, all would spontaneously submit themselves to him.

Heaven and Earth (under its guidance) unite together and send down the sweet dew, which, without the directions of men, reaches equally everywhere as of its own accord.

As soon as it proceeds to action, it has a name. When it once has that name, (men) can know to rest in it. When they know to rest in it, they can be free from all risk of failure and error.

The relation of the Tao to all the world is like that of the great rivers and seas to the streams from the valleys.

33

He who knows other men is discerning; he who knows himself is intelligent. He who overcomes others is strong; he who overcomes himself is mighty. He who is satisfied with his lot is rich; he who goes on acting with energy has a (firm) will.

He who does not fail in the requirements of his position, continues long; he who dies and yet does not perish, has longevity.

34

All-pervading is the Great Tao! It may be found on the left hand and on the right.

All things depend on it for their production, which it gives to them, not one refusing obedience to it. When its work is accomplished, it does not claim the name of having done it. It clothes all things as with a garment, and makes no assumption of being their lord; — it may be named in the smallest things. All things return (to their root and disappear), and do not know that it is it which presides over their doing so; — it may be named in the greatest things.

Hence the sage is able (in the same way) to accomplish his great achievements. It is through his not making himself great that he can accomplish them.

35

To him who holds in his hands the Great Image (of the invisible Tao), the whole world repairs. Men resort to him, and receive no hurt, but (find) rest, peace, and the feeling of ease.

Music and dainties will make the passing guest stop (for a time). But though the Tao as it comes from the mouth, seems insipid and has no flavour, though it seems not worth being looked at or listened to, the use of it is inexhaustible.

36

When one is about to take an inspiration, he is sure to make a (previous) expiration; when he is going to weaken another, he will first strengthen him; when he is going to overthrow another, he will first have raised him up; when he is going to despoil another, he will first have made gifts to him: — this is called 'Hiding the light (of his procedure).'

The soft overcomes the hard; and the weak the strong.

Fishes should not be taken from the deep; instruments for the profit of a state should not be shown to the people.

37

The Tao in its regular course does nothing (for the sake of doing it), and so there is nothing which it does not do.

If princes and kings were able to maintain it, all things would of themselves be transformed by them.

If this transformation became to me an object of desire, I would express the desire by the nameless simplicity.

Simplicity without a name
Is free from all external aim.
With no desire, at rest and still,
All things go right as of their will.

38

(Those who) possessed in highest degree the attributes (of the Tao) did not (seek) to show them, and therefore they possessed them (in fullest measure). (Those who) possessed in a lower degree those attributes (sought how) not to lose them, and therefore they did not possess them (in fullest measure).

(Those who) possessed in the highest degree those attributes did nothing (with a purpose), and had no need to do anything. (Those who) possessed them in a lower degree were (always) doing, and had need to
to
be so doing.

(Those who) possessed the highest benevolence were (always seeking) to carry it out, and had no need to be doing so. (Those who) possessed the highest righteousness were (always seeking) to carry it out, and had need to be so doing.

(Those who) possessed the highest (sense of) propriety were (always seeking) to show it, and when men did not respond to it, they bared the arm and marched up to them.

Thus it was that when the Tao was lost, its attributes appeared;
when its attributes were lost, benevolence appeared; when
benevolence
was lost, righteousness appeared; and when righteousness was lost, the

proprieties appeared.

Now propriety is the attenuated form of leal-heartedness and good faith, and is also the commencement of disorder; swift apprehension is (only) a flower of the Tao, and is the beginning of stupidity.

Thus it is that the Great man abides by what is solid, and eschews what is flimsy; dwells with the fruit and not with the flower. It is thus that he puts away the one and makes choice of the other.

39

The things which from of old have got the One (the Tao) are —

Heaven which by it is bright and pure;
Earth rendered thereby firm and sure;
Spirits with powers by it supplied;
Valleys kept full throughout their void
All creatures which through it do live
Princes and kings who from it get
The model which to all they give.

All these are the results of the One (Tao).

If heaven were not thus pure, it soon would rend;
If earth were not thus sure, 'twould break and bend;
Without these powers, the spirits soon would fail;
If not so filled, the drought would parch each vale;
Without that life, creatures would pass away;
Princes and kings, without that moral sway,
However grand and high, would all decay.

Thus it is that dignity finds its (firm) root in its (previous) meanness, and what is lofty finds its stability in the lowness (from which it rises). Hence princes and kings call themselves 'Orphans,' 'Men of small virtue,' and as 'Carriages without a nave.' Is not this an acknowledgment that in their considering themselves mean they see the foundation of their dignity? So it is that in the enumeration of the different parts of a carriage we do not come on what makes it answer the ends of a carriage. They do not wish to show themselves elegant-looking as jade, but (prefer) to be coarse-looking as an (ordinary) stone.

40

The movement of the Tao
By contraries proceeds;
And weakness marks the course
Of Tao's mighty deeds.

All things under heaven sprang from It as existing (and named);
that existence sprang from It as non-existent (and not named).

41

Scholars of the highest class, when they hear about the Tao,
earnestly carry it into practice. Scholars of the middle class, when
they have heard about it, seem now to keep it and now to lose it.
Scholars of the lowest class, when they have heard about it, laugh
greatly at it. If it were not (thus) laughed at, it would not be fit
to be the Tao.

Therefore the sentence-makers have thus expressed themselves: —

‘The Tao, when brightest seen, seems light to lack;
Who progress in it makes, seems drawing back;
Its even way is like a rugged track.
Its highest virtue from the vale doth rise;
Its greatest beauty seems to offend the eyes;
And he has most whose lot the least supplies.
Its firmest virtue seems but poor and low;
Its solid truth seems change to undergo;
Its largest square doth yet no corner show
A vessel great, it is the slowest made;
Loud is its sound, but never word it said;
A semblance great, the shadow of a shade.’

The Tao is hidden, and has no name; but it is the Tao which is
skilful at imparting (to all things what they need) and making them
complete.

42

The Tao produced One; One produced Two; Two produced Three; Three produced All things. All things leave behind them the Obscurity (out of which they have come), and go forward to embrace the Brightness (into which they have emerged), while they are harmonised by the Breath of Vacancy.

What men dislike is to be orphans, to have little virtue, to be as carriages without naves; and yet these are the designations which kings and princes use for themselves. So it is that some things are increased by being diminished, and others are diminished by being increased.

What other men (thus) teach, I also teach. The violent and strong do not die their natural death. I will make this the basis of my teaching.

43

The softest thing in the world dashes against and overcomes the hardest; that which has no (substantial) existence enters where there is no crevice. I know hereby what advantage belongs to doing nothing (with a purpose).

There are few in the world who attain to the teaching without words, and the advantage arising from non-action.

44

Or fame or life,
Which do you hold more dear?
Or life or wealth,
To which would you adhere?
Keep life and lose those other things;
Keep them and lose your life: — which brings
Sorrow and pain more near?

Thus we may see,
Who cleaves to fame
Rejects what is more great;
Who loves large stores
Gives up the richer state.

Who is content
Needs fear no shame.
Who knows to stop
Incurs no blame.
From danger free
Long live shall he.

45

Who thinks his great achievements poor
Shall find his vigour long endure.
Of greatest fulness, deemed a void,
Exhaustion ne'er shall stem the tide.
Do thou what's straight still crooked deem;
Thy greatest art still stupid seem,
And eloquence a stammering scream.

Constant action overcomes cold; being still overcomes heat. Purity
and stillness give the correct law to all under heaven.

46

When the Tao prevails in the world, they send back their swift
horses to (draw) the dung-carts. When the Tao is disregarded in the
world, the war-horses breed in the border lands.

There is no guilt greater than to sanction ambition; no calamity
greater than to be discontented with one's lot; no fault greater than
the wish to be getting. Therefore the sufficiency of contentment is
an enduring and unchanging sufficiency.

47

Without going outside his door, one understands (all that takes
place) under the sky; without looking out from his window, one sees
the Tao of Heaven. The farther that one goes out (from himself), the
less he knows.

Therefore the sages got their knowledge without travelling; gave
their (right) names to things without seeing them; and accomplished
their ends without any purpose of doing so.

48

He who devotes himself to learning (seeks) from day to day to increase (his knowledge); he who devotes himself to the Tao (seeks) from day to day to diminish (his doing).

He diminishes it and again diminishes it, till he arrives at doing nothing (on purpose). Having arrived at this point of non-action, there is nothing which he does not do.

He who gets as his own all under heaven does so by giving himself no trouble (with that end). If one take trouble (with that end), he is not equal to getting as his own all under heaven.

49

The sage has no invariable mind of his own; he makes the mind of the people his mind.

To those who are good (to me), I am good; and to those who are not good (to me), I am also good; — and thus (all) get to be good. To those who are sincere (with me), I am sincere; and to those who are not sincere (with me), I am also sincere; — and thus (all) get to be sincere.

The sage has in the world an appearance of indecision, and keeps his mind in a state of indifference to all. The people all keep their eyes and ears directed to him, and he deals with them all as his children.

50

Men come forth and live; they enter (again) and die.

Of every ten three are ministers of life (to themselves); and three are ministers of death.

There are also three in every ten whose aim is to live, but whose movements tend to the land (or place) of death. And for what reason? Because of their excessive endeavours to perpetuate life.

But I have heard that he who is skilful in managing the life entrusted to him for a time travels on the land without having to shun

rhinoceros or tiger, and enters a host without having to avoid buff coat or sharp weapon. The rhinoceros finds no place in him into which to thrust its horn, nor the tiger a place in which to fix its claws, nor the weapon a place to admit its point. And for what reason? Because there is in him no place of death.

51

All things are produced by the Tao, and nourished by its outflowing operation. They receive their forms according to the nature of each, and are completed according to the circumstances of their condition. Therefore all things without exception honour the Tao, and exalt its outflowing operation.

This honouring of the Tao and exalting of its operation is not the result of any ordination, but always a spontaneous tribute.

Thus it is that the Tao produces (all things), nourishes them, brings them to their full growth, nurses them, completes them, matures them, maintains them, and overspreads them.

It produces them and makes no claim to the possession of them; it carries them through their processes and does not vaunt its ability in doing so; it brings them to maturity and exercises no control over them; — this is called its mysterious operation.

52

(The Tao) which originated all under the sky is to be considered as the mother of them all.

When the mother is found, we know what her children should be. When one knows that he is his mother's child, and proceeds to guard (the qualities of) the mother that belong to him, to the end of his life he will be free from all peril.

Let him keep his mouth closed, and shut up the portals (of his nostrils), and all his life he will be exempt from laborious exertion. Let him keep his mouth open, and (spend his breath) in the promotion of his affairs, and all his life there will be no safety for him.

The perception of what is small is (the secret of clear-sightedness; the guarding of what is soft and tender is (the secret

of) strength.
Who uses well his light,
Reverting to its (source so) bright,
Will from his body ward all blight,
And hides the unchanging from men's sight.

53

If I were suddenly to become known, and (put into a position to) conduct (a government) according to the Great Tao, what I should be most afraid of would be a boastful display.

The great Tao (or way) is very level and easy; but people love the by-ways.

Their court(-yards and buildings) shall be well kept, but their fields shall be ill-cultivated, and their granaries very empty. They shall wear elegant and ornamented robes, carry a sharp sword at their girdle, pamper themselves in eating and drinking, and have a superabundance of property and wealth; — such (princes) may be called robbers and boasters. This is contrary to the Tao surely!

54

What (Tao's) skilful planter plants
Can never be upturned;
What his skilful arms enfold,
From him can ne'er be borne.
Sons shall bring in lengthening line,
Sacrifices to his shrine.

Tao when nursed within one's self,
His vigour will make true;
And where the family it rules
What riches will accrue!
The neighbourhood where it prevails
In thriving will abound;
And when 'tis seen throughout the state,
Good fortune will be found.
Employ it the kingdom o'er,
And men thrive all around.

In this way the effect will be seen in the person, by the

observation of different cases; in the family; in the neighbourhood;
in the state; and in the kingdom.

How do I know that this effect is sure to hold thus all under the
sky? By this (method of observation).

55

He who has in himself abundantly the attributes (of the Tao) is
like an infant. Poisonous insects will not sting him; fierce beasts
will not seize him; birds of prey will not strike him.

(The infant's) bones are weak and its sinews soft, but yet its
grasp is firm. It knows not yet the union of male and female, and yet
its virile member may be excited; — showing the perfection of its
physical essence. All day long it will cry without its throat
becoming hoarse; — showing the harmony (in its constitution).

To him by whom this harmony is known,
(The secret of) the unchanging (Tao) is shown,
And in the knowledge wisdom finds its throne.
All life-increasing arts to evil turn;
Where the mind makes the vital breath to burn,
(False) is the strength, (and o'er it we should mourn.)

When things have become strong, they (then) become old, which may
be said to be contrary to the Tao. Whatever is contrary to the Tao
soon ends.

56

He who knows (the Tao) does not (care to) speak (about it); he
who is (ever ready to) speak about it does not know it.

He (who knows it) will keep his mouth shut and close the portals
(of his nostrils). He will blunt his sharp points and unravel the
complications of things; he will attemper his brightness, and bring
himself into agreement with the obscurity (of others). This is called
'the Mysterious Agreement.'

(Such an one) cannot be treated familiarly or distantly; he is
beyond all consideration of profit or injury; of nobility or
meanness: — he is the noblest man under heaven.

57

A state may be ruled by (measures of) correction; weapons of war may be used with crafty dexterity; (but) the kingdom is made one's own (only) by freedom from action and purpose.

How do I know that it is so? By these facts: — In the kingdom the multiplication of prohibitive enactments increases the poverty of the people; the more implements to add to their profit that the people have, the greater disorder is there in the state and clan; the more acts of crafty dexterity that men possess, the more do strange contrivances appear; the more display there is of legislation, the more thieves and robbers there are.

Therefore a sage has said, 'I will do nothing (of purpose), and the people will be transformed of themselves; I will be fond of keeping still, and the people will of themselves become correct. I will take no trouble about it, and the people will of themselves become rich; I will manifest no ambition, and the people will of themselves attain to the primitive simplicity.'

58

The government that seems the most unwise,
Of goodness to the people best supplies;
That which is meddling, touching everything,
Will work but ill, and disappointment bring.

Misery! — happiness is to be found by its side! Happiness! — misery lurks beneath it! Who knows what either will come to in the end?

Shall we then dispense with correction? The (method of) correction shall by a turn become distortion, and the good in it shall by a turn become evil. The delusion of the people (on this point) has indeed subsisted for a long time.

Therefore the sage is (like) a square which cuts no one (with its angles); (like) a corner which injures no one (with its sharpness). He is straightforward, but allows himself no license; he is bright, but does not dazzle.

59

For regulating the human (in our constitution) and rendering the (proper) service to the heavenly, there is nothing like moderation.

It is only by this moderation that there is effected an early return (to man's normal state). That early return is what I call the repeated accumulation of the attributes (of the Tao). With that repeated accumulation of those attributes, there comes the subjugation (of every obstacle to such return). Of this subjugation we know not what shall be the limit; and when one knows not what the limit shall be, he may be the ruler of a state.

He who possesses the mother of the state may continue long. His case is like that (of the plant) of which we say that its roots are deep and its flower stalks firm: — this is the way to secure that its enduring life shall long be seen.

60

Governing a great state is like cooking small fish.

Let the kingdom be governed according to the Tao, and the manes of the departed will not manifest their spiritual energy. It is not that those manes have not that spiritual energy, but it will not be employed to hurt men. It is not that it could not hurt men, but neither does the ruling sage hurt them.

When these two do not injuriously affect each other, their good influences converge in the virtue (of the Tao).

61

What makes a great state is its being (like) a low-lying, down-flowing (stream); — it becomes the centre to which tend (all the small states) under heaven.

(To illustrate from) the case of all females: — the female always overcomes the male by her stillness. Stillness may be considered (a sort of) abasement.

Thus it is that a great state, by condescending to small states, gains them for itself; and that small states, by abasing themselves to a great state, win it over to them. In the one case the abasement leads to gaining adherents, in the other case to procuring favour.

The great state only wishes to unite men together and nourish them; a small state only wishes to be received by, and to serve, the other.

Each gets what it desires, but the great state must learn to abase itself.

62

Tao has of all things the most honoured place.

No treasures give good men so rich a grace;

Bad men it guards, and doth their ill efface.

(Its) admirable words can purchase honour; (its) admirable deeds can raise their performer above others. Even men who are not good are not abandoned by it.

Therefore when the sovereign occupies his place as the Son of Heaven, and he has appointed his three ducal ministers, though (a prince) were to send in a round symbol-of-rank large enough to fill both the hands, and that as the precursor of the team of horses (in the court-yard), such an offering would not be equal to (a lesson of) this Tao, which one might present on his knees.

Why was it that the ancients prized this Tao so much? Was it not because it could be got by seeking for it, and the guilty could escape (from the stain of their guilt) by it? This is the reason why all under heaven consider it the most valuable thing.

63

(It is the way of the Tao) to act without (thinking of) acting; to conduct affairs without (feeling the) trouble of them; to taste without discerning any flavour; to consider what is small as great, and a few as many; and to recompense injury with kindness.

(The master of it) anticipates things that are difficult while they are easy, and does things that would become great while they are small. All difficult things in the world are sure to arise from a previous state in which they were easy, and all great things from one

in which they were small. Therefore the sage, while he never does what is great, is able on that account to accomplish the greatest things.

He who lightly promises is sure to keep but little faith; he who is continually thinking things easy is sure to find them difficult. Therefore the sage sees difficulty even in what seems easy, and so never has any difficulties.

64

That which is at rest is easily kept hold of; before a thing has given indications of its presence, it is easy to take measures against it; that which is brittle is easily broken; that which is very small is easily dispersed. Action should be taken before a thing has made its appearance; order should be secured before disorder has begun.

The tree which fills the arms grew from the tiniest sprout; the tower of nine storeys rose from a (small) heap of earth; the journey of a thousand li commenced with a single step.

He who acts (with an ulterior purpose) does harm; he who takes hold of a thing (in the same way) loses his hold. The sage does not act (so), and therefore does no harm; he does not lay hold (so), and therefore does not lose his hold. (But) people in their conduct of affairs are constantly ruining them when they are on the eve of success. If they were careful at the end, as (they should be) at the beginning, they would not so ruin them.

Therefore the sage desires what (other men) do not desire, and does not prize things difficult to get; he learns what (other men) do not learn, and turns back to what the multitude of men have passed by. Thus he helps the natural development of all things, and does not dare to act (with an ulterior purpose of his own).

65

The ancients who showed their skill in practising the Tao did so, not to enlighten the people, but rather to make them simple and ignorant.

The difficulty in governing the people arises from their having much knowledge. He who (tries to) govern a state by his wisdom is a

scourge to it; while he who does not (try to) do so is a blessing. He who knows these two things finds in them also his model and rule. Ability to know this model and rule constitutes what we call the mysterious excellence (of a governor). Deep and far-reaching is such mysterious excellence, showing indeed its possessor as opposite to others, but leading them to a great conformity to him.

66

That whereby the rivers and seas are able to receive the homage and tribute of all the valley streams, is their skill in being lower than they; — it is thus that they are the kings of them all. So it is that the sage (ruler), wishing to be above men, puts himself by his words below them, and, wishing to be before them, places his person behind them.

In this way though he has his place above them, men do not feel his weight, nor though he has his place before them, do they feel it an injury to them.

Therefore all in the world delight to exalt him and do not weary of him. Because he does not strive, no one finds it possible to strive with him.

67

All the world says that, while my Tao is great, it yet appears to be inferior (to other systems of teaching). Now it is just its greatness that makes it seem to be inferior. If it were like any other (system), for long would its smallness have been known!

But I have three precious things which I prize and hold fast. The first is gentleness; the second is economy; and the third is shrinking from taking precedence of others.

With that gentleness I can be bold; with that economy I can be liberal; shrinking from taking precedence of others, I can become a vessel of the highest honour. Now-a-days they give up gentleness and are all for being bold; economy, and are all for being liberal; the hindmost place, and seek only to be foremost; — (of all which the end is) death.

Gentleness is sure to be victorious even in battle, and firmly to maintain its ground. Heaven will save its possessor, by his (very) gentleness protecting him.

68

He who in (Tao's) wars has skill
Assumes no martial port;
He who fights with most good will
To rage makes no resort.
He who vanquishes yet still
Keeps from his foes apart;
He whose hests men most fulfil
Yet humbly plies his art.

Thus we say, 'He ne'er contends,
And therein is his might.'
Thus we say, 'Men's wills he bends,
That they with him unite.'
Thus we say, 'Like Heaven's his ends,
No sage of old more bright.'

69

A master of the art of war has said, 'I do not dare to be the host (to commence the war); I prefer to be the guest (to act on the defensive). I do not dare to advance an inch; I prefer to retire a foot.' This is called marshalling the ranks where there are no ranks; baring the arms (to fight) where there are no arms to bare; grasping the weapon where there is no weapon to grasp; advancing against the enemy where there is no enemy.

There is no calamity greater than lightly engaging in war. To do that is near losing (the gentleness) which is so precious. Thus it is that when opposing weapons are (actually) crossed, he who deplores (the situation) conquers.

70

My words are very easy to know, and very easy to practise; but there is no one in the world who is able to know and able to practise them.

There is an originating and all-comprehending (principle) in my words, and an authoritative law for the things (which I enforce). It is because they do not know these, that men do not know me.

They who know me are few, and I am on that account (the more) to be prized. It is thus that the sage wears (a poor garb of) hair cloth, while he carries his (signet of) jade in his bosom.

71

To know and yet (think) we do not know is the highest (attainment); not to know (and yet think) we do know is a disease.

It is simply by being pained at (the thought of) having this disease that we are preserved from it. The sage has not the disease. He knows the pain that would be inseparable from it, and therefore he does not have it.

72

When the people do not fear what they ought to fear, that which is their great dread will come on them.

Let them not thoughtlessly indulge themselves in their ordinary life; let them not act as if weary of what that life depends on.

It is by avoiding such indulgence that such weariness does not arise.

Therefore the sage knows (these things) of himself, but does not parade (his knowledge); loves, but does not (appear to set a) value on, himself. And thus he puts the latter alternative away and makes choice of the former.

73

He whose boldness appears in his daring (to do wrong, in defiance of the laws) is put to death; he whose boldness appears in his not daring (to do so) lives on. Of these two cases the one appears to be advantageous, and the other to be injurious. But

When Heaven's anger smites a man,
Who the cause shall truly scan?

On this account the sage feels a difficulty (as to what to do in the former case).

It is the way of Heaven not to strive, and yet it skilfully overcomes; not to speak, and yet it is skilful in (obtaining a reply; does not call, and yet men come to it of themselves. Its demonstrations are quiet, and yet its plans are skilful and effective. The meshes of the net of Heaven are large; far apart, but letting nothing escape.

74

The people do not fear death; to what purpose is it to (try to) frighten them with death? If the people were always in awe of death, and I could always seize those who do wrong, and put them to death, who would dare to do wrong?

There is always One who presides over the infliction death. He who would inflict death in the room of him who so presides over it may be described as hewing wood instead of a great carpenter. Seldom is it that he who undertakes the hewing, instead of the great carpenter, does not cut his own hands!

75

The people suffer from famine because of the multitude of taxes consumed by their superiors. It is through this that they suffer famine.

The people are difficult to govern because of the (excessive) agency of their superiors (in governing them). It is through this that they are difficult to govern.

The people make light of dying because of the greatness of their labours in seeking for the means of living. It is this which makes them think light of dying. Thus it is that to leave the subject of living altogether out of view is better than to set a high value on it.

76

Man at his birth is supple and weak; at his death, firm and strong. (So it is with) all things. Trees and plants, in their early growth, are soft and brittle; at their death, dry and withered.

Thus it is that firmness and strength are the concomitants of death; softness and weakness, the concomitants of life.

Hence he who (relies on) the strength of his forces does not conquer; and a tree which is strong will fill the out-stretched arms, (and thereby invites the feller.)

Therefore the place of what is firm and strong is below, and that of what is soft and weak is above.

77

May not the Way (or Tao) of Heaven be compared to the (method of) bending a bow? The (part of the bow) which was high is brought low, and what was low is raised up. (So Heaven) diminishes where there is superabundance, and supplements where there is deficiency.

It is the Way of Heaven to diminish superabundance, and to supplement deficiency. It is not so with the way of man. He takes away from those who have not enough to add to his own superabundance.

Who can take his own superabundance and therewith serve all under heaven? Only he who is in possession of the Tao!

Therefore the (ruling) sage acts without claiming the results as his; he achieves his merit and does not rest (arrogantly) in it: — he does not wish to display his superiority.

78

There is nothing in the world more soft and weak than water, and yet for attacking things that are firm and strong there is nothing that can take precedence of it; — for there is nothing (so effectual) for which it can be changed.

Every one in the world knows that the soft overcomes the hard, and the weak the strong, but no one is able to carry it out in practice.

Therefore a sage has said,
'He who accepts his state's reproach,
Is hailed therefore its altars' lord;

To him who bears men's direful woes
They all the name of King accord.'

Words that are strictly true seem to be paradoxical.

79

When a reconciliation is effected (between two parties) after a great animosity, there is sure to be a grudge remaining (in the mind of the one who was wrong). And how can this be beneficial (to the other)?

Therefore (to guard against this), the sage keeps the left-hand portion of the record of the engagement, and does not insist on the (speedy) fulfilment of it by the other party. (So), he who has the attributes (of the Tao) regards (only) the conditions of the engagement, while he who has not those attributes regards only the conditions favourable to himself.

In the Way of Heaven, there is no partiality of love; it is always on the side of the good man.

80

In a little state with a small population, I would so order it, that, though there were individuals with the abilities of ten or a hundred men, there should be no employment of them; I would make the people, while looking on death as a grievous thing, yet not remove elsewhere (to avoid it).

Though they had boats and carriages, they should have no occasion to ride in them; though they had buff coats and sharp weapons, they should have no occasion to don or use them.

I would make the people return to the use of knotted cords (instead of the written characters).

They should think their (coarse) food sweet; their (plain) clothes beautiful; their (poor) dwellings places of rest; and their common (simple) ways sources of enjoyment.

There should be a neighbouring state within sight, and the voices of the fowls and dogs should be heard all the way from it to us, but I would make the people to old age, even to death, not have any intercourse with it.

81

Sincere words are not fine; fine words are not sincere. Those who are skilled (in the Tao) do not dispute (about it); the disputatious are not skilled in it. Those who know (the Tao) are not extensively learned; the extensively learned do not know it.

The sage does not accumulate (for himself). The more that he expends for others, the more does he possess of his own; the more that he gives to others, the more does he have himself.

With all the sharpness of the Way of Heaven, it injures not; with all the doing in the way of the sage he does not strive.

The Yoga Aphorisms of Patanjali

An Interpretation by William Q. Judge

Assisted by James Henderson Connelly

DEDICATION

This Book is Laid upon the Altar of Masters' Cause, and is Dedicated to Their Servant H. P. Blavatsky. All concern for its Fruits or Results is Abandoned: They are left in Charge of Karma and the Members of the Theosophical Society.

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PREFACE TO THE FIRST EDITION

This edition of Patanjali's Yoga Aphorisms is not put forth as a new translation, nor as a literal rendering into English of the original.

In the year 1885 an edition was printed at Bombay by Mr. Tookeram Tatyā, a Fellow of the Theosophical Society, which has been since widely circulated among its members in all parts of the world. But it has been of use only to those who had enough acquaintance with the Indian system of philosophy to enable them to grasp the real meaning of the Aphorisms notwithstanding the great and peculiar obstacles due to the numberless brackets and interpolated sentences with which not only are the Aphorisms crowded, but the so-called explanatory notes as well. For the greater number of readers these difficulties have been an almost insurmountable barrier; and such is the consideration that has led to the preparation of this edition, which attempts to clear up a work that is thought to be of great value to earnest students.

It may be said by some captious critics that liberties have been taken with the text, and if this were emitted as a textual translation the charge would be true. Instead of this being a translation, it is offered as an interpretation, as the thought of Patanjali clothed in our language. No liberties have been taken with the system of the great Sage, but the endeavor has been faithfully to interpret it to Western minds unfamiliar with the Hindu modes of expression, and equally unaccustomed to their philosophy and logic.

About Patanjali's life very little, if anything, can be said. In the *Rudra Jamala*, the *Vrihannandikes'wara* and the *Padma-Purana* are some meager statements, more or less legendary, relating to his birth. Ilavrita-Varsha is said to have been his birthplace, his mother being Sati the wife of Angiras. The tradition runs that upon his birth he made known things past, present and future, showing the intellect and penetration of a sage while yet an infant. He is said to have married one Lolupa, whom he found in the hollow of a tree on the north of Sumeru, and thereafter to have lived to a great age. On one occasion, being insulted by the inhabitants of Bhotabhandra while he was engaged in religious austerities, he reduced them to ashes by fire from his mouth.

That these accounts are legendary and symbolical can be easily seen. Ilavrita-Varsha is no part of India, but is some celestial abode. The name

of India proper is Bharata Varsha. "In it and nowhere else do the four ages or Yugas — Krita, Treta, Dwapara and Kali — exist. Here devotees perform austerities and priests sacrifice. In this respect Bharata is the most excellent division; for this is the land of works, while the others are places of enjoyment." In the Bhagavat-Purana it is said: "Of the Varshas, Bharata alone is the land of works; the other eight (including Ilavrita-Varsha) are places where the celestials enjoy the remaining rewards of their works." As Bharata-Varsha is a division of Jambudwipa, and known as India, and the other Varshas are for celestials, it follows that the account of Patanjali's birthplace cannot be relied upon in a material sense. It may be the ancient method of showing how great sages now and then descend from other spheres to aid and benefit man. But there is also another Patanjali mentioned in the Indian books. He was born in India at Gonarda, in the east, and from there he went to reside temporarily in Kashmir. Prof. Goldstucker has concluded that this later Patanjali wrote about 140 B.C. His writings were commentaries upon the great grammarian Panini, and it is in respect to the Sanskrit language that he is regarded as an authority. He must not be confounded with our Patanjali; of the latter all that we have is the Philosophy set forth in the Aphorisms.

In regard to the systems of Yoga, the following by a writer on the subject will be of interest:

"The Yoga system is divided into two principal parts — Hatha and Raja Yoga. There are many minor divisions which can be brought under either of these heads. Hatha Yoga was promoted and practised by Matsendra Nath and Goraksh Nath and their followers, and by many sects of ascetics in this country (India). This system deals principally with the physiological part of man with a view to establish his health and train his will. The processes prescribed to arrive at this end are so difficult that only a few resolute souls go through all the stages of its practice, while many have failed and died in the attempt. It is therefore strongly denounced by all the philosophers. The most illustrious S'ankaracharya has remarked in his treatise called Aparokshanubhuti that 'the system of Hatha Yoga was intended for those whose worldly desires are not pacified or uprooted.' He has strongly spoken elsewhere against this practice.

"On the other hand, the Raja Yogis try to control the mind itself by following the rules laid down by the greatest of adepts."

Patanjali's rules compel the student not only to acquire a right knowledge of what is and what is not real, but also to practice all virtues, and while results in the way of psychic development are not so immediately seen as in the case of the successful practitioner of Hatha Yoga, it is infinitely safer and is certainly spiritual, which Hatha Yoga is not. In Patanjali's Aphorisms there is some slight allusion to the practices of Hatha Yoga, such as "postures," each of which is more difficult than those preceding, and "retention of the breath," but he distinctly says that mortification and other practices are either for the purpose of extenuating certain mental afflictions or for the more easy attainment of concentration of mind.

In Hatha Yoga practice, on the contrary, the result is psychic development at the delay or expense of the spiritual nature. These last named practices and results may allure the Western student, but from our knowledge of inherent racial difficulties there is not much fear that many will persist in them.

This book is meant for sincere students, and especially for those who have some glimmering of what Krishna meant, when in *Bhagavad-Gita* he said, that after a while spiritual knowledge grows up within and illuminates with its rays all subjects and objects. Students of the mere forms of Sanskrit who look for new renderings or laborious attempts at altering the meaning of words and sentences will find nothing between these covers.

It should be ever borne in mind that Patanjali had no need to assert or enforce the doctrine of reincarnation. That is assumed all through the Aphorisms. That it could be doubted, or need any restatement, never occurred to him, and by us it is alluded to, not because we have the smallest doubt of its truth, but only because we see about us those who never heard of such a doctrine, who, educated under the frightful dogmas of Christian priestcraft, imagine that upon quitting this life they will enjoy heaven or be damned eternally, and who not once pause to ask where was their soul before it came into the present body.

Without Reincarnation Patanjali's Aphorisms are worthless. Take No. 18, Book III, which declares that the ascetic can know what were his previous incarnations with all their circumstances; or No. 13, Book II, that while there is a root of works there is fructification in rank and years and experience. Both of these infer reincarnation. In Aphorism 8, Book

IV, reincarnation is a necessity. The manifestation, in any incarnation, of the effects of mental deposits made in previous lives, is declared to ensue upon the obtaining of just the kind of bodily and mental frame, constitution and environment as will bring them out. Where were these deposits received if not in preceding lives on earth — or even if on other planets, it is still reincarnation. And so on all through the Aphorisms this law is tacitly admitted.

In order to understand the system expounded in this book it is also necessary to admit the existence of soul, and the comparative unimportance of the body in which it dwells. For Patanjali holds that Nature exists for the soul's sake, taking it for granted that the student believes in the existence of soul. Hence he does not go into proof of that which in his day was admitted on every hand. And, as he lays down that the real experiencer and knower is the soul and not the mind, it follows that the Mind, designated either as "internal organ," or "thinking principle," while higher and more subtle than the body, is yet only an instrument used by the Soul in gaining experience, just in the same way as an astronomer uses his telescope for acquiring information respecting the heavens. But the Mind is a most important factor in the pursuit of concentration; one indeed without which concentration cannot be obtained, and therefore we see in the first book that to this subject Patanjali devotes attention. He shows that the mind is, as he terms it, "modified" by any object or subject brought before it, or to which it is directed. This may be well illustrated by quoting a passage from the commentator, who says: "The internal organ is there" — in the *Vedanta Paribhasha* — "compared to water in respect of its readiness to adapt itself to the form of whatever mold it may enter. 'As the waters of a reservoir, having issued from an aperture, having entered by a channel the basins, become four-cornered or otherwise shaped, just like them; so the manifesting internal organ having gone through the sight, or other channel, to where there is one object, for instance a jar, becomes modified by the form of the jar or other object. It is this altered state of the internal organ — or mind — that is called its modification.'" While the internal organ thus molds itself upon the object it at the same time reflects it and its properties to the soul. The channels by which the mind is held to go out to an object or subject, are the organs of sight, touch, taste, hearing, and so on. Hence by means of hearing it shapes itself into the form of the idea which may be given in speech, or by means of the eye in reading, it is molded into the form of that which is read; again, sensations such as heat and cold modify it directly and indirectly by

association and by recollection, and similarly in the case of all senses and sensations.

It is further held that this internal organ, while having an innate disposition to assume some modification or other depending upon constantly recurring objects — whether directly present or only such as arise from the power of reproducing thoughts, whether by association or otherwise, may be controlled and stilled into a state of absolute calmness. This is what he means by “hindering the modifications.” And just here it is seen that the theory of the soul’s being the real experiencer and knower is necessary. For if we are but mind, or slaves of mind, we never can attain real knowledge because the incessant panorama of objects eternally modifies that mind which is uncontrolled by the soul, always preventing real knowledge from being acquired. But as the Soul is held to be superior to Mind, it has the power to grasp and hold the latter if we but use the will to aid it in the work, and then only the real end and purpose of mind is brought about.

These propositions imply that the will is not wholly dependent on the mind, but is separable from it; and, further, that knowledge exists as an abstraction. The will and mind are only servants for the soul’s use, but so long as we are wrapped up in material life and do not admit that the real knower and only experiencer is the soul, just so long do these servants remain usurpers of the soul’s sovereignty. Hence it is stated in old Hindu works, that “the Soul is the friend of Self and also its enemy; and, that a man should raise the self by the self.”

In other words there is a constant struggle between the lower and the Higher Self, in which the illusions of matter always wage war against the Soul, tending ever to draw downward the inner principles which, lying midway between the upper and the lower, are capable of reaching either salvation or damnation.

There is no reference in the Aphorisms to the will. It seems to be inferred, either as well understood and admitted, or as being one of the powers of soul itself and not to be discussed. Many old Hindu writers hold, and we incline to the same view, that Will is a spiritual power, function or attribute constantly present in every portion of the Universe. It is a colorless power, to which no quality of goodness or badness is to be assigned, but which may be used in whatever way man pleases. When considered as that which in ordinary life is called “will,” we see its operation only in connexion with the material body and mind guided by

desire; looked at in respect to the hold by man upon life it is more recondite, because its operation is beyond the ken of the mind; analyzed as connected with reincarnation of man or with the persistence of the manifested universe throughout a Manvantara, it is found to be still more removed from our comprehension and vast in its scope.

In ordinary life it is not man's servant, but, being then guided solely by desire, it makes man a slave to his desires. Hence the old cabalistic maxim, "Behind Will stands Desire." The desires always drawing the man hither and thither, cause him to commit such actions and have such thoughts as form the cause and mold for numerous reincarnations, enslaving him to a destiny against which he rebels, and that constantly destroys and re-creates his mortal body. It is an error to say of those who are known as strong-willed men, that their wills are wholly their servants, for they are so bound in desire that it, being strong, moves the will into action for the consummation of wished for ends. Every day we see good and evil men prevailing in their several spheres. To say that in one there is good, and in the other evil will is manifestly erroneous and due to mistaking will, the instrument or force, for desire that sets it in motion toward a good or bad purpose. But Patanjali and his school well knew that the secret of directing the will with ten times the ordinary force might be discovered if they outlined the method, and then bad men whose desires were strong and conscience wanting, would use it with impunity against their fellows; or that even sincere students might be carried away from spirituality when dazzled by the wonderful results flowing from a training of the will alone. Patanjali is silent upon the subject for this reason among others.

The system postulates that *Īśwara*, the spirit in man, is untouched by any troubles, works, fruit of works, or desires, and when a firm position is assumed with the end in view of reaching union with spirit through concentration, He comes to the aid of the lower self and raises it gradually to higher planes. In this process the Will by degrees is given a stronger and stronger tendency to act upon a different line from that indicated by passion and desire. Thus it is freed from the domination of desire and at last subdues the mind itself. But before the perfection of the practice is arrived at the will still acts according to desire, only that the desire is for higher things and away from those of the material life. Book III is for the purpose of defining the nature of the perfected state, which is therein denominated *Isolation*.

Isolation of the Soul in this philosophy does not mean that a man is isolated from his fellows, becoming cold and dead, but only that the Soul is isolated or freed from the bondage of matter and desire, being thereby able to act for the accomplishing of the aim of Nature and Soul, including all souls of all men. Such, in the Aphorisms, is clearly stated to be the purpose. It has become the habit of many superficial readers and thinkers, to say nothing of those who oppose the Hindu philosophy, to assert that Jivanmuktas or Adepts remove themselves from all life of men, from all activity, and any participation in human affairs, isolating themselves on inaccessible mountains where no human cry can reach their ears. Such a charge is directly contrary to the tenets of the philosophy which prescribes the method and means for reaching such a state. These Beings are certainly removed from human observation, but, as the philosophy clearly states, they have the whole of nature for their object, and this will include all living men. They may not appear to take any interest in transitory improvements or ameliorations, but they work behind the scenes of true enlightenment until such times as men shall be able to endure their appearance in mortal guise.

The term “knowledge” as used here has a greater meaning than we are accustomed to giving it. It implies full identification of the mind, for any length of time, with whatever object or subject it is directed to. Modern science and metaphysics do not admit that the mind can cognize outside of certain given methods and distances, and in most quarters the existence of soul is denied or ignored. It is held, for instance, that one cannot know the constituents and properties of a piece of stone without mechanical or chemical aids applied directly to the object; and that nothing can be known of the thoughts or feelings of another person unless they are expressed in words or acts. Where metaphysicians deal with soul they are vague and appear to be afraid of science, because it is not possible to analyse it and weigh its parts in a balance. Soul and Mind are reduced to the condition of limited instruments which take note of certain physical facts spread before them through mechanical aids. Or, in ethnological investigation, it is held that we can know such and such things about classes of men from observations made through sight, touch, sense of smell and hearing, in which case mind and soul are still mere recorders. But this system declares that the practicer who has reached certain stages, can direct his mind to a piece of stone, whether at a distance or near by, or to a man or class of men, and by means of concentration, cognize all the inherent qualities of the objects as well as accidental peculiarities, and know all about the subject. Thus,

in the instance of, say, one of the Easter Islanders, the ascetic will cognize not only that which is visible to the senses or to be known from long observation, or that has been recorded, but also deeply seated qualities, and the exact line of descent and evolution of the particular human specimen under examination. Modern science can know nothing of the Easter Islanders and only makes wild guesses as to what they are; nor can it with any certainty tell what is and from what came a nation so long before the eye of science as the Irish. In the case of the Yoga practitioner he becomes, through the power of concentration, completely identified with the thing considered, and so in fact experiences in himself all the phenomena exhibited by the object as well as all its qualities.

To make it possible to admit all this, it is first required that the existence, use and function of an ethereal medium penetrating everywhere, called Astral Light or A'kas'a by the Hindus, should be admitted. The Universal distribution of this as a fact in nature is metaphysically expressed in the terms "Universal Brotherhood" and "Spiritual Identity." In it, through its aid, and by its use, the qualities and motions of all objects are universally cognizable. It is the surface, so to say, upon which all human actions and all things, thoughts and circumstances are fixed. The Easter Islander comes of a stock which has left its imprint in this Astral Light, and carries with him in indelible writing the history of his race. The ascetic in concentration fixes his attention upon this, and then reads the record lost to Science. Every thought of Herbert Spencer, Mill, Bain, or Huxley is fastened in the Astral Light together with the respective systems of Philosophy formulated by them, and all that the ascetic has to do is to obtain a single point of departure connected with either of these thinkers, and then to read in the Astral Light all that they have thought out. By Patanjali and his school, such feats as these relate to matter and not to spirit, although to Western ears they will sound either absurd, or if believed in, as relating to spirit.

In the things of the spirit and of the mind, the modern schools seem, to the sincere student of this Philosophy, to be woefully ignorant. What spirit may be is absolutely unknown, and indeed, it cannot yet be stated what it is not. Equally so with mental phenomena. As to the latter there is nothing but a medley of systems. No one knows what mind is. One says it is brain and another denies it; another declares it to be a function, which a fourth refuses to admit. As to memory, its place, nature and essential property, there is nothing offered but empiric deductions. To

explain the simple fact of a man remembering a circumstance of his early youth, all that is said is, that it made an impression on his mind or brain, with no reasonable statement of what is the mind nor how or where the brain retains such vast quantities of impressions.

With such a chaos in modern psychological systems, the student of Patanjali feels justified in adopting something which will, at least, explain and embrace the greater number of facts, and it is to be found in the doctrines again brought forward by the Theosophical Society, relating to man as a Spirit; to a Spirit in nature: to the identity of all spiritual beings, and to all phenomena presented for our consideration.

WILLIAM Q. JUDGE.
New York, 1889.

BOOK 1. — CONCENTRATION

1. Assuredly, the exposition of Yoga, or Concentration, is now to be made.

The Sanskrit particle *atha*, which is translated “assuredly,” intimates to the disciple that a distinct topic is to be expounded, demands his attention, and also serves as a benediction. Monier Williams says it is “an auspicious and inceptive participle often not easily expressed in English.”

2. Concentration, or Yoga, is the hindering of the modifications of the thinking principle.

In other words, the want of concentration of thought is due to the fact that the mind — here called “the thinking principle” — is subject to constant modifications by reason of its being diffused over a multiplicity of subjects. So “concentration” is equivalent to the correction of a tendency to diffuseness, and to the obtaining of what the Hindus call “one-pointedness,” or the power to apply the mind, at any moment, to the consideration of a single point of thought, to the exclusion of all else.

Upon this Aphorism the method of the system hinges. The reason for the absence of concentration at any time is, that the mind is modified by every subject and object that comes before it; it is, as it were, transformed into that subject or object. The mind, therefore, is not the supreme or highest power; it is only a function, an instrument with which the soul works, feels sublunary things, and experiences. The brain, however, must not be confounded with the mind, for the brain is in its turn but an instrument for the mind. It therefore follows that the mind has a plane of its own, distinct from the soul and the brain, and what is to be learned is, to use the will, which is also a distinct power from the mind and brain, in such a way that instead of permitting the mind to turn from one subject or object to another just as they may move it, we shall apply it as a servant at any time and for as long a period as we wish, to the consideration of whatever we have decided upon.

3. At the time of concentration the soul abides in the state of a spectator without a spectacle.

This has reference to the perfection of concentration, and is that condition in which, by the hindering of the modifications referred to in *Aphorism 2*, the soul is brought to a state of being wholly devoid of taint of, or impression by, any subject. The “soul” here referred to is not Atma, which is spirit.

4. At other times than that of concentration, the soul is in the same form as the modification of the mind.

This has reference to the condition of the soul in ordinary life, when concentration is not practised, and means that, when the internal organ, the mind, is through the senses affected or modified by the form of some object, the soul also — viewing the object through its organ, the mind — is, as it were, altered into that form; as a marble statue of snowy whiteness, if seen under a crimson light will seem to the beholder crimson and so is, to the visual organs, so long as that colored light shines upon it.

5. The modifications of the mind are of five kinds, and they are either painful or not painful;

6. They are, Correct Cognition, Misconception, Fancy, Sleep, and Memory.

7. Correct Cognition results from Perception, Inference, and Testimony.

8. Misconception is Erroneous Notion arising from lack of Correct Cognition.

9. Fancy is a notion devoid of any real basis and following upon knowledge conveyed by words.

For instance, the terms “a hare’s horns” and “the head of Rahu,” neither of which has anything in nature corresponding to the notion. A person hearing the expression “the head of Rahu” naturally fancies that there is a Rahu who owns the head, whereas Rahu — a mythical monster who is said to cause eclipses by swallowing the sun — is all head and has no body; and, although the expression “a hare’s horns” is frequently used, it is well known that there is no such thing in nature. Much in the same way people continue to speak of the sun’s “rising” and “setting,” although they hold to the opposite theory.

10. Sleep is that modification of the mind which ensues upon the quitting of all objects by the mind, by reason of all the waking senses and faculties sinking into abeyance.

11. Memory is the not letting go of an object that one has been aware of.

12. The hindering of the modifications of the mind already referred to, is to be effected by means of Exercise and Dispassion.

13. Exercise is the uninterrupted, or repeated, effort that the mind shall remain in its unmoved state.

This is to say that in order to acquire concentration we must, again and again, make efforts to obtain such control over the mind that we can, at any time when it seems necessary, so reduce it to an unmoved condition or apply it to any one point to the exclusion of all others.

14. This exercise is a firm position observed out of regard for the end in view, and perseveringly adhered to for a long time without intermission.

The student must not conclude from this that he can never acquire concentration unless he devotes every moment of his life to it, for the words “without intermission” apply but to the length of time that has been set apart for the practice.

15. Dispassion is the having overcome one’s desires.

That is — the attainment of a state of being in which the consciousness is unaffected by passions, desires, and ambitions, which aid in causing modifications of the mind.

16. Dispassion, carried to the utmost, is indifference regarding all else than soul, and this indifference arises from a knowledge of soul as distinguished from all else.

17. There is a meditation of the kind called “that in which there is distinct cognition,” and which is of a four-fold character because of Argumentation, Deliberation, Beatitude, Egoism.

The sort of meditation referred to is a pondering wherein the nature of that which is to be pondered upon is well known, without doubt or error, and it is a distinct cognition which excludes every other modification of the mind than that which is to be pondered upon.

1. The Argumentative division of this meditation is a pondering upon a subject with argument as to its nature in comparison with something else; as, for instance, the question whether mind is the product of matter or precedes matter.

2. The Deliberative division is a pondering in regard to whence have come, and where is the field of action, of the subtler senses and the mind.

3. The Beatific condition is that in which the higher powers of the mind, together with truth in the abstract, are pondered upon.

4. The Egoistic division is one in which the meditation has proceeded to such a height that all lower subjects and objects are lost sight of, and nothing remains but the cognition of the self, which then becomes a stepping-stone to higher degrees of meditation.

The result of reaching the fourth degree, called Egoism, is that a distinct recognition of the object or subject with which the meditation began is lost, and self-consciousness alone results; but this self-consciousness does not include the consciousness of the Absolute or Supreme Soul.

18. The meditation just described is preceded by the exercise of thought without argumentation. Another sort of meditation is in the shape of the self-reproduction of thought after the departure of all objects from the field of the mind.

19. The meditative state attained by those whose discrimination does not extend to pure spirit, depends upon the phenomenal world.

20. In the practice of those who are, or may be, able to discriminate as to pure spirit, their meditation is preceded by Faith, Energy, Intentness (upon a single point), and Discernment, or thorough discrimination of that which is to be known.

It is remarked here by the commentator, that "in him who has Faith there arises Energy, or perseverance in meditation, and, thus persevering, the memory of past subjects springs up, and his mind becomes absorbed in Intentness, in consequence of the recollection of the subject, and he whose mind is absorbed in meditation arrives at a thorough discernment of the matter pondered upon."

21. The attainment of the state of abstract meditation is speedy, in the case of the hotly impetuous.

22. Because of the mild, the medium, and the transcendent nature of the methods adopted, there is a distinction to be made among those who practise Yoga.

23. The state of abstract meditation may be attained by profound devotedness toward the Supreme Spirit considered in its comprehensible manifestation as *Īśwara*.

It is said that this profound devotedness is a preeminent means of attaining abstract meditation and its fruits. "*Īśwara*" is the Spirit in the body.

24. *Īśwara* is a spirit, untouched by troubles, works, fruits of works, or desires.

25. In *Īśwara* becomes infinite that omniscience which in man exists but as a germ.

26. *Īśwara* is the preceptor of all, even of the earliest of created beings, for He is not limited by time.

27. His name is OM.

28. The repetition of this name should be made with reflection upon its signification.

The utterance of OM involves three sounds, those of long *au*, short *u*, and the "stoppage" or labial consonant *m*. To this tripartiteness is attached deep mystical symbolic meaning. It denotes, as distinct yet in union, *Brahma*, *Vishnu*, and *S'iva*, or Creation, Preservation, and Destruction. As a whole, it implies "the Universe." In its application to man, *au* refers to the spark of Divine Spirit that is in humanity; *u*, to the body through which the Spirit manifests itself; and *m*, to the death of the body, or its resolvment to its material elements. With regard to the cycles affecting any planetary system, it implies the Spirit, represented by *au* as the basis of the manifested worlds; the body or manifested matter, represented by *u*, through which the spirit works; and represented by *m*, "the stoppage or return of sound to its source," the *Pralaya* or *Dissolution* of the worlds. In practical occultism, through this word reference is made to Sound, or Vibration, in all its properties and effects, this being one of the greatest powers of nature. In the use of this word as a practice, by means of the lungs and throat, a distinct effect is produced upon the human body. In *Aphorism 28* the name is used in its highest sense, which will necessarily include all the lower. All utterance of the word OM, as a practice, has a potential reference to the conscious separation of the soul from the body.

29. From this repetition and reflection on its significance, there come a knowledge of the Spirit and the absence of obstacles to the attainment of the end in view.

30. The obstacles in the way of him who desires to attain concentration are Sickness, Languor, Doubt, Carelessness, Laziness, Addiction to objects of sense, Erroneous Perception, Failure to attain any stage of abstraction, and Instability in any stage when attained.

31. These obstacles are accompanied by grief, distress, trembling, and sighing.

32. For the prevention of these, one truth should be dwelt upon.

Any accepted truth which one approves is here meant.

33. Through the practising of Benevolence, Tenderness, Complacency, and Disregard for objects of happiness, grief, virtue, and vice, the mind becomes purified.

The chief occasions for distraction of the mind are Covetousness and Aversion, and what the aphorism means is, not that virtue and vice should be viewed with indifference by the student, but that he should not fix his mind with pleasure upon happiness or virtue, nor with aversion upon grief or vice, in others, but should regard all with an equal mind; and the practice of Benevolence, Tenderness, and Complacency brings about cheerfulness of the mind, which tends to strength and steadiness.

34. Distractions may be combated by a regulated control or management of the breath in inspiration, retention, and exhalation.

35. A means of procurement of steadiness of the mind may be found in an immediate sensuous cognition;

36. Or, an immediate cognition of a spiritual subject being produced, this may also serve to the same end;

37. Or, the thought taking as its object some one devoid of passion — as, for instance, an ideally pure character — may find what will serve as a means;

38. Or, by dwelling on knowledge that presents itself in a dream, steadiness of mind may be procured;

39. Or, it may be effected by pondering upon anything that one approves.

40. The student whose mind is thus steadied obtains a mastery which extends from the Atomic to the Infinite.

41. The mind that has been so trained that the ordinary modifications of its action are not present, but only those which occur upon the conscious taking up of an object for contemplation, is changed into the likeness of that which is pondered upon, and enters into full comprehension of the being thereof.

42. This change of the mind into the likeness of what is pondered upon, is technically called the Argumentative condition, when there is any mixing-up of the title of the thing, the significance and application of that title, and the abstract knowledge of the qualities and elements of the thing *per se*.

43. On the disappearance, from the plane of contemplation, of the title and significance of the object selected for meditation; when the abstract thing itself, free from distinction by designation, is presented to the mind only as an entity, that is what is called the Non-Argumentative condition of meditation.

These two aphorisms (42-43) describe the first and second stages of meditation, in the mind properly intent upon objects of a gross or material nature. The next aphorism has reference to the state when subtle, or higher, objects are selected for contemplative meditation.

44. The Argumentative and Non-Argumentative conditions of the mind, described in the preceding two aphorisms, also obtain when the object selected for meditation is subtle, or of a higher nature than sensuous objects.

45. That meditation which has a subtle object in view ends with the indissoluble element called *primordial matter*.

46. The mental changes described in the foregoing, constitute "meditation with its seed."

"Meditation with its seed" is that kind of meditation in which there is still present before the mind a distinct object to be meditated upon.

47. When Wisdom has been reached, through acquirement of the non-deliberative mental state, there is spiritual clearness.

48. In that case, then, there is that Knowledge which is absolutely free from Error.

49. This kind of knowledge differs from the knowledge due to testimony and inference; because, in the pursuit of knowledge based upon those, the mind has to consider many particulars and is not engaged with the general field of knowledge itself.

50. The train of self-reproductive thought resulting from this puts a stop to all other trains of thought.

It is held that there are two main trains of thought; (a) that which depends upon suggestion made either by the words of another, or by impression upon the senses or mind, or upon association; (b) that which depends altogether upon itself, and reproduces from itself the same thought as before. And when the second sort is attained, its effect is to act as an obstacle to all other trains of thought, for it is of such a nature that it repels or expels from the mind any other kind of thought. As shown in *Aphorism 48*, the mental state called “non-argumentative” is absolutely free from error, since it has nothing to do with testimony or inference, but is knowledge itself, and therefore from its inherent nature it puts a stop to all other trains of thought.

51. This train of thought itself, with but one object, may also be stopped, in which case “meditation without a seed” is attained.

“Meditation without a seed” is that in which the brooding of the mind has been pushed to such a point that the object selected for meditation has disappeared from the mental plane, and there is no longer any recognition of it, but consequent progressive thought upon a higher plane.

END OF THE FIRST BOOK.

BOOK 2. — MEANS OF CONCENTRATION

1. The practical part of Concentration is, Mortification, Muttering, and Resignation to the Supreme Soul.

What is here meant by “mortification” is the practice laid down in other books, such as the *Dharma Śāstra*, which includes penances and fastings; “muttering” is the semi-audible repetition of formulae also laid down, preceded by the mystic name of the Supreme Being given in *Aphorism 27, Book I*; “resignation to the Supreme Soul,” is the consigning to the Divine, or the Supreme Soul, all one’s works, without interest in their results.

2. This practical part of concentration is for the purpose of establishing meditation and eliminating afflictions.

3. The afflictions which arise in the disciple are Ignorance, Egoism, Desire, Aversion, and a tenacious wish for existence upon the earth.

4. Ignorance is the field of origin of the others named, whether they be dormant, extenuated, intercepted, or simple.

5. Ignorance is the notion that the non-eternal, the impure, the evil, and that which is not soul are, severally, eternal, pure, good, and soul.

6. Egoism is the identifying of the power that sees with the power of seeing.

I.e. it is the confounding of the soul, which really sees, with the tool it uses to enable it to see, *viz.* the mind, or — to a still greater degree of error — with those organs of sense which are in turn the tools of the mind; as, for instance, when an uncultured person thinks that it is his eye which sees, when in fact it is his mind that uses the eye as a tool for seeing.

7. Desire is the dwelling upon pleasure.

8. Aversion is the dwelling upon pain.

9. The tenacious wish for existence upon earth is inherent in all sentient beings, and continues through all incarnations, because it has self-reproductive power. It is felt as well by the wise as the unwise.

There is in the spirit a natural tendency, throughout a Manvantara, to manifestation on the material plane, on and through which only, the spiritual monads can attain their development; and this tendency, acting through the physical basis common to all sentient beings, is extremely powerful and continues through all incarnations, helping to cause them, in fact, and re-producing itself in each incarnation.

10. The foregoing five afflictions, when subtle, are to be evaded by the production of an antagonistic mental state.

11. When these afflictions modify the mind by pressing themselves upon the attention, they are to be got rid of by meditation.

12. Such afflictions are the root of, and produce, results in both physical and mental actions or works, and they, being our merits or demerits, have their fruitage either in the visible state or in that which is unseen.

13. While that root of merit and demerit exists, there is a fructification during each succeeding life upon earth in rank, years, pleasure, or pain.

14. Happiness or suffering results, as the fruit of merit and demerit, accordingly as the cause is virtue or vice.

15. But to that man who has attained to the perfection of spiritual cultivation, all mundane things are alike vexatious, since the modifications of the mind due to the natural qualities are adverse to the attainment of the highest condition; because, until that is reached, the occupation of any form of body is a hindrance, and anxiety and impressions of various kinds ceaselessly continue.

16. That which is to be shunned by the disciple is pain not yet come.

The past cannot be changed or amended; that which belongs to the experiences of the present cannot, and should not, be shunned; but alike to be shunned are disturbing anticipations or fears of the future, and every act or impulse that may cause present or future pain to ourselves or others.

17. From the fact that the soul is conjoined in the body with the organ of thought, and thus with the whole of nature, lack of discrimination follows, producing misconceptions of duties and responsibilities. This misconception leads to wrongful acts, which will inevitably bring about pain in the future.

A. The Universe, including the visible and the invisible, the essential nature of which is compounded of purity, action, and rest, and which consists of the elements and the organs of action, exists for the sake of the soul's experience and emancipation.

19. The divisions of the qualities are the diverse, the non-diverse, those which may be resolved once but no farther, and the irresolvable.

The "diverse" are such as the gross elements and the organs of sense; the "non-diverse," the subtle elements and the mind; the "once resolvable," the intellect, which can be resolved into undifferentiated matter but no farther; and the "irresolvable," indiscrete matter.

20. The soul is the Perceiver; is assuredly vision itself pure and simple; unmodified; and looks directly upon ideas.

21. For the sake of the soul alone, the Universe exists.

The commentator adds: "Nature in energizing does not do so with a view to any purpose of her own, but with the design, as it were, expressed in the words 'let me bring about the soul's experience.'"

22. Although the Universe in its objective state has ceased to be, in respect to that man who has attained to the perfection of spiritual cultivation, it has not ceased in respect to all others, because it is common to others besides him.

23. The conjuncture of the soul with the organ of thought, and thus with nature, is the cause of its apprehension of the actual condition of the nature of the Universe and of the soul itself.

24. The cause of this conjuncture is what is to be quitted, and that cause is ignorance.

25. The quitting consists in the ceasing of the conjuncture, upon which ignorance disappears, and this is the Isolation of the soul.

That which is meant in this and in the preceding two aphorisms is that the conjuncture of soul and body, through repeated reincarnations, is due to its absence of discriminative knowledge of the nature of the soul and its environment, and when this discriminative knowledge has been attained,

the conjuncture, which was due to the absence of discrimination, ceases of its own accord.

26. The means of quitting the state of bondage to matter is perfect discriminative knowledge, continuously maintained.

The import of this — among other things — is that the man who has attained to the perfection of spiritual cultivation maintains his consciousness, alike while in the body, at the moment of quitting it, and when he has passed into higher spheres; and likewise when returning continues it unbroken while quitting higher spheres, when re-entering his body, and in resuming action on the material plane.

27. This perfect discriminative knowledge possessed by the man who has attained to the perfection of spiritual cultivation, is of seven kinds, up to the limit of meditation.

28. Until this perfect discriminative knowledge is attained, there results from those practices which are conducive to concentration, an illumination more or less brilliant which is effective for the removal of impurity.

29. The practices which are conducive to concentration are eight in number: Forbearance, Religious Observances, Postures, Suppression of the breath, Restraint, Attention, Contemplation, and Meditation.

30. Forbearance consists in not killing, veracity, not stealing, continence, and not coveting.

31. These, without respect to rank, place, time, or compact, are the universal great duties.

32. Religious Observances are purification of both mind and body, contentment, austerity, inaudible mutterings, and persevering devotion to the Supreme Soul.

33. In order to exclude from the mind questionable things, the mental calling up of those things that are opposite is efficacious for their removal.

34. Questionable things, whether done, caused to be done, or approved of; whether resulting from covetousness, anger, or delusion; whether slight, or of intermediate character, or beyond measure; are productive

of very many fruits in the shape of pain and ignorance; hence, the “calling up of those things that are opposite” is in every way advisable.

35. When harmlessness and kindness are fully developed in the Yogi [he who has attained to cultivated enlightenment of the soul], there is a complete absence of enmity, both in men and animals, among all that are near to him.

36. When veracity is complete, the Yogi becomes the focus for the Karma resulting from all works good or bad.

37. When abstinence from theft, in mind and act, is complete in the Yogi, he has the power to obtain all material wealth.

38. When continence is complete, there is a gain of strength, in body and mind.

It is not meant here that a student practising continence solely, and neglecting the other practices enjoined, will gain strength. All parts of the system must be pursued concurrently, on the mental, moral, and physical planes.

39. When covetousness is eliminated, there comes to the Yogi a knowledge of everything relating to, or which has taken place in, former states of existence.

“Covetousness” here applies not only to coveting any object, but also to the desire for enjoyable conditions of mundane existence, or even for mundane existence itself.

40. From purification of the mind and body there arises in the Yogi a thorough discernment of the cause and nature of the body, whereupon he loses that regard which others have for the bodily form; and he also ceases to feel the desire of, or necessity for, association with his fellow-beings that is common among other men.

41. From purification of the mind and body also ensue to the Yogi a complete predominance of the quality of goodness, complacency, intentness, subjugation of the senses, and fitness for contemplation and comprehension of the soul as distinct from nature.

42. From contentment in its perfection the Yogi acquires superlative felicity.

43. When austerity is thoroughly practised by the Yogi, the result thereof is a perfecting and heightening of the bodily senses by the removal of impurity.

44. Through inaudible muttering there is a meeting with one's favorite Deity.

By properly uttered invocations — here referred to in the significant phrase “inaudible mutterings,” the higher powers in nature, ordinarily unseen by man, are caused to reveal themselves to the sight of the Yogi; and inasmuch as all the powers in nature cannot be evoked at once, the mind must be directed to some particular force, or power in nature — hence the use of the term “with one's favorite Deity.”

45. Perfection in meditation comes from persevering devotion to the Supreme Soul.

46. A posture assumed by a Yogi must be steady and pleasant.

For the clearing up of the mind of the student it is to be observed that the “postures” laid down in various systems of “Yoga” are not absolutely essential to the successful pursuit of the practice of concentration and attainment of its ultimate fruits. All such “postures,” as prescribed by Hindu writers, are based upon an accurate knowledge of the physiological effects produced by them, but at the present day they are only possible for Hindus, who from their earliest years are accustomed to assuming them.

47. When command over the postures has been thoroughly attained, the effort to assume them is easy; and when the mind has become thoroughly identified with the boundlessness of space, the posture becomes steady and pleasant.

48. When this condition has been attained, the Yogi feels no assaults from the pairs of opposites.

By “pairs of opposites” reference is made to the conjoined classification, all through the Hindu philosophical and metaphysical systems, of the opposed qualities, conditions, and states of being, which are eternal sources of pleasure or pain in mundane existence, such as cold and heat, hunger and satiety, day and night, poverty and riches, liberty and despotism.

49. Also, when this condition has been attained, there should succeed regulation of the breath, in exhalation, inhalation, and retention.

50. This regulation of the breath, which is in exhalation, inhalation, and retention, is further restricted by conditions of time, place, and number, each of which may be long or short.

51. There is a special variety of breath regulation which has reference to both that described in the last preceding aphorism and the inner sphere of breathing.

Aphorisms 49, 50, 51 allude to regulation of the breath as a portion of the physical exercises referred to in the note upon *Aphorism 46*, acquaintance with the rules and prescriptions for which, on the part of the student, is inferred by Patanjali. *Aphorism 50* refers merely to the regulation of the several periods, degrees of force; and number of alternating recurrences of the three divisions of breathing — exhalation, inhalation, and retention of the breath. But *Aphorism 51* alludes to another regulation of the breath, which is its governance by the mind so as to control its direction to and consequent influence upon certain centers of nerve perception within the human body for the production of physiological, followed by psychic effects.

52. By means of this regulation of the breath, the obscuration of the mind resulting from the influence of the body is removed.

53. And thus the mind becomes prepared for acts of attention.

54. Restraint is the accommodation of the senses to the nature of the mind, with an absence on the part of the senses of their sensibility to direct impression from objects.

55. Therefrom results a complete subjugation of the senses.

END OF THE SECOND BOOK.

BOOK 3

1. Fixing the mind on a place, object, or subject is attention.

This is called *Dharana*.

2. The continuance of this attention is contemplation.

This is called *Dhyana*.

3. This contemplation, when it is practised only in respect to a material subject or object of sense, is meditation.

This is called *Samadhi*.

4. When this fixedness of attention, contemplation, and meditation are practised with respect to one object, they together constitute what is called *Sanyama*.

We have no word in English corresponding to *Sanyama*. The translators have used the word *restraint*, but this is inadequate and misleading, although it is a correct translation. When a Hindu says that an ascetic is practising restraint according to this system in respect to any object, he means that he is performing *Sanyama*, while in English it may indicate that he is restraining himself from some particular thing or act, and this is not the meaning of *Sanyama*. We have used the language of the text, but the idea may perhaps be better conveyed by “perfect concentration.”

5. By rendering *Sanyama* — or the operation of fixed attention, contemplation, and meditation — natural and easy, an accurate discerning power is developed.

This “discerning power” is a distinct faculty which this practice alone develops, and is not possessed by ordinary persons who have not pursued concentration.

6. *Sanyama* is to be used in proceeding step by step in overcoming all modifications of the mind, from the more apparent to those the most subtle.

[See note to *Aphorism 2, Book I.*] The student is to know that after he has overcome the afflictions and obstructions described in the preceding books, there are other modifications of a recondite character suffered by

the mind, which are to be got rid of by means of *Sanyama*. When he has reached that stage the difficulties will reveal themselves to him.

7. The three practices — attention, contemplation, and meditation — are more efficacious for the attainment of that kind of meditation called, “that in which there is distinct cognition,” than the first five means heretofore described as “not killing, veracity, not stealing, continence, and not coveting.”

See *Aphorism 17, Book I*.

8. Attention, contemplation, and meditation are anterior to and not immediately productive of that kind of meditation in which the distinct cognition of the object is lost, which is called meditation without a seed.

9. There are two trains of self-reproductive thought, the first of which results from the mind being modified and shifted by the object or subject contemplated; the second, when it is passing from that modification and is becoming engaged only with the truth itself; at the moment when the first is subdued and the mind is just becoming intent, it is concerned in both of those two trains of self-reproductive thought, and this state is technically called *Nirodha*.

10. In that state of meditation which has been called *Nirodha*, the mind has an uniform flow.

11. When the mind has overcome and fully controlled its natural inclination to consider diverse objects, and begins to become intent upon a single one, meditation is said to be reached.

12. When the mind, after becoming fixed upon a single object, has ceased to be concerned in any thought about the condition, qualities, or relations of the thing thought of, but is absolutely fastened upon the object itself, it is then said to be intent upon a single point — a state technically called *Ekagrata*.

13. The three major classes of perception regarding the characteristic property, distinctive mark or use, and possible changes of use or relation, of any object or organ of the body contemplated by the mind, have been sufficiently explained by the foregoing exposition of the manner in which the mind is modified.

It is very difficult to put this aphorism into English. The three words translated as “characteristic property, distinctive mark or use, and possible change of use” are *Dharma*, *Lakshana*, and *Avastha*, and may be thus illustrated: *Dharma*, as, say, the clay of which a jar is composed, *Lakshana*, the idea of a jar thus constituted, and *Avastha*, the consideration that the jar alters every moment, in that it becomes old, or is otherwise affected.

14. The properties of an object presented to the mind are: first, those which have been considered and dismissed from view; second, those under consideration; and third, that which is incapable of denomination because it is not special, but common to all matter.

The third class above spoken of has reference to a tenet of the philosophy which holds that all objects may and will be finally “resolved into nature” or one basic substance; hence gold may be considered as mere matter, and therefore not different — not to be separately denominated in final analysis — from earth.

15. The alterations in the order of the three-fold mental modifications before described, indicate to the ascetic the variety of changes which a characteristic property is to undergo when contemplated.

16. A knowledge of past and future events comes to an ascetic from his performing *Sanyama* in respect to the three-fold mental modifications just explained.

See *Aphorism 4*, where “*Sanyama*” is explained as the use or operation of attention, contemplation, and meditation in respect to a single object.

17. In the minds of those who have not attained to concentration, there is a confusion as to uttered sounds, terms, and knowledge, which results from comprehending these three indiscriminately; but when an ascetic views these separately, by performing “*Sanyama*” respecting them, he attains the power of understanding the meaning of any sound uttered by any sentient being.

18. A knowledge of the occurrences experienced in former incarnations arises in the ascetic from holding before his mind the trains of self-reproductive thought and concentrating himself upon them.

19. The nature of the mind of another person becomes known to the ascetic when he concentrates his own mind upon that other person.

20. Such concentration will not, however, reveal to the ascetic the fundamental basis of the other person's mind, because he does not "perform *Sanyama*" with that object before him.

21. By performing concentration in regard to the properties and essential nature of form, especially that of the human body, the ascetic acquires the power of causing the disappearance of his corporeal frame from the sight of others, because thereby its property of being apprehended by the eye is checked, and that property of *Sattwa* which exhibits itself as luminousness is disconnected from the spectator's organ of sight.

Another great difference between this philosophy and modern science is here indicated. The schools of today lay down the rule that if there is a healthy eye in line with the rays of light reflected from an object — such as a human body — the latter will be seen, and that no action of the mind of the person looked at can inhibit the functions of the optic nerves and retina of the onlooker. But the ancient Hindus held that all things are seen by reason of that differentiation of *Sattwa* — one of the three great qualities composing all things — which is manifested as luminousness, operating in conjunction with the eye, which is also a manifestation of *Sattwa* in another aspect. The two must conjoin; the absence of luminousness or its being disconnected from the seer's eye will cause a disappearance. And as the quality of luminousness is completely under the control of the ascetic, he can, by the process laid down, check it, and thus cut off from the eye of the other an essential element in the seeing of any object.

22. In the same manner, by performing *Sanyama* in regard to any particular organ of sense — such as that of hearing, or of feeling, or of tasting, or of smelling — the ascetic acquires the power to cause cessation of the functions of any of the organs of another or of himself, at will.

The ancient commentator differs from others with regard to this aphorism, in that he asserts that it is a portion of the original text, while they affirm that it is not, but an interpolation.

23. Action is of two kinds; first, that accompanied by anticipation of consequences; second, that which is without any anticipation of consequences. By performing concentration with regard to these kinds of action, a knowledge arises in the ascetic as to the time of his death.

Karma, resultant from actions of both kinds in present and in previous incarnations, produces and affects our present bodies, in which we are

performing similar actions. The ascetic, by steadfastly contemplating all his actions in this and in previous incarnations (see *Aphorism 18*), is able to know absolutely the consequences resultant from actions he has performed, and hence has the power to calculate correctly the exact length of his life.

24. By performing concentration in regard to benevolence, tenderness, complacency, and disinterestedness, the ascetic is able to acquire the friendship of whomsoever he may desire.

25. By performing concentration with regard to the powers of the elements, or of the animal kingdom, the ascetic is able to manifest those in himself.

26. By concentrating his mind upon minute, concealed or distant objects, in every department of nature, the ascetic acquires thorough knowledge concerning them.

27. By concentrating his mind upon the sun, a knowledge arises in the ascetic concerning all spheres between the earth and the sun.

28. By concentrating his mind upon the moon, there arises in the ascetic a knowledge of the fixed stars.

29. By concentrating his mind upon the polar star, the ascetic is able to know the fixed time and motion of every star in the *Brahmanda* of which this earth is a part.

“*Brahmanda*” here means the great system, called by some “*universe*,” in which this world is.

30. By concentrating his mind upon the solar plexus, the ascetic acquires a knowledge of the structure of the material body.

31. By concentrating his mind upon the nerve center in the pit of the throat, the ascetic is able to overcome hunger and thirst.

32. By concentrating his mind upon the nerve center below the pit of the throat, the ascetic is able to prevent his body being moved, without any resistant exertion of his muscles.

33. By concentrating his mind upon the light in the head the ascetic acquires the power of seeing divine beings.

There are two inferences here which have nothing to correspond to them in modern thought. One is, that there is a light in the head; and the other, that there are divine beings who may be seen by those who thus concentrate upon the "light in the head." It is held that a certain nerve, or psychic current, called *Brahmarandhra-nadi*, passes out through the brain near the top of the head. In this there collects more of the luminous principle in nature than elsewhere in the body and it is called *jyotis* — the light in the head. And, as every result is to be brought about by the use of appropriate means, the seeing of divine beings can be accomplished by concentration upon that part of the body more nearly connected with them. This point — the end of *Brahmarandhra-nadi* — is also the place where the connexion is made between man and the solar forces.

34. The ascetic can, after long practice, disregard the various aids to concentration hereinbefore recommended for the easier acquirement of knowledge, and will be able to possess any knowledge simply through the desire therefor.

35. By concentrating his mind upon the *Hridaya*, the ascetic acquires penetration and knowledge of the mental conditions, purposes, and thoughts of others, as well as an accurate comprehension of his own.

Hridaya is the heart. There is some disagreement among mystics as to whether the muscular heart is meant, or some nervous center to which it leads, as in the case of a similar direction for concentrating on the umbilicus, when, in fact, the field of nerves called the solar plexus is intended.

36. By concentrating his mind upon the true nature of the soul as being entirely distinct from any experiences, and disconnected from all material things, and dissociated from the understanding, a knowledge of the true nature of the soul itself arises in the ascetic.

37. From the particular kind of concentration last described, there arises in the ascetic, and remains with him at all times, a knowledge concerning all things, whether they be those apprehended through the organs of the body or otherwise presented to his contemplation.

38. The powers hereinbefore described are liable to become obstacles in the way of perfect concentration, because of the possibility of wonder and pleasure flowing from their exercise, but are not obstacles for the ascetic who is perfect in the practice enjoined.

“Practice enjoined,” see *Aphorisms* 36, 37.

39. The inner self of the ascetic may be transferred to any other body and there have complete control, because he has ceased to be mentally attached to objects of sense, and through his acquisition of the knowledge of the manner in and means by which the mind and body are connected.

As this philosophy holds that the mind, not being the result of brain, enters the body by a certain road and is connected with it in a particular manner, this aphorism declares that, when the ascetic acquires a knowledge of the exact process of connecting mind and body, he can connect his mind with any other body, and thus transfer the power to use the organs of the occupied frame in experiencing effects from the operations of the senses.

40. By concentrating his mind upon, and becoming master of, that vital energy called *Udana*, the ascetic acquires the power of arising from beneath water, earth, or other superincumbent matter.

Udana is the name given to one of the so-called “vital airs.” These, in fact, are certain nervous functions for which our physiology has no name, and each one of which has its own office. It may be said that by knowing them, and how to govern them, one can alter his bodily polarity at will. The same remarks apply to the next aphorism.

41. By concentrating his mind upon the vital energy called *Samana*, the ascetic acquires the power to appear as if blazing with light.

[This effect has been seen by the interpreter on several occasions when in company with one who had acquired the power. The effect was as if the person had a luminousness under the skin. — W. Q. J.]

42. By concentrating his mind upon the relations between the ear and *A'kas'a*, the ascetic acquires the power of hearing all sounds, whether upon the earth or in the aether, and whether far or near.

The word *A'kas'a* has been translated both as “aether” and “astral light.” In this aphorism it is employed in the former sense. Sound, it will remembered, is the distinctive property of this element.

43. By concentrating his mind upon the human body, in its relations to air and space, the ascetic is able to change at will the polarity of his

body, and consequently acquires the power of freeing it from the control of the laws of gravitation.

44. When the ascetic has completely mastered all the influences which the body has upon the inner man, and has laid aside all concern in regard to it, and in no respect is affected by it, the consequence is a removal of all obscurations of the intellect.

45. The ascetic acquires complete control over the elements by concentrating his mind upon the five classes of properties in the manifested universe; as, first, those of gross or phenomenal character; second, those of form; third, those of subtle quality; fourth, those susceptible of distinction as to light, action, and inertia; fifth, those having influence in their various degrees for the production of fruits through their effects upon the mind.

46. From the acquirement of such power over the elements there results to the ascetic various perfections, to wit, the power to project his inner-self into the smallest atom, to expand his inner-self to the size of the largest body, to render his material body light or heavy at will, to give indefinite extension to his astral body or its separate members, to exercise an irresistible will upon the minds of others, to obtain the highest excellence of the material body, and the ability to preserve such excellence when obtained.

47. Excellence of the material body consists in color, loveliness of form, strength, and density.

48. The ascetic acquires complete control over the organs of sense from having performed *Sanyama* (concentration) in regard to perception, the nature of the organs, egoism, the quality of the organs as being in action or at rest, and their power to produce merit or demerit from the connexion of the mind with them.

49. Therefrom spring up in the ascetic the powers; to move his body from one place to another with the quickness of thought, to extend the operations of his senses beyond the trammels of place or the obstructions of matter, and to alter any natural object from one form to another.

50. In the ascetic who has acquired the accurate discriminative knowledge of the truth and of the nature of the soul, there arises a knowledge of all existences in their essential natures and a mastery over them.

51. In the ascetic who acquires an indifference even to the last mentioned perfection, through having destroyed the last germs of desire, there comes a state of the soul that is called Isolation.

[See note on Isolation in Book IV.]

52. The ascetic ought not to form association with celestial beings who may appear before him, nor exhibit wonderment at their appearance, since the result would be a renewal of afflictions of the mind.

53. A great and most subtile knowledge springs from the discrimination that follows upon concentration of the mind performed with regard to the relation between moments and their order.

In this Patanjali speaks of ultimate divisions of time which cannot be further divided, and of the order in which they precede and succeed each other. It is asserted that a perception of these minute periods can be acquired, and the result will be that he who discriminates thus goes on to greater and wider perception of principles in nature which are so recondite that modern philosophy does not even know of their existence. We know that we can all distinguish such periods as days or hours, and there are many persons, born mathematicians, who are able to perceive the succession of minutes and can tell exactly without a watch how many have elapsed between any two given points in time. The minutes, so perceived by these mathematical wonders, are, however, not the ultimate divisions of time referred to in the Aphorism, but are themselves composed of such ultimates. No rules can be given for such concentration as this, as it is so far on the road of progress that the ascetic finds the rules himself, after having mastered all the anterior processes.

54. Therefrom results in the ascetic a power to discern subtile differences impossible to be known by other means.

55. The knowledge that springs from this perfection of discriminative power is called "knowledge that saves from rebirth." It has all things and the nature of all things for its objects, and perceives all that hath been and that is, without limitations of time, place, or circumstance, as if all were in the present and the presence of the contemplator.

Such an ascetic as is referred to in this and the next aphorism, is a *Jivanmukta* and is not subject to reincarnation. He, however, may live yet upon earth but is not in any way subject to his body, the soul being perfectly free at every moment. And such is held to be the state of those beings called, in theosophical literature, Adepts, Mahatmas, Masters.

56. When the mind no longer conceives itself to be the knower, or experiencer, and has become one with the soul — the real knower and experiencer — Isolation takes place and the soul is emancipated.

END OF THE THIRD BOOK.

BOOK 4. — THE ESSENTIAL NATURE OF ISOLATION

1. Perfections of body, or superhuman powers are produced by birth, or by powerful herbs, or by incantations, penances, or meditations.

The sole cause of permanent perfections is meditation performed in incarnations prior to that in which the perfection appears, for perfection by birth, such as the power of birds to fly, is impermanent, as also are those following upon incantations, elixirs and the like. But as meditation reaches within, it affects each incarnation. It must also follow that evil meditation will have the result of begetting perfection in evil.

2. The change of a man into another class of being — such as that of a celestial being — is effected by the transfusion of natures.

This alludes to the possibility — admitted by the Hindus — of a man's being altered into one of the *Devas*, or celestial beings, through the force of penances and meditation.

3. Certain merits, works, and practices are called “occasional” because they do not produce essential modification of nature; but they are effective for the removal of obstructions in the way of former merit, as in the case of the husbandman who removes impediments in the course of the irrigating stream, which then flows forward.

This is intended to further explain *Aphorism 2* by showing, that in any incarnation certain practices [e.g. those previously laid down] will clear away the obscurations of a man's past *Karma*, upon which that *Karma* will manifest itself; whereas, if the practices were not pursued, the result of past meditation might be delayed until yet another life.

4. The minds acting in the various bodies which the ascetic voluntarily assumes are the production of his egoism alone.

5. And for the different activities of those various minds, the ascetic's mind is the moving cause.

6. Among the minds differently constituted by reason of birth, herbs, incantations, penances, and meditation, that one alone which is due to meditation is destitute of the basis of mental deposits from works.

The aphorism applies to all classes of men, and not to bodies assumed by the ascetic; and there must always be kept in view the doctrine of the

philosophy that each life leaves in the Ego mental deposits which form the basis upon which subsequent vicissitudes follow in other lives.

7. The work of the ascetic is neither pure nor dark, but is peculiar to itself, while that of others is of three kinds.

The three kinds of work alluded to are (1) pure in action and motive; (2) dark, such as that of infernal beings; (3) that of the general run of men, pure-dark. The 4th is that of the ascetic.

8. From these works there results, in every incarnation, a manifestation of only those mental deposits which can come to fructification in the environment provided.

9. Although the manifestation of mental deposits may be intercepted by unsuitable environments, differing as to class, place, and time, there is an immediate relation between them, because the memory and the train of self-reproductive thought are identical.

This is to remove a doubt caused by *Aphorism 8*, and is intended to show that memory is not due to mere brain matter, but is possessed by the incarnating ego, which holds all the mental deposits in a latent state, each one becoming manifest whenever the suitable bodily constitution and environment are provided for it.

10. The mental deposits are eternal because of the force of the desire which produced them.

In the Indian edition this reads that the deposits remain because of the “benediction.” And as that word is used in a special sense, we do not give it here. All mental deposits result from a desire for enjoyment, whether it be from a wish to avoid in the next life certain pain suffered in this, or from the positive feeling expressed in the desire, “may such and such pleasure always be mine.” This is called a “benediction.” And the word “eternal” has also a special signification, meaning only that period embraced by a “day of Brahma,” which lasts for a thousand ages.

11. As they are collected by cause, effect, substratum, and support, when those are removed, the result is that there is a non-existence of the mental deposits.

This aphorism supplements the preceding one, and intends to show that, although the deposits will remain during “eternity” if left to themselves —

being always added to by new experiences and similar desires — yet they may be removed by removing producing causes.

12. That which is past and that which is to come, are not reduced to non-existence, for the relations of the properties differ one from the other.

13. Objects, whether subtile or not, are made up of the three qualities.

The “three qualities” are *Sattwa*, *Rajas*, *Tamas*, or Truth, Activity, and Darkness: Truth corresponding to light and joy; Activity to passion; and Darkness to evil, rest, indifference, sloth, death. All manifested objects are compounded of these three.

14. Unity of things results from unity of modification.

15. Cognition is distinct from the object, for there is diversity of thoughts among observers of one object.

16. An object is cognized or not cognized by the mind accordingly as the mind is or is not tinted or affected by the object.

17. The modifications of the mind are always known to the presiding spirit, because it is not subject to modification.

Hence, through all the changes to which the mind and soul are subject, the spiritual soul, *Īswara*, remains unmoved, “the witness and spectator.”

18. The mind is not self-illuminative, because it is an instrument of the soul, is colored and modified by experiences and objects, and is cognized by the soul.

19. Concentrated attention to two objects cannot take place simultaneously.

20. If one perception be cognizable by another, then there would be the further necessity for cognition of cognition, and from that a confusion of recollection would take place.

21. When the understanding and the soul are united, then self-knowledge results.

The self-knowledge spoken of here is that interior illumination desired by all mystics, and is not merely a knowledge of self in the ordinary sense.

22. The mind, when united with the soul and fully conversant with knowledge, embraces universally all objects.

23. The mind, though assuming various forms by reason of innumerable mental deposits, exists for the purpose of the soul's emancipation and operates in co-operation therewith.

24. In him who knows the difference between the nature of soul and mind, the false notion regarding the soul comes to an end.

The mind is merely a tool, instrument, or means, by which the soul acquires experiences and knowledge. In each incarnation the mind is, as it were, new. It is a portion of the apparatus furnished to the soul through innumerable lives for obtaining experience and reaping the fruit of works performed. The notion that the mind is either knower or experiencer is a false one, which is to be removed before emancipation can be reached by soul. It was therefore said that the mind operates or exists for the carrying out of the soul's salvation, and not the soul for the mind's sake. When this is fully understood, the permanency of soul is seen, and all the evils flowing from false ideas begin to disappear.

25. Then the mind becomes deflected toward discrimination and bowed down before Isolation.

26. But in the intervals of meditation other thoughts arise, in consequence of the continuance of old impressions not yet expunged.

27. The means to be adopted for the avoidance and elimination of these are the same as before given for obviating the afflictions.

28. If the ascetic is not desirous of the fruits, even when perfect knowledge has been attained, and is not inactive, the meditation technically called *Dharma Megha* — cloud of virtue — takes place from his absolutely perfect discriminative knowledge.

The commentator explains that, when the ascetic has reached the point described in *Aphorism* 25, if he bends his concentration toward the prevention of all other thoughts, and is not desirous of attaining the powers resulting just at his wish, a further state of meditation is reached which is called "cloud of virtue," because it is such as will, as it were, furnish the spiritual rain for the bringing about of the chief end of the soul — entire

emancipation. And it contains a warning that, until that chief end is obtained, the desire for fruits is an obstacle.

29. Therefrom results the removal of the afflictions and all works.

30. Then, from infinity of knowledge absolutely free from obscurity and impurity, that which is knowable appears small and easy to grasp.

31. Thereupon, the alternation in the modifications of the qualities, having accomplished the soul's aim — experience and emancipation — comes to an end.

32. It is then perceived that the moments and their order of precedence and succession are the same.

This is a step further than *Aphorism 53, Book III*, where it is stated that from discrimination of ultimates of time a perception of the very subtle and recondite principles of the universe results. Here, having arrived at *Isolation*, the ascetic sees beyond even the ultimates, and they, although capable of affecting the man who has not reached this stage, are for the ascetic identical, because he is a master of them. It is extremely difficult to interpret this aphorism; and in the original it reads that “*the order is counterpart of the moment.*” To express it in another way, it may be said that in the species of meditation adverted to in *Aphorism 53, Book III*, a calculative cognition goes forward in the mind, during which, the contemplator not yet being thoroughly master of these divisions of time, is compelled to observe them as they pass before him.

33. The reabsorption of the qualities which have consummated the aim of the soul or the abiding of the soul united with understanding in its own nature, is *Isolation*.

This is a general statement of the nature of *Isolation*, sometimes called *Emancipation*. The qualities before spoken of, found in all objects and which had hitherto affected and delayed the soul, have ceased to be mistaken by it for realities, and the consequence is that the soul abides in its own nature unaffected by the great “pairs of opposites” — pleasure and pain, good and evil, cold and heat, and so forth.

Yet it must not be deduced that the philosophy results in a negation, or in a coldness, such as our English word “*Isolation*” would seem to imply. The contrary is the case. Until this state is reached, the soul, continually affected and deflected by objects, senses, suffering, and pleasure, is unable to consciously partake universally of the great life of the universe. To do

so, it must stand firmly “in its own nature”; and then it proceeds further — as is admitted by the philosophy — to bring about the aim of all other souls still struggling on the road. But manifestly further aphorisms upon that would be out of place, as well as being such as could not be understood, to say nothing of the uselessness of giving them.

END OF THE FOURTH BOOK

May Îśwara be near and help those who read this book.

OM

Dhammapada

Translated by Various Oriental Scholars

Edited by F. Max Müller

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Chapter I: The Twin-Verses

1 All that we are is the result of what we have thought: it is founded on our thoughts, it is made up of our thoughts. If a man speaks or acts with an evil thought, pain follows him, as the wheel follows the foot of the ox that draws the carriage.

2 All that we are is the result of what we have thought: it is founded on our thoughts, it is made up of our thoughts. If a man speaks or acts with a pure thought, happiness follows him, like a shadow that never leaves him.

3 “He abused me, he beat me, he defeated me, he robbed me,” — in those who harbour such thoughts hatred will never cease.

4 “He abused me, he beat me, he defeated me, he robbed me,” — in those who do not harbour such thoughts hatred will cease.

5 For hatred does not cease by hatred at any time: hatred ceases by love, this is an old rule.

6 The world does not know that we must all come to an end here; — but those who know it, their quarrels cease at once.

7 He who lives looking for pleasures only, his senses uncontrolled, immoderate in his food, idle, and weak, Mara (the tempter) will certainly overthrow him, as the wind throws down a weak tree.

8 He who lives without looking for pleasures, his senses well controlled, moderate in his food, faithful and strong, him Mara will certainly not overthrow, any more than the wind throws down a rocky mountain.

9 He who wishes to put on the yellow dress without having cleansed himself from sin, who disregards temperance and truth, is unworthy of the yellow dress.

10 But he who has cleansed himself from sin, is well grounded in all virtues, and regards also temperance and truth, he is indeed worthy of the yellow dress.

11 They who imagine truth in untruth, and see untruth in truth, never arrive at truth, but follow vain desires.

12 They who know truth in truth, and untruth in untruth, arrive at truth, and follow true desires.

13 As rain breaks through an ill-thatched house, passion will break through an unreflecting mind.

14 As rain does not break through a well-thatched house, passion will not break through a well-reflecting mind.

15 The evil-doer mourns in this world, and he mourns in the next; he mourns in both. He mourns and suffers when he sees the evil of his own work.

16 The virtuous man delights in this world, and he delights in the next; he delights in both. He delights and rejoices, when he sees the purity of his own work.

17 The evil-doer suffers in this world, and he suffers in the next; he suffers in both. He suffers when he thinks of the evil he has done; he suffers more when going on the evil path.

18 The virtuous man is happy in this world, and he is happy in the next; he is happy in both. He is happy when he thinks of the good he has done; he is still more happy when going on the good path.

19 The thoughtless man, even if he can recite a large portion (of the law), but is not a doer of it, has no share in the priesthood, but is like a cowherd counting the cows of others.

20 The follower of the law, even if he can recite only a small portion (of the law), but, having forsaken passion and hatred and foolishness, possesses true knowledge and serenity of mind, he, caring for nothing in this world or that to come, has indeed a share in the priesthood.

Chapter II: On Earnestness

21 Earnestness is the path of immortality (Nirvana), thoughtlessness the path of death. Those who are in earnest do not die, those who are thoughtless are as if dead already.

22 Those who are advanced in earnestness, having understood this clearly, delight in earnestness, and rejoice in the knowledge of the Ariyas (the elect).

23 These wise people, meditative, steady, always possessed of strong powers, attain to Nirvana, the highest happiness.

24 If an earnest person has roused himself, if he is not forgetful, if his deeds are pure, if he acts with consideration, if he restrains himself, and lives according to law, — then his glory will increase.

25 By rousing himself, by earnestness, by restraint and control, the wise man may make for himself an island which no flood can overwhelm.

26 Fools follow after vanity, men of evil wisdom. The wise man keeps earnestness as his best jewel.

27 Follow not after vanity, nor after the enjoyment of love and lust! He who is earnest and meditative, obtains ample joy.

28 When the learned man drives away vanity by earnestness, he, the wise, climbing the terraced heights of wisdom, looks down upon the fools, serene he looks upon the toiling crowd, as one that stands on a mountain looks down upon them that stand upon the plain.

29 Earnest among the thoughtless, awake among the sleepers, the wise man advances like a racer, leaving behind the hack.

30 By earnestness did Maghavan (Indra) rise to the lordship of the gods. People praise earnestness; thoughtlessness is always blamed.

31 A Bhikshu (mendicant) who delights in earnestness, who looks with fear on thoughtlessness, moves about like fire, burning all his fetters, small or large.

32 A Bhikshu (mendicant) who delights in reflection, who looks with fear on thoughtlessness, cannot fall away (from his perfect state) — he is close upon Nirvana.

Chapter III: Thought

33 As a fletcher makes straight his arrow, a wise man makes straight his trembling and unsteady thought, which is difficult to guard, difficult to hold back.

34 As a fish taken from his watery home and thrown on dry ground, our thought trembles all over in order to escape the dominion of Mara (the tempter).

35 It is good to tame the mind, which is difficult to hold in and flighty, rushing wherever it listeth; a tamed mind brings happiness.

36 Let the wise man guard his thoughts, for they are difficult to perceive, very artful, and they rush wherever they list: thoughts well guarded bring happiness.

37 Those who bridle their mind which travels far, moves about alone, is without a body, and hides in the chamber (of the heart), will be free from the bonds of Mara (the tempter).

38 If a man's thoughts are unsteady, if he does not know the true law, if his peace of mind is troubled, his knowledge will never be perfect.

39 If a man's thoughts are not dissipated, if his mind is not perplexed, if he has ceased to think of good or evil, then there is no fear for him while he is watchful.

40 Knowing that this body is (fragile) like a jar, and making this thought firm like a fortress, one should attack Mara (the tempter) with the weapon of knowledge, one should watch him when conquered, and should never rest.

41 Before long, alas! this body will lie on the earth, despised, without understanding, like a useless log.

42 Whatever a hater may do to a hater, or an enemy to an enemy, a wrongly-directed mind will do us greater mischief.

43 Not a mother, not a father will do so much, nor any other relative; a well-directed mind will do us greater service.

Chapter IV: Flowers

44 Who shall overcome this earth, and the world of Yama (the lord of the departed), and the world of the gods? Who shall find out the plainly shown path of virtue, as a clever man finds out the (right) flower?

45 The disciple will overcome the earth, and the world of Yama, and the world of the gods. The disciple will find out the plainly shown path of virtue, as a clever man finds out the (right) flower.

46 He who knows that this body is like froth, and has learnt that it is as unsubstantial as a mirage, will break the flower-pointed arrow of Mara, and never see the king of death.

47 Death carries off a man who is gathering flowers and whose mind is distracted, as a flood carries off a sleeping village.

48 Death subdues a man who is gathering flowers, and whose mind is distracted, before he is satiated in his pleasures.

49 As the bee collects nectar and departs without injuring the flower, or its colour or scent, so let a sage dwell in his village.

50 Not the perversities of others, not their sins of commission or omission, but his own misdeeds and negligences should a sage take notice of.

51 Like a beautiful flower, full of colour, but without scent, are the fine but fruitless words of him who does not act accordingly.

52 But, like a beautiful flower, full of colour and full of scent, are the fine and fruitful words of him who acts accordingly.

53 As many kinds of wreaths can be made from a heap of flowers, so many good things may be achieved by a mortal when once he is born.

54 The scent of flowers does not travel against the wind, nor (that of) sandal-wood, or of Tagara and Mallika flowers; but the odour of good people travels even against the wind; a good man pervades every place.

55 Sandal-wood or Tagara, a lotus-flower, or a Vassiki, among these sorts of perfumes, the perfume of virtue is unsurpassed.

56 Mean is the scent that comes from Tagara and sandal-wood; — the perfume of those who possess virtue rises up to the gods as the highest.

57 Of the people who possess these virtues, who live without thoughtlessness, and who are emancipated through true knowledge, Mara, the tempter, never finds the way.

58, 59. As on a heap of rubbish cast upon the highway the lily will grow full of sweet perfume and delight, thus the disciple of the truly enlightened Buddha shines forth by his knowledge among those who are like rubbish, among the people that walk in darkness.

Chapter V: The Fool

60 Long is the night to him who is awake; long is a mile to him who is tired; long is life to the foolish who do not know the true law.

61 If a traveller does not meet with one who is his better, or his equal, let him firmly keep to his solitary journey; there is no companionship with a fool.

62 “These sons belong to me, and this wealth belongs to me,” with such thoughts a fool is tormented. He himself does not belong to himself; how much less sons and wealth?

63 The fool who knows his foolishness, is wise at least so far. But a fool who thinks himself wise, he is called a fool indeed.

64 If a fool be associated with a wise man even all his life, he will perceive the truth as little as a spoon perceives the taste of soup.

65 If an intelligent man be associated for one minute only with a wise man, he will soon perceive the truth, as the tongue perceives the taste of soup.

66 Fools of little understanding have themselves for their greatest enemies, for they do evil deeds which must bear bitter fruits.

67 That deed is not well done of which a man must repent, and the reward of which he receives crying and with a tearful face.

68 No, that deed is well done of which a man does not repent, and the reward of which he receives gladly and cheerfully.

69 As long as the evil deed done does not bear fruit, the fool thinks it is like honey; but when it ripens, then the fool suffers grief.

70 Let a fool month after month eat his food (like an ascetic) with the tip of a blade of Kusa grass, yet he is not worth the sixteenth particle of those who have well weighed the law.

71 An evil deed, like newly-drawn milk, does not turn (suddenly); smouldering, like fire covered by ashes, it follows the fool.

72 And when the evil deed, after it has become known, brings sorrow to the fool, then it destroys his bright lot, nay, it cleaves his head.

73 Let the fool wish for a false reputation, for precedence among the Bhikshus, for lordship in the convents, for worship among other people!

74 “May both the layman and he who has left the world think that this is done by me; may they be subject to me in everything which is to be done or is not to be done,” thus is the mind of the fool, and his desire and pride increase.

75 “One is the road that leads to wealth, another the road that leads to Nirvana;” if the Bhikshu, the disciple of Buddha, has learnt this, he will not yearn for honour, he will strive after separation from the world.

Chapter VI: The Wise Man (Pandita)

76 If you see an intelligent man who tells you where true treasures are to be found, who shows what is to be avoided, and administers reproofs, follow that wise man; it will be better, not worse, for those who follow him.

77 Let him admonish, let him teach, let him forbid what is improper! — he will be beloved of the good, by the bad he will be hated.

78 Do not have evil-doers for friends, do not have low people for friends: have virtuous people for friends, have for friends the best of men.

79 He who drinks in the law lives happily with a serene mind: the sage rejoices always in the law, as preached by the elect (Ariyas).

80 Well-makers lead the water (wherever they like); fletchers bend the arrow; carpenters bend a log of wood; wise people fashion themselves.

81 As a solid rock is not shaken by the wind, wise people falter not amidst blame and praise.

82 Wise people, after they have listened to the laws, become serene, like a deep, smooth, and still lake.

83 Good people walk on whatever befall, the good do not prattle, longing for pleasure; whether touched by happiness or sorrow wise people never appear elated or depressed.

84 If, whether for his own sake, or for the sake of others, a man wishes neither for a son, nor for wealth, nor for lordship, and if he does not wish for his own success by unfair means, then he is good, wise, and virtuous.

85 Few are there among men who arrive at the other shore (become Arhats); the other people here run up and down the shore.

86 But those who, when the law has been well preached to them, follow the law, will pass across the dominion of death, however difficult to overcome.

87, 88. A wise man should leave the dark state (of ordinary life), and follow the bright state (of the Bhikshu). After going from his home to a homeless state, he should in his retirement look for enjoyment where

there seemed to be no enjoyment. Leaving all pleasures behind, and calling nothing his own, the wise man should purge himself from all the troubles of the mind.

89 Those whose mind is well grounded in the (seven) elements of knowledge, who without clinging to anything, rejoice in freedom from attachment, whose appetites have been conquered, and who are full of light, are free (even) in this world.

Chapter VII: The Venerable (Arhat)

90 There is no suffering for him who has finished his journey, and abandoned grief, who has freed himself on all sides, and thrown off all fetters.

91 They depart with their thoughts well-collected, they are not happy in their abode; like swans who have left their lake, they leave their house and home.

92 Men who have no riches, who live on recognised food, who have perceived void and unconditioned freedom (Nirvana), their path is difficult to understand, like that of birds in the air.

93 He whose appetites are stilled, who is not absorbed in enjoyment, who has perceived void and unconditioned freedom (Nirvana), his path is difficult to understand, like that of birds in the air.

94 The gods even envy him whose senses, like horses well broken in by the driver, have been subdued, who is free from pride, and free from appetites.

95 Such a one who does his duty is tolerant like the earth, like Indra's bolt; he is like a lake without mud; no new births are in store for him.

96 His thought is quiet, quiet are his word and deed, when he has obtained freedom by true knowledge, when he has thus become a quiet man.

97 The man who is free from credulity, but knows the uncreated, who has cut all ties, removed all temptations, renounced all desires, he is the greatest of men.

98 In a hamlet or in a forest, in the deep water or on the dry land, wherever venerable persons (Arhanta) dwell, that place is delightful.

99 Forests are delightful; where the world finds no delight, there the passionless will find delight, for they look not for pleasures.

Chapter VIII: The Thousands

100 Even though a speech be a thousand (of words), but made up of senseless words, one word of sense is better, which if a man hears, he becomes quiet.

101 Even though a Gatha (poem) be a thousand (of words), but made up of senseless words, one word of a Gatha is better, which if a man hears, he becomes quiet.

102 Though a man recite a hundred Gathas made up of senseless words, one word of the law is better, which if a man hears, he becomes quiet.

103 If one man conquer in battle a thousand times thousand men, and if another conquer himself, he is the greatest of conquerors.

104, 105. One's own self conquered is better than all other people; not even a god, a Gandharva, not Mara with Brahman could change into defeat the victory of a man who has vanquished himself, and always lives under restraint.

106 If a man for a hundred years sacrifice month after month with a thousand, and if he but for one moment pay homage to a man whose soul is grounded (in true knowledge), better is that homage than sacrifice for a hundred years.

107 If a man for a hundred years worship Agni (fire) in the forest, and if he but for one moment pay homage to a man whose soul is grounded (in true knowledge), better is that homage than sacrifice for a hundred years.

108 Whatever a man sacrifice in this world as an offering or as an oblation for a whole year in order to gain merit, the whole of it is not worth a quarter (a farthing); reverence shown to the righteous is better.

109 He who always greets and constantly reveres the aged, four things will increase to him, viz. life, beauty, happiness, power.

110 But he who lives a hundred years, vicious and unrestrained, a life of one day is better if a man is virtuous and reflecting.

111 And he who lives a hundred years, ignorant and unrestrained, a life of one day is better if a man is wise and reflecting.

112 And he who lives a hundred years, idle and weak, a life of one day is better if a man has attained firm strength.

113 And he who lives a hundred years, not seeing beginning and end, a life of one day is better if a man sees beginning and end.

114 And he who lives a hundred years, not seeing the immortal place, a life of one day is better if a man sees the immortal place.

115 And he who lives a hundred years, not seeing the highest law, a life of one day is better if a man sees the highest law.

Chapter IX: Evil

116 If a man would hasten towards the good, he should keep his thought away from evil; if a man does what is good slothfully, his mind delights in evil.

117 If a man commits a sin, let him not do it again; let him not delight in sin; pain is the outcome of evil.

118 If a man does what is good, let him do it again; let him delight in it: happiness is the outcome of good.

119 Even an evil-doer sees happiness as long as his evil deed has not ripened; but when his evil deed has ripened, then does the evil-doer see evil.

120 Even a good man sees evil days, as long as his good deed has not ripened; but when his good deed has ripened, then does the good man see happy days.

121 Let no man think lightly of evil, saying in his heart, It will not come nigh unto me. Even by the falling of water-drops a water-pot is filled; the fool becomes full of evil, even if he gather it little by little.

122 Let no man think lightly of good, saying in his heart, It will not come nigh unto me. Even by the falling of water-drops a water-pot is filled; the wise man becomes full of good, even if he gather it little by little.

123 Let a man avoid evil deeds, as a merchant, if he has few companions and carries much wealth, avoids a dangerous road; as a man who loves life avoids poison.

124 He who has no wound on his hand, may touch poison with his hand; poison does not affect one who has no wound; nor is there evil for one who does not commit evil.

125 If a man offend a harmless, pure, and innocent person, the evil falls back upon that fool, like light dust thrown up against the wind.

126 Some people are born again; evil-doers go to hell; righteous people go to heaven; those who are free from all worldly desires attain Nirvana.

127 Not in the sky, not in the midst of the sea, not if we enter into the clefts of the mountains, is there known a spot in the whole world where a man might be freed from an evil deed.

128 Not in the sky, not in the midst of the sea, not if we enter into the clefts of the mountains, is there known a spot in the whole world where death could not overcome (the mortal).

Chapter X: Punishment

129 All men tremble at punishment, all men fear death; remember that you are like unto them, and do not kill, nor cause slaughter.

130 All men tremble at punishment, all men love life; remember that thou art like unto them, and do not kill, nor cause slaughter.

131 He who seeking his own happiness punishes or kills beings who also long for happiness, will not find happiness after death.

132 He who seeking his own happiness does not punish or kill beings who also long for happiness, will find happiness after death.

133 Do not speak harshly to anybody; those who are spoken to will answer thee in the same way. Angry speech is painful, blows for blows will touch thee.

134 If, like a shattered metal plate (gong), thou utter not, then thou hast reached Nirvana; contention is not known to thee.

135 As a cowherd with his staff drives his cows into the stable, so do Age and Death drive the life of men.

136 A fool does not know when he commits his evil deeds: but the wicked man burns by his own deeds, as if burnt by fire.

137 He who inflicts pain on innocent and harmless persons, will soon come to one of these ten states:

138 He will have cruel suffering, loss, injury of the body, heavy affliction, or loss of mind,

139 Or a misfortune coming from the king, or a fearful accusation, or loss of relations, or destruction of treasures,

140 Or lightning-fire will burn his houses; and when his body is destroyed, the fool will go to hell.

141 Not nakedness, not platted hair, not dirt, not fasting, or lying on the earth, not rubbing with dust, not sitting motionless, can purify a mortal who has not overcome desires.

142 He who, though dressed in fine apparel, exercises tranquillity, is quiet, subdued, restrained, chaste, and has ceased to find fault with all other beings, he indeed is a Brahmana, an ascetic (sramana), a friar (bhikshu).

143 Is there in this world any man so restrained by humility that he does not mind reproof, as a well-trained horse the whip?

144 Like a well-trained horse when touched by the whip, be ye active and lively, and by faith, by virtue, by energy, by meditation, by discernment of the law you will overcome this great pain (of reproof), perfect in knowledge and in behaviour, and never forgetful.

145 Well-makers lead the water (wherever they like); fletchers bend the arrow; carpenters bend a log of wood; good people fashion themselves.

Chapter XI: Old Age

146 How is there laughter, how is there joy, as this world is always burning? Why do you not seek a light, ye who are surrounded by darkness?

147 Look at this dressed-up lump, covered with wounds, joined together, sickly, full of many thoughts, which has no strength, no hold!

148 This body is wasted, full of sickness, and frail; this heap of corruption breaks to pieces, life indeed ends in death.

149 Those white bones, like gourds thrown away in the autumn, what pleasure is there in looking at them?

150 After a stronghold has been made of the bones, it is covered with flesh and blood, and there dwell in it old age and death, pride and deceit.

151 The brilliant chariots of kings are destroyed, the body also approaches destruction, but the virtue of good people never approaches destruction, — thus do the good say to the good.

152 A man who has learnt little, grows old like an ox; his flesh grows, but his knowledge does not grow.

153, 154. Looking for the maker of this tabernacle, I shall have to run through a course of many births, so long as I do not find (him); and painful is birth again and again. But now, maker of the tabernacle, thou hast been seen; thou shalt not make up this tabernacle again. All thy rafters are broken, thy ridge-pole is sundered; the mind, approaching the Eternal (visankhara, nirvana), has attained to the extinction of all desires.

155 Men who have not observed proper discipline, and have not gained treasure in their youth, perish like old herons in a lake without fish.

156 Men who have not observed proper discipline, and have not gained treasure in their youth, lie, like broken bows, sighing after the past.

Chapter XII: Self

157 If a man hold himself dear, let him watch himself carefully; during one at least out of the three watches a wise man should be watchful.

158 Let each man direct himself first to what is proper, then let him teach others; thus a wise man will not suffer.

159 If a man make himself as he teaches others to be, then, being himself well subdued, he may subdue (others); one's own self is indeed difficult to subdue.

160 Self is the lord of self, who else could be the lord? With self well subdued, a man finds a lord such as few can find.

161 The evil done by oneself, self-begotten, self-bred, crushes the foolish, as a diamond breaks a precious stone.

162 He whose wickedness is very great brings himself down to that state where his enemy wishes him to be, as a creeper does with the tree which it surrounds.

163 Bad deeds, and deeds hurtful to ourselves, are easy to do; what is beneficial and good, that is very difficult to do.

164 The foolish man who scorns the rule of the venerable (Arahat), of the elect (Ariya), of the virtuous, and follows false doctrine, he bears fruit to his own destruction, like the fruits of the Katthaka reed.

165 By oneself the evil is done, by oneself one suffers; by oneself evil is left undone, by oneself one is purified. Purity and impurity belong to oneself, no one can purify another.

166 Let no one forget his own duty for the sake of another's, however great; let a man, after he has discerned his own duty, be always attentive to his duty.

Chapter XIII: The World

167 Do not follow the evil law! Do not live on in thoughtlessness! Do not follow false doctrine! Be not a friend of the world.

168 Rouse thyself! do not be idle! Follow the law of virtue! The virtuous rests in bliss in this world and in the next.

169 Follow the law of virtue; do not follow that of sin. The virtuous rests in bliss in this world and in the next.

170 Look upon the world as a bubble, look upon it as a mirage: the king of death does not see him who thus looks down upon the world.

171 Come, look at this glittering world, like unto a royal chariot; the foolish are immersed in it, but the wise do not touch it.

172 He who formerly was reckless and afterwards became sober, brightens up this world, like the moon when freed from clouds.

173 He whose evil deeds are covered by good deeds, brightens up this world, like the moon when freed from clouds.

174 This world is dark, few only can see here; a few only go to heaven, like birds escaped from the net.

175 The swans go on the path of the sun, they go through the ether by means of their miraculous power; the wise are led out of this world, when they have conquered Mara and his train.

176 If a man has transgressed one law, and speaks lies, and scoffs at another world, there is no evil he will not do.

177 The uncharitable do not go to the world of the gods; fools only do not praise liberality; a wise man rejoices in liberality, and through it becomes blessed in the other world.

178 Better than sovereignty over the earth, better than going to heaven, better than lordship over all worlds, is the reward of the first step in holiness.

Chapter XIV: The Buddha (The Awakened)

179 He whose conquest is not conquered again, into whose conquest no one in this world enters, by what track can you lead him, the Awakened, the Omniscient, the trackless?

180 He whom no desire with its snares and poisons can lead astray, by what track can you lead him, the Awakened, the Omniscient, the trackless?

181 Even the gods envy those who are awakened and not forgetful, who are given to meditation, who are wise, and who delight in the repose of retirement (from the world).

182 Difficult (to obtain) is the conception of men, difficult is the life of mortals, difficult is the hearing of the True Law, difficult is the birth of the Awakened (the attainment of Buddhahood).

183 Not to commit any sin, to do good, and to purify one's mind, that is the teaching of (all) the Awakened.

184 The Awakened call patience the highest penance, long-suffering the highest Nirvana; for he is not an anchorite (pravragita) who strikes others, he is not an ascetic (sramana) who insults others.

185 Not to blame, not to strike, to live restrained under the law, to be moderate in eating, to sleep and sit alone, and to dwell on the highest thoughts, — this is the teaching of the Awakened.

186 There is no satisfying lusts, even by a shower of gold pieces; he who knows that lusts have a short taste and cause pain, he is wise;

187 Even in heavenly pleasures he finds no satisfaction, the disciple who is fully awakened delights only in the destruction of all desires.

188 Men, driven by fear, go to many a refuge, to mountains and forests, to groves and sacred trees.

189 But that is not a safe refuge, that is not the best refuge; a man is not delivered from all pains after having gone to that refuge.

190 He who takes refuge with Buddha, the Law, and the Church; he who, with clear understanding, sees the four holy truths: —

191 Viz. pain, the origin of pain, the destruction of pain, and the eightfold holy way that leads to the quieting of pain; —

192 That is the safe refuge, that is the best refuge; having gone to that refuge, a man is delivered from all pain.

193 A supernatural person (a Buddha) is not easily found, he is not born everywhere. Wherever such a sage is born, that race prospers.

194 Happy is the arising of the awakened, happy is the teaching of the True Law, happy is peace in the church, happy is the devotion of those who are at peace.

195, 196. He who pays homage to those who deserve homage, whether the awakened (Buddha) or their disciples, those who have overcome the host (of evils), and crossed the flood of sorrow, he who pays homage to such as have found deliverance and know no fear, his merit can never be measured by anybody.

Chapter XV: Happiness

197 Let us live happily then, not hating those who hate us! among men who hate us let us dwell free from hatred!

198 Let us live happily then, free from ailments among the ailing! among men who are ailing let us dwell free from ailments!

199 Let us live happily then, free from greed among the greedy! among men who are greedy let us dwell free from greed!

200 Let us live happily then, though we call nothing our own! We shall be like the bright gods, feeding on happiness!

201 Victory breeds hatred, for the conquered is unhappy. He who has given up both victory and defeat, he, the contented, is happy.

202 There is no fire like passion; there is no losing throw like hatred; there is no pain like this body; there is no happiness higher than rest.

203 Hunger is the worst of diseases, the body the greatest of pains; if one knows this truly, that is Nirvana, the highest happiness.

204 Health is the greatest of gifts, contentedness the best riches; trust is the best of relationships, Nirvana the highest happiness.

205 He who has tasted the sweetness of solitude and tranquillity, is free from fear and free from sin, while he tastes the sweetness of drinking in the law.

206 The sight of the elect (Arya) is good, to live with them is always happiness; if a man does not see fools, he will be truly happy.

207 He who walks in the company of fools suffers a long way; company with fools, as with an enemy, is always painful; company with the wise is pleasure, like meeting with kinsfolk.

208 Therefore, one ought to follow the wise, the intelligent, the learned, the much enduring, the dutiful, the elect; one ought to follow a good and wise man, as the moon follows the path of the stars.

Chapter XVI: Pleasure

209 He who gives himself to vanity, and does not give himself to meditation, forgetting the real aim (of life) and grasping at pleasure, will in time envy him who has exerted himself in meditation.

210 Let no man ever look for what is pleasant, or what is unpleasant. Not to see what is pleasant is pain, and it is pain to see what is unpleasant.

211 Let, therefore, no man love anything; loss of the beloved is evil. Those who love nothing and hate nothing, have no fetters.

212 From pleasure comes grief, from pleasure comes fear; he who is free from pleasure knows neither grief nor fear.

213 From affection comes grief, from affection comes fear; he who is free from affection knows neither grief nor fear.

214 From lust comes grief, from lust comes fear; he who is free from lust knows neither grief nor fear.

215 From love comes grief, from love comes fear; he who is free from love knows neither grief nor fear.

216 From greed comes grief, from greed comes fear; he who is free from greed knows neither grief nor fear.

217 He who possesses virtue and intelligence, who is just, speaks the truth, and does what is his own business, him the world will hold dear.

218 He in whom a desire for the Ineffable (Nirvana) has sprung up, who is satisfied in his mind, and whose thoughts are not bewildered by love, he is called urdhvamsrotas (carried upwards by the stream).

219 Kinsmen, friends, and lovers salute a man who has been long away, and returns safe from afar.

220 In like manner his good works receive him who has done good, and has gone from this world to the other; — as kinsmen receive a friend on his return.

Chapter XVII: Anger

221 Let a man leave anger, let him forsake pride, let him overcome all bondage! No sufferings befall the man who is not attached to name and form, and who calls nothing his own.

222 He who holds back rising anger like a rolling chariot, him I call a real driver; other people are but holding the reins.

223 Let a man overcome anger by love, let him overcome evil by good; let him overcome the greedy by liberality, the liar by truth!

224 Speak the truth, do not yield to anger; give, if thou art asked for little; by these three steps thou wilt go near the gods.

225 The sages who injure nobody, and who always control their body, they will go to the unchangeable place (Nirvana), where, if they have gone, they will suffer no more.

226 Those who are ever watchful, who study day and night, and who strive after Nirvana, their passions will come to an end.

227 This is an old saying, O Atula, this is not only of to-day: 'They blame him who sits silent, they blame him who speaks much, they also blame him who says little; there is no one on earth who is not blamed.'

228 There never was, there never will be, nor is there now, a man who is always blamed, or a man who is always praised.

229, 230. But he whom those who discriminate praise continually day after day, as without blemish, wise, rich in knowledge and virtue, who would dare to blame him, like a coin made of gold from the Gambu river? Even the gods praise him, he is praised even by Brahman.

231 Beware of bodily anger, and control thy body! Leave the sins of the body, and with thy body practise virtue!

232 Beware of the anger of the tongue, and control thy tongue! Leave the sins of the tongue, and practise virtue with thy tongue!

233 Beware of the anger of the mind, and control thy mind! Leave the sins of the mind, and practise virtue with thy mind!

234 The wise who control their body, who control their tongue, the wise who control their mind, are indeed well controlled.

Chapter XVIII: Impurity

235 Thou art now like a sear leaf, the messengers of death (Yama) have come near to thee; thou standest at the door of thy departure, and thou hast no provision for thy journey.

236 Make thyself an island, work hard, be wise! When thy impurities are blown away, and thou art free from guilt, thou wilt enter into the heavenly world of the elect (Ariya).

237 Thy life has come to an end, thou art come near to death (Yama), there is no resting-place for thee on the road, and thou hast no provision for thy journey.

238 Make thyself an island, work hard, be wise! When thy impurities are blown away, and thou art free from guilt, thou wilt not enter again into birth and decay.

239 Let a wise man blow off the impurities of his self, as a smith blows off the impurities of silver one by one, little by little, and from time to time.

240 As the impurity which springs from the iron, when it springs from it, destroys it; thus do a transgressor's own works lead him to the evil path.

241 The taint of prayers is non-repetition; the taint of houses, non-repair; the taint of the body is sloth; the taint of a watchman, thoughtlessness.

242 Bad conduct is the taint of woman, greediness the taint of a benefactor; tainted are all evil ways in this world and in the next.

243 But there is a taint worse than all taints, — ignorance is the greatest taint. O mendicants! throw off that taint, and become taintless!

244 Life is easy to live for a man who is without shame, a crow hero, a mischief-maker, an insulting, bold, and wretched fellow.

245 But life is hard to live for a modest man, who always looks for what is pure, who is disinterested, quiet, spotless, and intelligent.

246 He who destroys life, who speaks untruth, who in this world takes what is not given him, who goes to another man's wife;

247 And the man who gives himself to drinking intoxicating liquors, he, even in this world, digs up his own root.

248 O man, know this, that the unrestrained are in a bad state; take care that greediness and vice do not bring thee to grief for a long time!

249 The world gives according to their faith or according to their pleasure: if a man frets about the food and the drink given to others, he will find no rest either by day or by night.

250 He in whom that feeling is destroyed, and taken out with the very root, finds rest by day and by night.

251 There is no fire like passion, there is no shark like hatred, there is no snare like folly, there is no torrent like greed.

252 The fault of others is easily perceived, but that of oneself is difficult to perceive; a man winnows his neighbour's faults like chaff, but his own fault he hides, as a cheat hides the bad die from the gambler.

253 If a man looks after the faults of others, and is always inclined to be offended, his own passions will grow, and he is far from the destruction of passions.

254 There is no path through the air, a man is not a Samana by outward acts. The world delights in vanity, the Tathagatas (the Buddhas) are free from vanity.

255 There is no path through the air, a man is not a Samana by outward acts. No creatures are eternal; but the awakened (Buddha) are never shaken.

Chapter XIX: The Just

256, 257. A man is not just if he carries a matter by violence; no, he who distinguishes both right and wrong, who is learned and leads others, not by violence, but by law and equity, and who is guarded by the law and intelligent, he is called just.

258 A man is not learned because he talks much; he who is patient, free from hatred and fear, he is called learned.

259 A man is not a supporter of the law because he talks much; even if a man has learnt little, but sees the law bodily, he is a supporter of the law, a man who never neglects the law.

260 A man is not an elder because his head is grey; his age may be ripe, but he is called 'Old-in-vain.'

261 He in whom there is truth, virtue, love, restraint, moderation, he who is free from impurity and is wise, he is called an elder.

262 An envious greedy, dishonest man does not become respectable by means of much talking only, or by the beauty of his complexion.

263 He in whom all this is destroyed, and taken out with the very root, he, when freed from hatred and wise, is called respectable.

264 Not by tonsure does an undisciplined man who speaks falsehood become a Samana; can a man be a Samana who is still held captive by desire and greediness?

265 He who always quiets the evil, whether small or large, he is called a Samana (a quiet man), because he has quieted all evil.

266 A man is not a mendicant (Bhikshu) simply because he asks others for alms; he who adopts the whole law is a Bhikshu, not he who only begs.

267 He who is above good and evil, who is chaste, who with knowledge passes through the world, he indeed is called a Bhikshu.

268, 269. A man is not a Muni because he observes silence (mona, i.e. mauna), if he is foolish and ignorant; but the wise who, taking the balance, chooses the good and avoids evil, he is a Muni, and is a Muni thereby; he who in this world weighs both sides is called a Muni.

270 A man is not an elect (Ariya) because he injures living creatures; because he has pity on all living creatures, therefore is a man called Ariya.

271, 272. Not only by discipline and vows, not only by much learning, not by entering into a trance, not by sleeping alone, do I earn the happiness of release which no worldling can know. Bhikshu, be not confident as long as thou hast not attained the extinction of desires.

Chapter XX: The Way

273 The best of ways is the eightfold; the best of truths the four words; the best of virtues passionlessness; the best of men he who has eyes to see.

274 This is the way, there is no other that leads to the purifying of intelligence. Go on this way! Everything else is the deceit of Mara (the tempter).

275 If you go on this way, you will make an end of pain! The way was preached by me, when I had understood the removal of the thorns (in the flesh).

276 You yourself must make an effort. The Tathagatas (Buddhas) are only preachers. The thoughtful who enter the way are freed from the bondage of Mara.

277 'All created things perish,' he who knows and sees this becomes passive in pain; this is the way to purity.

278 'All created things are grief and pain,' he who knows and sees this becomes passive in pain; this is the way that leads to purity.

279 'All forms are unreal,' he who knows and sees this becomes passive in pain; this is the way that leads to purity.

280 He who does not rouse himself when it is time to rise, who, though young and strong, is full of sloth, whose will and thought are weak, that lazy and idle man will never find the way to knowledge.

281 Watching his speech, well restrained in mind, let a man never commit any wrong with his body! Let a man but keep these three roads of action clear, and he will achieve the way which is taught by the wise.

282 Through zeal knowledge is gotten, through lack of zeal knowledge is lost; let a man who knows this double path of gain and loss thus place himself that knowledge may grow.

283 Cut down the whole forest (of lust), not a tree only! Danger comes out of the forest (of lust). When you have cut down both the forest (of lust) and its undergrowth, then, Bhikshus, you will be rid of the forest and free!

284 So long as the love of man towards women, even the smallest, is not destroyed, so long is his mind in bondage, as the calf that drinks milk is to its mother.

285 Cut out the love of self, like an autumn lotus, with thy hand! Cherish the road of peace. Nirvana has been shown by Sugata (Buddha).

286 'Here I shall dwell in the rain, here in winter and summer,' thus the fool meditates, and does not think of his death.

287 Death comes and carries off that man, praised for his children and flocks, his mind distracted, as a flood carries off a sleeping village.

288 Sons are no help, nor a father, nor relations; there is no help from kinsfolk for one whom death has seized.

289 A wise and good man who knows the meaning of this, should quickly clear the way that leads to Nirvana.

Chapter XXI: Miscellaneous

290 If by leaving a small pleasure one sees a great pleasure, let a wise man leave the small pleasure, and look to the great.

291 He who, by causing pain to others, wishes to obtain pleasure for himself, he, entangled in the bonds of hatred, will never be free from hatred.

292 What ought to be done is neglected, what ought not to be done is done; the desires of unruly, thoughtless people are always increasing.

293 But they whose whole watchfulness is always directed to their body, who do not follow what ought not to be done, and who steadfastly do what ought to be done, the desires of such watchful and wise people will come to an end.

294 A true Brahmana goes scatheless, though he have killed father and mother, and two valiant kings, though he has destroyed a kingdom with all its subjects.

295 A true Brahmana goes scatheless, though he have killed father and mother, and two holy kings, and an eminent man besides.

296 The disciples of Gotama (Buddha) are always well awake, and their thoughts day and night are always set on Buddha.

297 The disciples of Gotama are always well awake, and their thoughts day and night are always set on the law.
 298 The disciples of Gotama are always well awake, and their thoughts day and night are always set on the church.
 299 The disciples of Gotama are always well awake, and their thoughts day and night are always set on their body.
 300 The disciples of Gotama are always well awake, and their mind day and night always delights in compassion.
 301 The disciples of Gotama are always well awake, and their mind day and night always delights in meditation.
 302 It is hard to leave the world (to become a friar), it is hard to enjoy the world; hard is the monastery, painful are the houses; painful it is to dwell with equals (to share everything in common) and the itinerant mendicant is beset with pain. Therefore let no man be an itinerant mendicant and he will not be beset with pain.
 303 Whatever place a faithful, virtuous, celebrated, and wealthy man chooses, there he is respected.
 304 Good people shine from afar, like the snowy mountains; bad people are not seen, like arrows shot by night.
 305 He alone who, without ceasing, practises the duty of sitting alone and sleeping alone, he, subduing himself, will rejoice in the destruction of all desires alone, as if living in a forest.

Chapter XXII: The Downward Course

306 He who says what is not, goes to hell; he also who, having done a thing, says I have not done it. After death both are equal, they are men with evil deeds in the next world.
 307 Many men whose shoulders are covered with the yellow gown are ill-conditioned and unrestrained; such evil-doers by their evil deeds go to hell.
 308 Better it would be to swallow a heated iron ball, like flaring fire, than that a bad unrestrained fellow should live on the charity of the land.
 309 Four things does a wreckless man gain who covets his neighbour's wife, — a bad reputation, an uncomfortable bed, thirdly, punishment, and lastly, hell.
 310 There is bad reputation, and the evil way (to hell), there is the short pleasure of the frightened in the arms of the frightened, and the king imposes heavy punishment; therefore let no man think of his neighbour's wife.

311 As a grass-blade, if badly grasped, cuts the arm, badly-practised asceticism leads to hell.

312 An act carelessly performed, a broken vow, and hesitating obedience to discipline, all this brings no great reward.

313 If anything is to be done, let a man do it, let him attack it vigorously! A careless pilgrim only scatters the dust of his passions more widely.

314 An evil deed is better left undone, for a man repents of it afterwards; a good deed is better done, for having done it, one does not repent.

315 Like a well-guarded frontier fort, with defences within and without, so let a man guard himself. Not a moment should escape, for they who allow the right moment to pass, suffer pain when they are in hell.

316 They who are ashamed of what they ought not to be ashamed of, and are not ashamed of what they ought to be ashamed of, such men, embracing false doctrines enter the evil path.

317 They who fear when they ought not to fear, and fear not when they ought to fear, such men, embracing false doctrines, enter the evil path.

318 They who forbid when there is nothing to be forbidden, and forbid not when there is something to be forbidden, such men, embracing false doctrines, enter the evil path.

319 They who know what is forbidden as forbidden, and what is not forbidden as not forbidden, such men, embracing the true doctrine, enter the good path.

Chapter XXIII: The Elephant

320 Silently shall I endure abuse as the elephant in battle endures the arrow sent from the bow: for the world is ill-natured.

321 They lead a tamed elephant to battle, the king mounts a tamed elephant; the tamed is the best among men, he who silently endures abuse.

322 Mules are good, if tamed, and noble Sindhu horses, and elephants with large tusks; but he who tames himself is better still.

323 For with these animals does no man reach the untrodden country (Nirvana), where a tamed man goes on a tamed animal, viz. on his own well-tamed self.

324 The elephant called Dhanapalaka, his temples running with sap, and difficult to hold, does not eat a morsel when bound; the elephant longs for the elephant grove.

325 If a man becomes fat and a great eater, if he is sleepy and rolls himself about, that fool, like a hog fed on wash, is born again and again.

326 This mind of mine went formerly wandering about as it liked, as it listed, as it pleased; but I shall now hold it in thoroughly, as the rider who holds the hook holds in the furious elephant.

327 Be not thoughtless, watch your thoughts! Draw yourself out of the evil way, like an elephant sunk in mud.

328 If a man find a prudent companion who walks with him, is wise, and lives soberly, he may walk with him, overcoming all dangers, happy, but considerate.

329 If a man find no prudent companion who walks with him, is wise, and lives soberly, let him walk alone, like a king who has left his conquered country behind, — like an elephant in the forest.

330 It is better to live alone, there is no companionship with a fool; let a man walk alone, let him commit no sin, with few wishes, like an elephant in the forest.

331 If an occasion arises, friends are pleasant; enjoyment is pleasant, whatever be the cause; a good work is pleasant in the hour of death; the giving up of all grief is pleasant.

332 Pleasant in the world is the state of a mother, pleasant the state of a father, pleasant the state of a Samana, pleasant the state of a Brahmana.

333 Pleasant is virtue lasting to old age, pleasant is a faith firmly rooted; pleasant is attainment of intelligence, pleasant is avoiding of sins.

Chapter XXIV: Thirst

334 The thirst of a thoughtless man grows like a creeper; he runs from life to life, like a monkey seeking fruit in the forest.

335 Whomsoever this fierce thirst overcomes, full of poison, in this world, his sufferings increase like the abounding Birana grass.

336 He who overcomes this fierce thirst, difficult to be conquered in this world, sufferings fall off from him, like water-drops from a lotus leaf.

337 This salutary word I tell you, 'Do ye, as many as are here assembled, dig up the root of thirst, as he who wants the sweet-scented Usira root must dig up the Birana grass, that Mara (the tempter) may not crush you again and again, as the stream crushes the reeds.'

338 As a tree, even though it has been cut down, is firm so long as its root is safe, and grows again, thus, unless the feeders of thirst are destroyed, the pain (of life) will return again and again.

339 He whose thirst running towards pleasure is exceeding strong in the thirty-six channels, the waves will carry away that misguided man, viz. his desires which are set on passion.

340 The channels run everywhere, the creeper (of passion) stands sprouting; if you see the creeper springing up, cut its root by means of knowledge.

341 A creature's pleasures are extravagant and luxurious; sunk in lust and looking for pleasure, men undergo (again and again) birth and decay.

342 Men, driven on by thirst, run about like a snared hare; held in fetters and bonds, they undergo pain for a long time, again and again.

343 Men, driven on by thirst, run about like a snared hare; let therefore the mendicant drive out thirst, by striving after passionlessness for himself.

344 He who having got rid of the forest (of lust) (i.e. after having reached Nirvana) gives himself over to forest-life (i.e. to lust), and who, when removed from the forest (i.e. from lust), runs to the forest (i.e. to lust), look at that man! though free, he runs into bondage.

345 Wise people do not call that a strong fetter which is made of iron, wood, or hemp; far stronger is the care for precious stones and rings, for sons and a wife.

346 That fetter wise people call strong which drags down, yields, but is difficult to undo; after having cut this at last, people leave the world, free from cares, and leaving desires and pleasures behind.

347 Those who are slaves to passions, run down with the stream (of desires), as a spider runs down the web which he has made himself; when they have cut this, at last, wise people leave the world free from cares, leaving all affection behind.

348 Give up what is before, give up what is behind, give up what is in the middle, when thou goest to the other shore of existence; if thy mind is altogether free, thou wilt not again enter into birth and decay.

349 If a man is tossed about by doubts, full of strong passions, and yearning only for what is delightful, his thirst will grow more and more, and he will indeed make his fetters strong.

350 If a man delights in quieting doubts, and, always reflecting, dwells on what is not delightful (the impurity of the body, &c.), he certainly will remove, nay, he will cut the fetter of Mara.

351 He who has reached the consummation, who does not tremble, who is without thirst and without sin, he has broken all the thorns of life: this will be his last body.

352 He who is without thirst and without affection, who understands the words and their interpretation, who knows the order of letters (those which are before and which are after), he has received his last body, he is called the great sage, the great man.

353 'I have conquered all, I know all, in all conditions of life I am free from taint; I have left all, and through the destruction of thirst I am free; having learnt myself, whom shall I teach?'

354 The gift of the law exceeds all gifts; the sweetness of the law exceeds all sweetness; the delight in the law exceeds all delights; the extinction of thirst overcomes all pain.

355 Pleasures destroy the foolish, if they look not for the other shore; the foolish by his thirst for pleasures destroys himself, as if he were his own enemy.

356 The fields are damaged by weeds, mankind is damaged by passion: therefore a gift bestowed on the passionless brings great reward.

357 The fields are damaged by weeds, mankind is damaged by hatred: therefore a gift bestowed on those who do not hate brings great reward.

358 The fields are damaged by weeds, mankind is damaged by vanity: therefore a gift bestowed on those who are free from vanity brings great reward.

359 The fields are damaged by weeds, mankind is damaged by lust: therefore a gift bestowed on those who are free from lust brings great reward.

Chapter XXV: The Bhikshu (Mendicant)

360 Restraint in the eye is good, good is restraint in the ear, in the nose restraint is good, good is restraint in the tongue.

361 In the body restraint is good, good is restraint in speech, in thought restraint is good, good is restraint in all things. A Bhikshu, restrained in all things, is freed from all pain.

362 He who controls his hand, he who controls his feet, he who controls his speech, he who is well controlled, he who delights inwardly, who is collected, who is solitary and content, him they call Bhikshu.

363 The Bhikshu who controls his mouth, who speaks wisely and calmly, who teaches the meaning and the law, his word is sweet.

364 He who dwells in the law, delights in the law, meditates on the law, follows the law, that Bhikshu will never fall away from the true law.

365 Let him not despise what he has received, nor ever envy others: a mendicant who envies others does not obtain peace of mind.

366 A Bhikshu who, though he receives little, does not despise what he has received, even the gods will praise him, if his life is pure, and if he is not slothful.

367 He who never identifies himself with name and form, and does not grieve over what is no more, he indeed is called a Bhikshu.

368 The Bhikshu who acts with kindness, who is calm in the doctrine of Buddha, will reach the quiet place (Nirvana), cessation of natural desires, and happiness.

369 O Bhikshu, empty this boat! if emptied, it will go quickly; having cut off passion and hatred thou wilt go to Nirvana.

370 Cut off the five (senses), leave the five, rise above the five. A Bhikshu, who has escaped from the five fetters, he is called Oghatinna, 'saved from the flood.'

371 Meditate, O Bhikshu, and be not heedless! Do not direct thy thought to what gives pleasure that thou mayest not for thy heedlessness have to swallow the iron ball (in hell), and that thou mayest not cry out when burning, 'This is pain.'

372 Without knowledge there is no meditation, without meditation there is no knowledge: he who has knowledge and meditation is near unto Nirvana.

373 A Bhikshu who has entered his empty house, and whose mind is tranquil, feels a more than human delight when he sees the law clearly.

374 As soon as he has considered the origin and destruction of the elements (khandha) of the body, he finds happiness and joy which belong to those who know the immortal (Nirvana).

375 And this is the beginning here for a wise Bhikshu: watchfulness over the senses, contentedness, restraint under the law; keep noble friends whose life is pure, and who are not slothful.

376 Let him live in charity, let him be perfect in his duties; then in the fulness of delight he will make an end of suffering.

377 As the Vassika plant sheds its withered flowers, men should shed passion and hatred, O ye Bhikshus!

378 The Bhikshu whose body and tongue and mind are quieted, who is collected, and has rejected the baits of the world, he is called quiet.

379 Rouse thyself by thyself, examine thyself by thyself, thus self-protected and attentive wilt thou live happily, O Bhikshu!

380 For self is the lord of self, self is the refuge of self; therefore curb thyself as the merchant curbs a good horse.

381 The Bhikshu, full of delight, who is calm in the doctrine of Buddha will reach the quiet place (Nirvana), cessation of natural desires, and happiness.

382 He who, even as a young Bhikshu, applies himself to the doctrine of Buddha, brightens up this world, like the moon when free from clouds.

Chapter XXVI: The Brahmana (Arhat)

383 Stop the stream valiantly, drive away the desires, O Brahmana! When you have understood the destruction of all that was made, you will understand that which was not made.

384 If the Brahmana has reached the other shore in both laws (in restraint and contemplation), all bonds vanish from him who has obtained knowledge.

385 He for whom there is neither this nor that shore, nor both, him, the fearless and unshackled, I call indeed a Brahmana.

386 He who is thoughtful, blameless, settled, dutiful, without passions, and who has attained the highest end, him I call indeed a Brahmana.

387 The sun is bright by day, the moon shines by night, the warrior is bright in his armour, the Brahmana is bright in his meditation; but Buddha, the Awakened, is bright with splendour day and night.

388 Because a man is rid of evil, therefore he is called Brahmana; because he walks quietly, therefore he is called Samana; because he has sent away his own impurities, therefore he is called Pravragita (Pabbagita, a pilgrim).

389 No one should attack a Brahmana, but no Brahmana (if attacked) should let himself fly at his aggressor! Woe to him who strikes a Brahmana, more woe to him who flies at his aggressor!

390 It advantages a Brahmana not a little if he holds his mind back from the pleasures of life; when all wish to injure has vanished, pain will cease.

391 Him I call indeed a Brahmana who does not offend by body, word, or thought, and is controlled on these three points.

392 After a man has once understood the law as taught by the Well-awakened (Buddha), let him worship it carefully, as the Brahmana worships the sacrificial fire.

393 A man does not become a Brahmana by his platted hair, by his family, or by birth; in whom there is truth and righteousness, he is blessed, he is a Brahmana.

394 What is the use of platted hair, O fool! what of the raiment of goat-skins? Within thee there is ravaging, but the outside thou makest clean.

395 The man who wears dirty raiments, who is emaciated and covered with veins, who lives alone in the forest, and meditates, him I call indeed a Brahmana.

396 I do not call a man a Brahmana because of his origin or of his mother. He is indeed arrogant, and he is wealthy: but the poor, who is free from all attachments, him I call indeed a Brahmana.

397 Him I call indeed a Brahmana who has cut all fetters, who never trembles, is independent and unshackled.

398 Him I call indeed a Brahmana who has cut the strap and the thong, the chain with all that pertains to it, who has burst the bar, and is awakened.

399 Him I call indeed a Brahmana who, though he has committed no offence, endures reproach, bonds, and stripes, who has endurance for his force, and strength for his army.

400 Him I call indeed a Brahmana who is free from anger, dutiful, virtuous, without appetite, who is subdued, and has received his last body.

401 Him I call indeed a Brahmana who does not cling to pleasures, like water on a lotus leaf, like a mustard seed on the point of a needle.

402 Him I call indeed a Brahmana who, even here, knows the end of his suffering, has put down his burden, and is unshackled.

403 Him I call indeed a Brahmana whose knowledge is deep, who possesses wisdom, who knows the right way and the wrong, and has attained the highest end.

404 Him I call indeed a Brahmana who keeps aloof both from laymen and from mendicants, who frequents no houses, and has but few desires.

405 Him I call indeed a Brahmana who finds no fault with other beings, whether feeble or strong, and does not kill nor cause slaughter.

406 Him I call indeed a Brahmana who is tolerant with the intolerant, mild with fault-finders, and free from passion among the passionate.

407 Him I call indeed a Brahmana from whom anger and hatred, pride and envy have dropt like a mustard seed from the point of a needle.

408 Him I call indeed a Brahmana who utters true speech, instructive and free from harshness, so that he offend no one.

409 Him I call indeed a Brahmana who takes nothing in the world that is not given him, be it long or short, small or large, good or bad.

410 Him I call indeed a Brahmana who fosters no desires for this world or for the next, has no inclinations, and is unshackled.

411 Him I call indeed a Brahmana who has no interests, and when he has understood (the truth), does not say How, how? and who has reached the depth of the Immortal.

412 Him I call indeed a Brahmana who in this world is above good and evil, above the bondage of both, free from grief from sin, and from impurity.

413 Him I call indeed a Brahmana who is bright like the moon, pure, serene, undisturbed, and in whom all gaiety is extinct.

414 Him I call indeed a Brahmana who has traversed this miry road, the impassable world and its vanity, who has gone through, and reached the other shore, is thoughtful, guileless, free from doubts, free from attachment, and content.

415 Him I call indeed a Brahmana who in this world, leaving all desires, travels about without a home, and in whom all concupiscence is extinct.

416 Him I call indeed a Brahmana who, leaving all longings, travels about without a home, and in whom all covetousness is extinct.

417 Him I call indeed a Brahmana who, after leaving all bondage to men, has risen above all bondage to the gods, and is free from all and every bondage.

418 Him I call indeed a Brahmana who has left what gives pleasure and what gives pain, who is cold, and free from all germs (of renewed life), the hero who has conquered all the worlds.

419 Him I call indeed a Brahmana who knows the destruction and the return of beings everywhere, who is free from bondage, wellfaring (Sugata), and awakened (Buddha).

420 Him I call indeed a Brahmana whose path the gods do not know, nor spirits (Gandharvas), nor men, whose passions are extinct, and who is an Arhat (venerable).

421 Him I call indeed a Brahmana who calls nothing his own, whether it be before, behind, or between, who is poor, and free from the love of the world.

422 Him I call indeed a Brahmana, the manly, the noble, the hero, the great sage, the conqueror, the impassible, the accomplished, the awakened.

423 Him I call indeed a Brahmana who knows his former abodes, who sees heaven and hell, has reached the end of births, is perfect in knowledge, a sage, and whose perfections are all perfect.

Bhagavad-Gita

Recension by William Quan Judge

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FOREWORD

Nearly two hundred years ago the first English translation of the *Bhagavad-Gita* was issued in London. This work by the distinguished Orientalist, Sir Charles Wilkins, was published under the authority of the Court of Directors of the East India Company of which he was Senior Merchant, at the recommendation of Warren Hastings, then Governor General of India. The latter during his tenure of office was indefatigable in encouraging all public servants to master the native languages, including Sanskrit, in order that they might better understand the sacred literature of the Hindus.

Subsequently, through a number of translations, chiefly in Latin, French and German, the *Gita* became known to the scholars of Europe and America. Transcendentalists on both sides of the Atlantic considered it a philosophical masterpiece. Valuable as these early publications were in introducing the Eastern philosophy to the West, they were for the most part limited to the few.

William Quan Judge, recognizing the need for a non-academic exposition of its doctrines, began a series of studies in his monthly magazine *The Path* — not as a formal commentary on the scripture, but as a means of pursuing, with his readers, an inquiry into its philosophy. These articles, under the penname William Brehon, appeared during 1887-88 and 1895-96, and now for the first time are included with Judge's own Recension of the *Gita*, both of which are here faithfully reproduced except that obvious typographical errors have been corrected, Sanskrit spelling systematized and the few purely organizational references omitted.

The quotations from the *Gita* used in the articles do not conform verbally with the text of his Recension as Judge did not prepare the latter for publication until 1890. Thus he drew largely upon the available English translations, notably the Wilkins edition of 1785, the 1855 edition of J. Cockburn Thomson, and Sir Edwin Arnold's poetic rendering, "The Song Celestial." This should cause no real difficulty, however, for the merit of these studies lies in Judge's exceptional ability to interpret by the light of the "perennial philosophy" the many obscure passages that had defied most 19th century scholars.

The author's sound practical advice to students in search of a broader spiritual perspective is perhaps of even greater value today than it was during his lifetime. While his death at the age of 44 left the work of commentary unfinished, chapter seven being the last covered, we can apply to it Judge's own statement about the *Bhagavad-Gita*, that if but "the first two chapters were preserved, and the others lost, we would still have enough."

JAMES A. LONG

Pasadena, California, June 21, 1969

ANTECEDENT WORDS

The *Bhagavad-Gita* is an episode of the *Mahabharata*, which is said to have been written by Vyasa. Who this Vyasa is and when he lived is not known.

J. Cockburn Thomson, in his translation of the *Bhagavad-Gita*, says:

"The *Mahabharata*, as all students of Sanskrit well know, is the great epic of India, which, from its popularity and extent, would seem to correspond with the *Iliad* among the Greeks. The theme of the whole work is a certain war which was carried on between two branches of one tribe, the descendants of Kuru, for the sovereignty of Hastinapura, commonly supposed to be the same as the modern Delhi. The elder branch is called by the general name of the whole tribe, Kurus; the younger goes by the patronymic from Pandu, the father of its five principal leaders.

"This war between the Kurus and Pandavas occupies about twenty thousand slokas, or a quarter of the whole work, as we now possess it. . . In order to understand the allusions there made [in the *Bhagavad-Gita*], a knowledge is requisite of the preceding history of the tribe, which will now be given as follows.

"Of the name Kuru we know but little, but that little is sufficient to prove that it is one of great importance. We have no means of deriving it from any Sanskrit root, nor has it, like too many of the old Indian names, the appearance of being explanatory of the peculiarities of the person or persons whom it designates. It is, therefore, in all probability, a name of considerable antiquity, brought by the Aryan race from their first seat in

Central Asia. Its use in Sanskrit is fourfold. It is the name of the northern quarter, or Dwipa, of the world, and is described as lying between the most northern range of snowy mountains and the polar sea. It is, further, the name of the most northern of the nine *Varshas* of the known world. Among the long genealogies of the tribe itself, it is found as the name of an ancient king, to whom the foundation of the tribe is attributed. Lastly, it designates an Aryan tribe of sufficient importance to disturb the whole of northern India with its factions, and to make its battles the theme of the longest epic of olden time.

“Viewing these facts together, we should be inclined to draw the conclusion that the name was originally that of a race inhabiting Central Asia beyond the Himalaya, who emigrated with other races into the northwest of the Peninsula, and with them formed the great people who styled themselves unitedly *Arya*, or the Noble, to distinguish them from the aborigines whom they subdued, and on whose territories they eventually settled. . . .

“At the time when the plot of the *Mahabharata* was enacted, this tribe was situated in the plain of the Doab, and their particular region, lying between the junma and Sursooty rivers, was called Kurukshetra, or the plain of the Kurus. The capital of this country was Hastinapura, and here reigned, at a period of which we cannot give the exact date, a king named Vichitravirya. He was the son of Santanu and Satyawati; and Bhishma and Krishna Dwaipayana, the Vyasa, were his half-brothers; the former being his father’s, the latter his mother’s son. He married two sisters — Amba and Ambalika — but dying shortly after his marriage . . . he left no progeny; and his half-brother, the Vyasa, instigated by divine command, married his widows and begot two sons, Dhritarashtra and Pandu. The former had one hundred sons, the eldest of whom was Duryodhana. The latter married firstly Pritha, or Kunti, the daughter of Sura, and secondly Madri. The children of these wives were the five Pandava princes; but as their mortal father had been cursed by a deer while hunting to be childless all his life, these children were mystically begotten by different deities. Thus Yudhishtira, Bhima, and Arjuna, were the sons of Pritha by Dharmma, Vayu, and Indra, respectively. Nakula was the son of Madri by Nasatya the elder, and Sahadeva, by Dasra the younger of the twin Asvinau, the physicians of the gods. This story would seem to be a fiction, invented to give a divine origin to the five heroes of the poem: but, however this may be, Duryodhana and his

brothers are the leaders of the Kuru, or elder branch of the tribe; and the five Pandava princes those of the Pandava or younger branch.

“Dhritarashtra was blind, but although thus incapacitated for governing, he retained the throne, while his son Duryodhana really directed the affairs of the State. . . . he prevailed on his father to banish his cousins, the Pandava princes, from the country. After long wanderings and varied hardships, these princes collected their friends around them, formed by the help of many neighboring kings a vast army, and prepared to attack their unjust oppressor, who had, in like manner, assembled his forces.

“The hostile armies meet on the plain of the Kurus. Bhishma, the half-brother of Vichitravirya, being the oldest warrior among them, has the command of the Kuru faction; Bhima, the second son of Pandu, noted for his strength and prowess, is the general of the other party [Arjuna’s]. The scene of our poem now opens, and remains throughout the same — the field of battle. In order to introduce to the reader the names of the principal chieftains in each army, Duryodhana is made to approach Drona, his military preceptor, and name them one by one. The challenge is then suddenly given by Bhishma, the Kuru general, by blowing his conch; and he is seconded by all his followers. It is returned by Arjuna, who is in the same chariot with the god Krishna, who, in compassion for the persecution he suffered, had become his intimate friend, and was now acting the part of a charioteer to him. He is followed by all the generals of the Pandavas. The fight then begins with a volley of arrows from both sides; but when Arjuna perceives it, he begs Krishna to draw up the chariot in the space between the two armies, while he examines the lines of the enemy. The god does so, and points out in those lines the numerous relatives of his friend. Arjuna is horror-struck at the idea of committing fratricide by slaying his near relations, and throws down his bow and arrow, declaring that he would rather be killed without defending himself, than fight against them. Krishna replies with the arguments which form the didactic and philosophical doctrines of the work, and endeavors to persuade him that he is mistaken in forming such a resolution. Arjuna is eventually overruled. The fight goes on, and the Pandavas defeat their opponents. . . .”

This quotation from Thomson’s edition gives the student a brief statement of what is more or less mythological and allegorical, but if the story of the *Mahabharata* be taken as that of Man in his evolutionary

development, as I think it ought to be, the whole can be raised from the plane of fable, and the student will then have before him an account, to some extent, of that evolution.

Thus looking at it from the theosophical point of view, the king Dhritarashtra is the human body which is acquired by the immortal monad in order to go through the evolutionary journey; the mortal envelope is brought into existence by means of Tanha, or thirst for life. He is blind because the body without the faculties within is merely senseless matter, and thus is “incapacitated for governing,” and some other person is represented in the *Mahabharata* as being the governor of the state, the nominal king being the body — Dhritarashtra. As the theosophical scheme holds that there is a double line of evolution within us, we find that the Kurus spoken of in the poem represent the more material side of those two lines, and the Pandava princes, of whom Arjuna is one, stand for the spiritual side of the stream — that is, Arjuna represents the immortal Spark.

The learned Brahmin theosophist, Subba Row, says in his *Notes on the Bhagavad-Gita*:

Krishna was intended to represent the Logos, . . . and Arjuna, who was called Nara, was intended to represent the human monad. — *The Theosophist*, VIII, 299

Nara also means Man. The alleged celestial origin for the two branches of the family, the Kurus and Pandavas, is in perfect consonance with this, for the body, or Dhritarashtra, being solely material and the lower plane in which the development takes place, the Kurus and Pandavas are our inheritance from the celestial beings often referred to in Mme. Blavatsky’s *Secret Doctrine*, the one tending towards materiality, the other being spiritual. The Kurus, then, the lower portion of our nature earliest developed, obtain the power on this plane for the time being, and one of them, Duryodhana, “prevails,” so that the Pandavas, or the more spiritual parts of our nature, are banished temporarily from the country, that is, from governing Man. “The long wanderings and varied hardships” of the Pandavas are wanderings caused by the necessities of evolution before these better parts are able to make a stand for the purpose of gaining the control in man’s evolutionary struggle. This also has reference to the cyclic rise and fall of nations and the race.

The hostile armies, then, who meet on the plain of the Kurus are these two collections of the human faculties and powers, those on one side tending to drag us down, those on the other aspiring towards spiritual illumination. The battle refers not only to the great warfare that mankind as a whole carries on, but also to the struggle which is inevitable as soon as any one unit in the human family resolves to allow his higher nature to govern him in his life. Hence, bearing in mind the suggestion made by Subba Row, we see that Arjuna, called Nara, represents not only Man as a race, but also any individual who resolves upon the task of developing his better nature. What is described as happening in the poem to him will come to every such individual. Opposition from friends and from all the habits he has acquired, and also that which naturally arises from hereditary tendencies, will confront him, and then it will depend upon how he listens to Krishna, who is the Logos shining within and speaking within, whether he will succeed or fail.

With these suggestions the student will find that the mythology and allegory spoken of by Thomson and others are useful instead of being merely ornamental, or, as some think, superfluous and misleading.

The only cheap edition of the *Bhagavad-Gita* hitherto within the reach of theosophical students of limited means has been one which was published in Bombay by Brother Tookeram Tatya, F.T.S., whose efforts in that direction are entitled to the highest praise. But that one was simply a reprint of the first English translation made one hundred years ago by Wilkins. The great attention of late bestowed on the poem . . . in America has created an imperative demand for an edition which shall be at least free from some of the glaring typographical mistakes and blind renderings so frequent in the Wilkins reprint. To meet this demand the present has been made up. It is the result of a careful comparison of all the English editions and of a complete retranslation from the original wherever any obscurity or omission was evident in the various renderings consulted.

The making of a commentary has not been essayed, because it is believed that the *Bhagavad-Gita* should stand on its own merits without comments, each student being left to himself to see deeper as he advances. The publisher of this edition holds that the poem can be read in many different ways, each depending on the viewpoint taken, *e.g.*, whether it is considered in its application to the individual, or to cosmogenesis, or to the evolution of the astral world, or the hierarchies

in nature, or to the moral nature, and so on. To attach a commentary, except such an one as only a sage like Sankaracharya could write, would be audacious, and therefore the poem is given undisfigured.

The *Bhagavad-Gita* tends to impress upon the individual two things: first, selflessness, and second, action; the studying of and living by it will arouse the belief that there is but one Spirit and not several, that we cannot live for ourselves alone, but must come to realize that there is no such thing as separateness, and no possibility of escaping from the collective karma of the race to which one belongs, and then, that we must think and act in accordance with such belief.

The poem is held in the highest esteem by all sects in Hindustan except the Mohammedan and Christian. It has been translated into many languages, both Asiatic and European; it is being read today . . . in every part of the world. To those and to all others who truly love their fellowmen, and who aspire to learn and teach the science of devotion, this edition of the *Bhagavad-Gita* is offered.

WILLIAM Q. JUDGE
New York, October, 1890

Chapter I THE DESPONDENCY OF ARJUNA

OM!

DHRITARASHTRA:

Tell me, O Sanjaya, what the people of my own party and those of Pandu, who are assembled at Kurukshetra resolved upon war, have been doing. (1)

SANJAYA:

King Duryodhana, having just beheld the army of the Pandus drawn up in battle array, went to his preceptor and spoke these words:

“Behold! O Master, the mighty army of the sons of Pandu drawn up by thy pupil, the clever son of Drupada. In it are warriors with great bows, equal to Bhima and Arjuna in battle, namely, Yuyudhana, and Virata, and Drupada on his great car; Dhrishtaketu, Chekitana, and the valiant king of Kasi, and Purujit, and Kuntibhoja, with Saibya, chief of men; Yudhamanyu the strong, and Uttamauja the brave; the son of Subhadra, and all the sons of Draupadi, too, in their huge chariots. Be acquainted also with the names of those of our party who are the most distinguished. I will mention a few of those who are amongst my generals, by way of example. There is thyself, my Preceptor, and Bhishma, Karna, and Kripa, the conqueror in battle, and Asvatthama, and Vikarna, and the son of Somadatta, with others in vast numbers, who for my service risk their life. They are all of them practiced in the use of arms, armed with divers weapons, and experienced in every mode of fight. This army of ours, which is commanded by Bhishma, is not sufficient, while their forces, led by Bhima, are sufficient. Let all the generals, according to their respective divisions, stand at their posts, and one and all resolve Bhishma to support.”

The ancient chief, brother of the grandsire of the Kurus, then, to raise the spirits of the Kuru chief, blew his shell, sounding like the lion's roar; and instantly innumerable shells and other warlike instruments were sounded on all sides, so that the clangor was excessive. At this time Krishna and Arjuna, standing in a splendid chariot drawn by white horses, also sounded their shells, which were of celestial form: the name of the one which Krishna blew was Panchajanya, and that of Arjuna was called Devadatta — “the gift of the Gods.” Bhima, of terrific power,

blew his capacious shell, Paundra; and Yudhishtira, the royal son of Kunti, sounded Ananta-Vijaya; Nakula and Sahadeva blew their shells also, the one called Sughosha, the other Manipushpaka. The prince of Kasi, of the mighty bow; Sikhandi, Dhrishtadyumna, Virata, Satyaki, of invincible arm; Drupada and the sons of his royal daughter; Krishna, with the son of Subhadra, and all the other chiefs and nobles, blew also their respective shells, so that their shrill-sounding voices pierced the hearts of the Kurus and re-echoed with a dreadful noise from heaven to earth.

Then Arjuna, whose crest was Hanuman, perceiving that the sons of Dhritarashtra stood ready to begin the fight, and that the flying of arrows had commenced, having raised his bow, addressed these words to Krishna:

ARJUNA:

“I pray thee, Krishna, cause my chariot to be placed between the two armies, that I may behold who are the men that stand ready, anxious to commence the battle; with whom it is I am to fight in this ready field; and who they are that are here assembled to support the evil-minded son of Dhritarashtra in the battle.”

SANJAYA:

Krishna being thus addressed by Arjuna, drove the chariot, and, having caused it to halt in the space between the two armies, bade Arjuna cast his eyes towards the ranks of the Kurus, and behold where stood the aged Bhishma, and Drona, with all the chief nobles of their party. Standing there Arjuna surveyed both the armies, and beheld, on either side, grandsires, uncles, cousins, tutors, sons, and brothers, near relations, or bosom friends; and when he had gazed for awhile and beheld all his kith and kin drawn up in battle array, he was moved by extreme pity, and, filled with despondency, he thus in sadness spoke:

ARJUNA:

“Now, O Krishna, that I have beheld my kindred thus standing anxious for the fight, my members fail me, my countenance withereth, the hair standeth on end upon my body, and all my frame trembleth with horror! Even Gandiva, my bow, slips from my hand, and my skin is parched and dried up. I am not able to stand; for my mind, as it were, whirlleth round, and I behold on all sides adverse omens. When I shall have destroyed my kindred, shall I longer look for happiness? I wish not for

victory, Krishna; I want not pleasure; for what are dominion and the enjoyments of life, or even life itself, when those for whom dominion, pleasure, and enjoyment were to be coveted have abandoned life and fortune, and stand here in the field ready for the battle? Tutors, sons and fathers, grandsires and grandsons, uncles and nephews, cousins, kindred, and friends! Although they would kill me, I wish not to fight them: no, not even for the dominion of the three regions of the universe, much less for this little earth! Having killed the sons of Dhritarashtra, what pleasure, O thou who art prayed to by mortals, can we enjoy? Should we destroy them, tyrants though they are, sin would take refuge with us. It therefore behooveth us not to kill such near relations as these. How, O Krishna, can we be happy hereafter, when we have been the murderers of our race? What if they, whose minds are depraved by the lust of power, see no sin in the extirpation of their race, no crime in the murder of their friends, is that a reason why we should not resolve to turn away from such a crime — we who abhor the sin of extirpating our own kindred? On the destruction of a tribe the ancient virtue of the tribe and family is lost; with the loss of virtue, vice and impiety overwhelm the whole of a race. From the influence of impiety the females of a family grow vicious; and from women that are become vicious are born the spurious caste called Varna-Sankara. Corruption of caste is a gate of hell, both for these destroyers of a tribe and for those who survive; and their forefathers, being deprived of the ceremonies of cakes and water offered to their manes, sink into the infernal regions. By the crimes of the destroyers of a tribe and by those who cause confusion of caste, the family virtue and the virtue of a whole tribe are forever done away with; and we have read in sacred writ, O Krishna, that a sojourn in hell awaits those mortals whose generation hath lost its virtue. Woe is me! What a great crime are we prepared to commit! Alas! that from the desire for sovereignty and pleasure we stand here ready to slay our own kin! I would rather patiently suffer that the sons of Dhritarashtra, with their weapons in their hands, should come upon me, and, unopposed, kill me unresisting in the field.”

SANJAYA:

When Arjuna had ceased to speak, he sat down in the chariot between the two armies; and, having put away his bow and arrows, his heart was overwhelmed with despondency.

Thus in the *Upanishads*, called the holy *Bhagavad-Gita*, in the science of the Supreme Spirit, in the book of devotion, in the colloquy between the Holy Krishna and Arjuna, stands the First Chapter, by name —

THE DESPONDENCY OF ARJUNA.

FOOTNOTE:

1. The key for reading the *Bhagavad-Gita* is to be applied to this first verse. If we look at the poem in its application to a man aspiring to devotion, then the battlefield is the body acquired by Karma and Tanha, thirst for life, while the speaker and his party represent the lower self, and the Pandus the Higher Self. But if this and succeeding chapters are regarded from the cosmic standpoint, then the speaker, the plain of Kuru, the generals described in the first chapter, together with their instruments and weapons, are beings, forces, planes, and planets in the universe, of which it would be out of place to treat here. As applied to ourselves, the poem is of greater interest and importance: it opens with the battle inevitable between the higher and lower natures of man, and then, from this viewpoint, Krishna — who is the Higher Self — in order to encourage Arjuna, becomes his instructor in philosophy and right ethics, so that he may be fit to fight and conquer.

Chapter II

DEVOTION THROUGH APPLICATION TO THE SPECULATIVE DOCTRINES

SANJAYA:

Krishna, beholding him thus influenced by compunction, his eyes overflowing with a flood of tears, and his heart oppressed with deep affliction, addressed him in the following words:

KRISHNA:

“Whence, O Arjuna, cometh upon thee this dejection in matters of difficulty, so unworthy of the honorable, and leading neither to heaven nor to glory? It is disgraceful, contrary to duty, and the foundation of dishonor. Yield not thus to unmanliness, for it ill-becometh one like thee. Abandon, O tormenter of thy foes, this despicable weakness of thy heart, and stand up.”

ARJUNA:

“How, O slayer of Madhu, shall I with my shafts contend in battle against such as Bhishma and Drona, who of all men are most worthy of my respect? For it were better to beg my bread about the world than be the murderer of my preceptors, to whom such awful reverence is due. Were I to destroy such friends as these, I should partake of possessions, wealth, and pleasures polluted with their blood. Nor can we tell whether it would be better that we should defeat them, or they us. For those drawn up, angrily confronting us — and after whose death, should they perish by my hand, I would not wish to live — are the sons and people of Dhritarashtra. As I am of a disposition which is affected by compassion and the fear of doing wrong, I ask thee which is it better to do. Tell me that distinctly! I am thy disciple; wherefore instruct in my duty me who am under thy tuition; for my understanding is confounded by the dictates of my duty, and I see nothing that may assuage the grief which drieth up my faculties, although I were to obtain a kingdom without a rival upon earth, or dominion over the hosts of heaven.”

SANJAYA:

Arjuna having thus spoken to Krishna, became silent, saying: “I shall not fight, O Govinda.” Krishna, tenderly smiling, addressed these words to the prince thus standing downcast between the two armies:

KRISHNA:

“Thou grievest for those that may not be lamented, whilst thy sentiments are those of the expounders of the letter of the law. Those who are wise in spiritual things grieve neither for the dead nor for the living. I myself never was not, nor thou, nor all the princes of the earth; nor shall we ever hereafter cease to be. As the lord of this mortal frame experienceth therein infancy, youth, and old age, so in future incarnations will it meet the same. One who is confirmed in this belief is not disturbed by anything that may come to pass. The senses, moving toward their appropriate objects, are producers of heat and cold, pleasure and pain, which come and go and are brief and changeable; these do thou endure, O son of Bharata! For the wise man, whom these disturb not and to whom pain and pleasure are the same, is fitted for immortality. There is no existence for that which does not exist, nor is there any non-existence for what exists. By those who see the truth and look into the principles of things, the ultimate characteristic of these both is seen. Learn that He by whom all things were formed is incorruptible, and that no one is able to effect the destruction of IT which is inexhaustible. These finite bodies, which envelop the souls inhabiting them, are said to belong to Him, the eternal, the indestructible, unprovable Spirit, who is in the body: wherefore, O Arjuna, resolve to fight. The man who believeth that it is this Spirit which killeth, and he who thinketh that it may be destroyed, are both alike deceived; for it neither killeth nor is it killed. It is not a thing of which a man may say, ‘It hath been, it is about to be, or is to be hereafter’; for it is without birth and meeteth not death; it is ancient, constant, and eternal, and is not slain when this its mortal frame is destroyed. How can the man who believeth that it is incorruptible, eternal, inexhaustible, and without birth, think that it can either kill or cause to be killed? As a man throweth away old garments and putteth on new, even so the dweller in the body, having quitted its old mortal frames, entereth into others which are new. The weapon divideth it not, the fire burneth it not, the water corrupteth it not, the wind drieth it not away; for it is indivisible, inconsumable, incorruptible, and is not to be dried away: it is eternal, universal, permanent, immovable; it is invisible, inconceivable, and unalterable; therefore, knowing it to be thus, thou shouldst not grieve. But whether thou believest it to be of eternal birth and duration, or that it dieth with the body, still thou hast no cause to lament it. Death is certain to all things which are born, and rebirth to all mortals; wherefore it doth not behoove thee to grieve about the inevitable. The antenatal state of beings is unknown; the middle state is evident; and their state after death is not to be discovered. What in

this is there to lament? Some regard the indwelling spirit as a wonder, whilst some speak and others hear of it with astonishment; but no one realizes it, although he may have heard it described. This spirit can never be destroyed in the mortal frame which it inhabiteth, hence it is unworthy for thee to be troubled for all these mortals. Cast but thine eyes towards the duties of thy particular tribe, and it will ill become thee to tremble. A soldier of the Kshatriya (1) tribe hath no duty superior to lawful war, and just to thy wish the door of heaven is found open before thee, through this glorious unsought fight which only fortune's favored soldiers may obtain. But if thou wilt not perform the duty of thy calling and fight out the field, thou wilt abandon thy natural duty and thy honor, and be guilty of a crime. Mankind will speak of thy ill fame as infinite, and for one who hath been respected in the world ill fame is worse than death. The generals of the armies will think that thy retirement from the field arose from fear, and even amongst those by whom thou wert wont to be thought great of soul thou shalt become despicable. Thine enemies will speak of thee in words which are unworthy to be spoken, depreciating thy courage and abilities; what can be more dreadful than this! If thou art slain thou shalt attain heaven; if victorious, the world shall be thy reward; wherefore, son of Kunti, arise with determination fixed for the battle. Make pleasure and pain, gain and loss, victory and defeat, the same to thee, and then prepare for battle, for thus and thus alone shalt thou in action still be free from sin.

“Thus before thee has been set the opinion in accordance with the Sankhya doctrine, speculatively; now hear what it is in the practical, devotional one, by means of which, if fully imbued therewith, thou shalt forever burst the bonds of Karma and rise above them. In this system of Yoga no effort is wasted, nor are there any evil consequences, and even a little of this practice delivereth a man from great risk. In this path there is only one single object, and this of a steady, constant nature; but widely-branched is the faith and infinite are the objects of those who follow not this system.

“The unwise, delighting in the controversies of the Vedas, tainted with worldly lusts, and preferring a transient enjoyment of heaven to eternal absorption, whilst they declare there is no other reward, pronounce, for the attainment of worldly riches and enjoyments, flowery sentences which promise rewards in future births for present action, ordaining also many special ceremonies the fruit of which is merit leading to power and objects of enjoyment. But those who thus desire riches and

enjoyment have no certainty of soul and least hold on meditation. The subject of the Vedas is the assemblage of the three qualities. Be thou free from these qualities, O Arjuna! Be free from the 'pairs of opposites' and constant in the quality of Sattva, free from worldly anxiety and the desire to preserve present possessions, self-centered and uncontrolled by objects of mind or sense. As many benefits as there are in a tank stretching free on all sides, so many are there for a truth-realizing Brahman in all the Vedic rites.

"Let, then, the motive for action be in the action itself, and not in the event. Do not be incited to actions by the hope of their reward, nor let thy life be spent in inaction. Firmly persisting, in Yoga, perform thy duty, O Dhananjaya (2), and laying aside all desire for any benefit to thyself from action, make the event equal to thee, whether it be success or failure. Equal-mindedness is called Yoga.

"Yet the performance of works is by far inferior to mental devotion, O despiser of wealth. Seek an asylum, then, in this mental devotion, which is knowledge; for the miserable and unhappy are those whose impulse to action is found in its reward. But he who by means of Yoga is mentally devoted dismisses alike successful and unsuccessful results, being beyond them; Yoga is skill in the performance of actions: therefore do thou aspire to this devotion. For those who are thus united to knowledge and devoted, who have renounced all reward for their actions, meet no rebirth in this life, and go to that eternal blissful abode which is free from all disease and untouched by troubles.

"When thy heart shall have worked through the snares of delusion, then thou wilt attain to high indifference as to those doctrines which are already taught or which are yet to be taught. When thy mind once liberated from the Vedas shall be fixed immovably in contemplation, then shalt thou attain to devotion."

ARJUNA:

"What, O Kesava (3), is the description of that wise and devoted man who is fixed in contemplation and confirmed in spiritual knowledge? What may such a sage declare? Where may he dwell? Does he move and act like other men?"

KRISHNA:

“A man is said to be confirmed in spiritual knowledge when he forsaketh every desire which entereth into his heart, and of himself is happy and content in the Self through the Self. His mind is undisturbed in adversity; he is happy and contented in prosperity, and he is a stranger to anxiety, fear, and anger. Such a man is called a Muni (4). When in every condition he receives each event, whether favorable or unfavorable, with an equal mind which neither likes nor dislikes, his wisdom is established, and, having met good or evil, neither rejoiceth at the one nor is cast down by the other. He is confirmed in spiritual knowledge, when, like the tortoise, he can draw in all his senses and restrain them from their wonted purposes. The hungry man loseth sight of every other object but the gratification of his appetite, and when he is become acquainted with the Supreme, he loseth all taste for objects of whatever kind. The tumultuous senses and organs hurry away by force the heart even of the wise man who striveth after perfection. Let a man, restraining all these, remain in devotion at rest in me, his true self; for he who hath his senses and organs in control possesses spiritual knowledge.

“He who attendeth to the inclinations of the senses, in them hath a concern; from this concern is created passion, from passion anger, from anger is produced delusion, from delusion a loss of the memory, from the loss of memory loss of discrimination, and from loss of discrimination loss of all! But he who, free from attachment or repulsion for objects, experienceth them through the senses and organs, with his heart obedient to his will, attains to tranquillity of thought. And this tranquil state attained, therefrom shall soon result a separation from all troubles; and his mind being thus at ease, fixed upon one object, it embraceth wisdom from all sides. The man whose heart and mind are not at rest is without wisdom or the power of contemplation; who doth not practice reflection, hath no calm; and how can a man without calm obtain happiness? The uncontrolled heart, following the dictates of the moving passions, snatcheth away his spiritual knowledge, as the storm the bark upon the raging ocean. Therefore, O great-armed one, he is possessed of spiritual knowledge whose senses are withheld from objects of sense. What is night to those who are unenlightened is as day to his gaze; what seems as day is known to him as night, the night of ignorance. Such is the self-governed Sage!

“The man whose desires enter his heart, as waters run into the unswelling passive ocean, which, though ever full, yet does not quit its bed, obtaineth happiness; not he who lusteth in his lusts.

“The man who, having abandoned all desires, acts without covetousness, selfishness, or pride, deeming himself neither actor nor possessor, attains to rest. This, O son of Pritha, is dependence upon the Supreme Spirit, and he who possesseth it goeth no more astray; having obtained it, if therein established at the hour of death, he passeth on to Nirvana in the Supreme.”

Thus in the *Upanishads*, called the holy *Bhagavad-Gita*, in the science of the Supreme Spirit, in the book of devotion, in the colloquy between the Holy Krishna and Arjuna, stands the Second Chapter, by name —

DEVOTION THROUGH APPLICATION TO THE SANKHYA DOCTRINE.

FOOTNOTES:

1. Kshatriya is the second or military caste of India.
2. Dhananijaya — despiser of wealth.
3. Kesava — he whose rays manifest themselves as omniscience — a name of Krishna.
4. Muni — a wise man.

Chapter III

DEVOTION THROUGH

THE RIGHT PERFORMANCE OF ACTION

ARJUNA:

“If according to thy opinion, O giver of all that men ask, knowledge is superior to the practice of deeds, why then dost thou urge me to engage in an undertaking so dreadful as this? Thou, as it were with doubtful speech, confusest my reason; wherefore choose one method amongst them by which I may obtain happiness and explain it unto me.”

KRISHNA:

“It hath before been declared by me, O sinless one, that in this world there are two modes of devotion: that of those who follow the Sankhya, or speculative science, which is the exercise of reason in contemplation; and that of the followers of the Yoga school, which is devotion in the performance of action.

“A man enjoyeth not freedom from action from the non-commencement of that which he hath to do; nor doth he obtain happiness from a total abandonment of action. No one ever resteth a moment inactive. Every man is involuntarily urged to act by the qualities which spring from nature. He who remains inert, restraining the senses and organs, yet pondering with his heart upon objects of sense, is called a false pietist of bewildered soul. But he who having subdued all his passions performeth with his active faculties all the duties of life, unconcerned as to their result, is to be esteemed. Do thou perform the proper actions: action is superior to inaction. The journey of thy mortal frame cannot be accomplished by inaction. All actions performed other than as sacrifice unto God make the actor bound by action. Abandon, then, O son of Kunti, all selfish motives, and in action perform thy duty for him alone. When in ancient times the lord of creatures had formed mankind, and at the same time appointed his worship, he spoke and said: ‘With this worship, pray for increase, and let it be for you Kamadhuk, the cow of plenty, on which ye shall depend for the accomplishment of all your wishes. With this nourish the Gods, that the Gods may nourish you; thus mutually nourishing ye shall obtain the highest felicity. The Gods being nourished by worship with sacrifice, will grant you the enjoyment of your wishes. He who enjoyeth what hath been given unto him by them, and offereth not a portion unto them, is even as a thief. But those who eat not but what is left of the offerings shall be purified of all their

transgressions. Those who dress their meat but for themselves eat the bread of sin, being themselves sin incarnate. Beings are nourished by food, food is produced by rain, rain comes from sacrifice, and sacrifice is performed by action. Know that action comes from the Supreme Spirit who is one; wherefore the all-pervading Spirit is at all times present in the sacrifice.

“He who, sinfully delighting in the gratification of his passions, doth not cause this wheel thus already set in motion to continue revolving, liveth in vain, O son of Pritha.

“But the man who only taketh delight in the Self within, is satisfied with that and content with that alone, hath no selfish interest in action. He hath no interest either in that which is done or that which is not done; and there is not, in all things which have been created, any object on which he may place dependence. Therefore perform thou that which thou hast to do, at all times unmindful of the event; for the man who doeth that which he hath to do, without attachment to the result, obtaineth the Supreme. Even by action Janaka and others attained perfection. Even if the good of mankind only is considered by thee, the performance of thy duty will be plain; for whatever is practiced by the most excellent men, that is also practiced by others. The world follows whatever example they set. There is nothing, O son of Pritha, in the three regions of the universe which it is necessary for me to perform, nor anything possible to obtain which I have not obtained; and yet I am constantly in action. If I were not indefatigable in action, all men would presently follow my example, O son of Pritha. If I did not perform actions these creatures would perish; I should be the cause of confusion of castes, and should have slain all these creatures. O son of Bharata, as the ignorant perform the duties of life from the hope of reward, so the wise man, from the wish to bring the world to duty and benefit mankind, should perform his actions without motives of interest. He should not create confusion in the understandings of the ignorant, who are inclined to outward works, but by being himself engaged in action should cause them to act also. All actions are effected by the qualities of nature. The man deluded by ignorance thinks, ‘I am the actor.’ But he, O strong-armed one! who is acquainted with the nature of the two distinctions of cause and effect, knowing that the qualities act only in the qualities, and that the Self is distinct from them, is not attached in action.

“Those who have not this knowledge are interested in the actions thus brought about by the qualities; and he who is perfectly enlightened should not unsettle those whose discrimination is weak and knowledge incomplete, nor cause them to relax from their duty.

“Throwing every deed on me, and with thy meditation fixed upon the Higher Self, resolve to fight, without expectation, devoid of egotism and free from anguish.

“Those men who constantly follow this my doctrine without reviling it, and with a firm faith, shall be emancipated even by actions; but they who revile it and do not follow it are bewildered in regard to all knowledge, and perish, being devoid of discrimination.

“But the wise man also seeketh for that which is homogeneous with his own nature. All creatures act according to their natures; what, then, will restraint effect? In every purpose of the senses are fixed affection and dislike. A wise man should not fall in the power of these two passions, for they are the enemies of man. It is better to do one’s own duty, even though it be devoid of excellence, than to perform another’s duty well. It is better to perish in the performance of one’s own duty; the duty of another is full of danger.”

ARJUNA:

“By what, O descendant of Vrishni, is man propelled to commit offenses; seemingly against his will and as if constrained by some secret force?”

KRISHNA:

“It is lust which instigates him. It is passion, sprung from the quality of *rajas* (1); insatiable, and full of sin. Know this to be the enemy of man on earth. As the flame is surrounded by smoke, and a mirror by rust (2), and as the womb envelops the foetus, so is the universe surrounded by this passion. By this — the constant enemy of the wise man, formed from desire which rageth like fire and is never to be appeased — is discriminative knowledge surrounded. Its empire is over the senses and organs, the thinking principle and the discriminating faculty also; by means of these it cloudeth discrimination and deludeth the Lord of the body. Therefore, O best of the descendants of Bharata, at the very outset restraining thy senses, thou shouldst conquer this sin which is the destroyer of knowledge and of spiritual discernment.

“The senses and organs are esteemed great, but the thinking self is greater than they. The discriminating principle (3) is greater than the thinking self, and that which is greater than the discriminating principle is He. (4) Thus knowing what is greater than the discriminating principle and strengthening the lower by the Higher Self, do thou of mighty arms slay this foe which is formed from desire and is difficult to seize.”

Thus in the *Upanishads*, called the holy *Bhagavad-Gita*, in the science of the Supreme Spirit, in the book of devotion, in the colloquy between the Holy Krishna and Arjuna, stands the Third Chapter, by name —

DEVOTION THROUGH THE RIGHT PERFORMANCE OF ACTION.

FOOTNOTES:

1. *Rajas* is one of the three great qualities; the driving power of nature; active and bad.
2. The burnished metal mirrors are here referred to.
3. The discriminating principle is *Buddhi*.
4. “He,” the Supreme Spirit, the true Ego.

Chapter IV

DEVOTION THROUGH SPIRITUAL KNOWLEDGE

KRISHNA:

“This exhaustless doctrine of Yoga I formerly taught unto Vivasvat (1); Vivasvat communicated it to Manu (2) and Manu made it known unto Ikshvaku (3); and being thus transmitted from one unto another it was studied by the Rajarshis (4), until at length in the course of time the mighty art was lost, O harasser of thy foes! It is even the same exhaustless, secret, eternal doctrine I have this day communicated unto thee because thou art my devotee and my friend.”

ARJUNA:

“Seeing that thy birth is posterior to the life of Ikshvaku, how am I to understand that thou wert in the beginning the teacher of this doctrine?”

KRISHNA:

“Both I and thou have passed through many births, O harasser of thy foes! Mine are known unto me, but thou knowest not of thine.

“Even though myself unborn, of changeless essence, and the lord of all existence, yet in presiding over nature — which is mine — I am born but through my own *maya* (5), the mystic power of self-ideation, the eternal thought in the eternal mind. (6) I produce myself among creatures, O son of Bharata, whenever there is a decline of virtue and an insurrection of vice and injustice in the world; and thus I incarnate from age to age for the preservation of the just, the destruction of the wicked, and the establishment of righteousness. Whoever, O Arjuna, knoweth my divine birth and actions to be even so doth not upon quitting his mortal frame enter into another, for he entereth into me. Many who were free from craving, fear, and anger, filled with my spirit, and who depended upon me, having been purified by the ascetic fire of knowledge, have entered into my being. In whatever way men approach me, in that way do I assist them; but whatever the path taken by mankind, that path is mine, O son of Pritha. Those who wish for success to their works in this life sacrifice to the gods; and in this world success from their actions soon cometh to pass.

“Mankind was created by me of four castes distinct in their principles and in their duties according to the natural distribution of the actions and qualities. (7) Know me, then, although changeless and not acting, to be

the author of this. Actions affect me not, nor have I any expectations from the fruits of actions. He who comprehendeth me to be thus is not held by the bonds of action to rebirth. The ancients who longed for eternal salvation, having discovered this, still performed works. Wherefore perform thou works even as they were performed by the ancients in former times.

“Even sages have been deluded as to what is action and what inaction; therefore I shall explain to thee what is action by a knowledge of which thou shalt be liberated from evil. One must learn well what is action to be performed, what is not to be, and what is inaction. The path of action is obscure. That man who sees inaction in action and action in inaction is wise among men; he is a true devotee and a perfect performer of all action.

“Those who have spiritual discrimination call him wise whose undertakings are all free from desire, for his actions are consumed in the fire of knowledge. He abandoneth the desire to see a reward for his actions, is free, contented, and upon nothing dependeth, and although engaged in action he really doeth nothing; he is not solicitous of results, with mind and body subdued and being above enjoyment from objects, doing with the body alone the acts of the body, he does not subject himself to rebirth. He is contented with whatever he receives fortuitously, is free from the influence of the ‘pairs of opposites’ and from envy, the same in success and failure; even though he act he is not bound by the bonds of action. All the actions of such a man who is free from self-interest, who is devoted, with heart set upon spiritual knowledge, and whose acts are sacrifices for the sake of the Supreme, are dissolved and left without effect on him. The Supreme Spirit is the act of offering, the Supreme Spirit is the sacrificial butter offered in the fire which is the Supreme Spirit, and unto the Supreme Spirit goeth he who maketh the Supreme Spirit the object of his meditation in performing his actions.

“Some devotees give sacrifice to the Gods, while others, lighting the subtler fire of the Supreme Spirit, offer up themselves; still others make sacrifice with the senses, beginning with hearing, in the fire of self-restraint, and some give up all sense-delighting sounds, and others again, illuminated by spiritual knowledge, sacrifice all the functions of the senses and vitality in the fire of devotion through self-constraint. There are also those who perform sacrifice by wealth given in alms, by

mortification, by devotion, and by silent study. Some sacrifice the up-breathing in the down-breathing and the down-breathing in the up-breathing by blocking up the channels of inspiration and expiration; and others by stopping the movements of both the life breaths; still others by abstaining from food sacrifice life in their life.

“All these different kinds of worshipers are by their sacrifices purified from their sins; but they who partake of the perfection of spiritual knowledge arising from such sacrifices pass into the eternal Supreme Spirit. But for him who maketh no sacrifices there is no part nor lot in this world; how then shall he share in the other, O best of the Kurus?

“All these sacrifices of so many kinds are displayed in the sight of God; know that they all spring from action, and, comprehending this, thou shalt obtain an eternal release. O harasser of thy foes, the sacrifice through spiritual knowledge is superior to sacrifice made with material things; every action without exception is comprehended in spiritual knowledge, O son of Pritha. Seek this wisdom by doing service, by strong search, by questions, and by humility; the wise who see the truth will communicate it unto thee, and knowing which thou shalt never again fall into error, O son of Bharata. By this knowledge thou shalt see all things and creatures whatsoever in thyself and then in me. Even if thou wert the greatest of all sinners, thou shalt be able to cross over all sins in the bark of spiritual knowledge. As the natural fire, O Arjuna, reduceth fuel to ashes, so does the fire of knowledge reduce all actions to ashes. There is no purifier in this world to be compared to spiritual knowledge; and he who is perfected in devotion findeth spiritual knowledge springing up spontaneously in himself in the progress of time. The man who restraineth the senses and organs and hath faith obtaineth spiritual knowledge, and having obtained it he soon reacheth supreme tranquillity; but the ignorant, those full of doubt and without faith, are lost. The man of doubtful mind hath no happiness either in this world or in the next or in any other. No actions bind that man who through spiritual discrimination hath renounced action and cut asunder all doubt by knowledge, O despiser of wealth. Wherefore, O son of Bharata, having cut asunder with the sword of spiritual knowledge this doubt which existeth in thy heart, engage in the performance of action. Arise!”

Thus in the *Upanishads*, called the holy *Bhagavad-Gita*, in the science of the Supreme Spirit, in the book of devotion, in the colloquy between the Holy Krishna and Arjuna, stands the Fourth Chapter, by name —

DEVOTION THROUGH SPIRITUAL KNOWLEDGE.

FOOTNOTES:

1. *Vivasvat*, the sun, first manifestation of divine wisdom at the beginning of evolution.
2. *Manu*, generic title for the reigning spirit of the sensuous universe; the present one being Vaivasvata Manu.
3. *Ikshvaku*, the founder of the Indian solar dynasty.
4. *Rajarshis*, Royal Sages.
5. *Maya*, Illusion.
6. See also the *Varaha Upanishad* of *Krishna Yajurveda*, viz: “The whole of the universe is evolved through Sankalpa [thought or ideation] alone; it is only through Sankalpa that the universe retains its appearance.”
7. This refers to the four great castes of India: the Brahmin, the soldier, the merchant, and the servant. Such division is plainly evident in every country, even when not named as such.

Chapter V

DEVOTION BY MEANS OF RENUNCIATION OF ACTION

ARJUNA:

“At one time, O Krishna, thou praisest the renunciation of action, and yet again its right performance. Tell me with certainty which of the two is better.”

KRISHNA:

“Renunciation of action and devotion through action are both means of final emancipation, but of these two devotion through action is better than renunciation. He is considered to be an ascetic (1) who seeks nothing and nothing rejects, being free from the influence of the ‘pairs of opposites,’ (2) O thou of mighty arms; without trouble he is released from the bonds forged by action. Children only and not the wise speak of renunciation of action (3) and of right performance of action (4) as being different. He who perfectly practices the one receives the fruits of both, and the place (5) which is gained by the renouncer of action is also attained by him who is devoted in action. That man seeth with clear sight who seeth that the Sankhya and the Yoga doctrines are identical. But to attain to true renunciation of action without devotion through action is difficult, O thou of mighty arms; while the devotee who is engaged in the right practice of his duties approacheth the Supreme Spirit in no long time. The man of purified heart, having his body fully controlled, his senses restrained, and for whom the only self is the Self of all creatures, is not tainted although performing actions. The devotee who knows the divine truth thinketh ‘I am doing nothing’ in seeing, hearing, touching, smelling, eating, moving, sleeping, breathing; even when speaking, letting go or taking, opening or closing his eyes, he sayeth, ‘the senses and organs move by natural impulse to their appropriate objects.’ Whoever in acting dedicates his actions to the Supreme Spirit and puts aside all selfish interest in their result is untouched by sin, even as the leaf of the lotus is unaffected by the waters. The truly devoted, for the purification of the heart, perform actions with their bodies, their minds, their understanding, and their senses, putting away all self-interest. The man who is devoted and not attached to the fruit of his actions obtains tranquillity; whilst he who through desire has attachment for the fruit of action is bound down thereby. (6) The self-restrained sage having with his heart renounced all actions, dwells at rest in the ‘nine gate city of his abode,’ (7) neither acting nor causing to act. (8)

“The Lord of the world creates neither the faculty of acting, nor actions, nor the connection between action and its fruits; but nature prevaleth in these. The Lord receives no man’s deeds, be they sinful or full of merit. (9) The truth is obscured by that which is not true, and therefore all creatures are led astray. But in those for whom knowledge of the true Self has dispersed ignorance, the Supreme, as if lighted by the sun, is revealed. Those whose souls are in the Spirit, whose asylum is in it, who are intent on it and purified by knowledge from all sins, go to that place from which there is no return.

“The illuminated sage regards with equal mind an illuminated, selfless Brahmin, a cow, an elephant, a dog, and even an outcaste who eats the flesh of dogs. Those who thus preserve an equal mind gain heaven even in this life, for the Supreme is free from sin and equal-minded; therefore they rest in the Supreme Spirit. The man who knoweth the Supreme Spirit, who is not deluded, and who is fixed on him, doth not rejoice at obtaining what is pleasant, nor grieve when meeting what is unpleasant. He whose heart is not attached to objects of sense finds pleasure within himself, and, through devotion, united with the Supreme, enjoys imperishable bliss. For those enjoyments which arise through the contact of the senses with external objects are wombs of pain, since they have a beginning and an end; O son of Kunti, the wise man delighteth not in these. He who, while living in this world and before the liberation of the soul from the body, can resist the impulse arising from desire and anger is a devotee and blessed. The man who is happy within himself, who is illuminated within, is a devotee, and partaking of the nature of the Supreme Spirit, he is merged in it. Such illuminated sages whose sins are exhausted, who are free from delusion, who have their senses and organs under control, and devoted to the good of all creatures, obtain assimilation with the Supreme Spirit. (10) Assimilation with the Supreme Spirit is on both sides of death for those who are free from desire and anger, temperate, of thoughts restrained; and who are acquainted with the true Self.

“The anchorite who shutteth his placid soul away from all sense of touch, with gaze fixed between his brows; who maketh the breath to pass through both his nostrils with evenness alike in inspiration and expiration, whose senses and organs together with his heart and understanding are under control, and who hath set his heart upon liberation and is ever free from desire and anger, is emancipated from birth and death even in this life. Knowing that I, the great Lord of all

worlds, am the enjoyer of all sacrifices and penances and the friend of all creatures, he shall obtain me and be blessed.”

Thus in the *Upanishads*, called the holy *Bhagavad-Gita*, in the science of the Supreme Spirit, in the book of devotion, in the colloquy between the Holy Krishna and Arjuna, stands the Fifth Chapter, by name —

DEVOTION BY MEANS OF RENUNCIATION OF ACTION.

FOOTNOTES:

1. That is, one who has really renounced.
2. That is, cold and heat, pleasure and pain, misery and happiness, etc.
3. Sankhya school.
4. Yoga school.
5. Nirvana, or emancipation.
6. This refers not only to the effect on the man now, in life, but also to the “binding to rebirth” which such action causes.
7. That is, the body as having nine openings through which impressions are received, *viz:* eyes, ears, mouth, nose, etc.
8. The Sage who has united himself to true consciousness remains in the body for the benefit of mankind.
9. In order to understand this clearly it is necessary to remember that in the Vedic philosophy it is held that all actions, whether they be good or bad, are brought about by the three great qualities — *sattva*, *rajas*, *tamas* — inherent in all throughout evolution. This is set forth at length in the 17th Chapter, and in Chapter 14 the manner in which those qualities show themselves is fully given.
10. That is, direct knowledge of Self.

Chapter VI

DEVOTION BY MEANS OF SELF-RESTRAINT

KRISHNA:

“He who, unattached to the fruit of his actions, performeth such actions as should be done is both a renouncer (1) of action and a devotee (2) of right action; not he who liveth without kindling the sacrificial fire and without ceremonies. (3) Know, O son of Pandu, that what they call *Sannyasa* or a forsaking of action is the same as *Yoga* or the practice of devotion. No one without having previously renounced all intentions can be devoted. Action is said to be the means by which the wise man who is desirous of mounting to meditation may reach thereto; so cessation from action is said to be the means for him who hath reached to meditation. When he hath renounced all intentions and is devoid of attachment to action in regard to objects of sense, then he is called one who hath ascended to meditation. He should raise the self by the Self; let him not suffer the Self to be lowered; for Self is the friend of self, and, in like manner, self is its own enemy. (4) Self is the friend of the man who is self-conquered; so self like a foe hath enmity to him who is not self-conquered. The Self of the man who is self-subdued and free from desire and anger is intent on the Supreme Self in heat and cold, in pain and pleasure, in honor and ignominy. The man who hath spiritual knowledge and discernment, who standeth upon the pinnacle, and hath subdued the senses, to whom gold and stone are the same, is said to be devoted. And he is esteemed among all who, whether amongst his friends and companions, in the midst of enemies or those who stand aloof or remain neutral, with those who love and those who hate, and in the company of sinners or the righteous, is of equal mind.

“He who has attained to meditation should constantly strive to stay at rest in the Supreme, remaining in solitude and seclusion, having his body and his thoughts under control, without possessions and free from hope. He should in an undefiled spot place his seat, firm, neither too high nor too low, and made of kusa grass which is covered with a skin and a cloth. (5) There, for the self's purification he should practice meditation with his mind fixed on one point, the modifications of the thinking principle controlled and the action of the senses and organs restrained. Keeping his body, head, and neck firm and erect, with mind determined, and gaze directed to the tip of his nose without looking in any direction, with heart at peace and free from fear, the *Yogi* should remain, settled in the vow of a *Brahmachari*, his thoughts controlled,

and heart fixed on me. The devotee of controlled mind who thus always bringeth his heart to rest in the Supreme reacheth that tranquillity, the supreme assimilation with me.

“This divine discipline, Arjuna, is not to be attained by the man who eateth more than enough or too little, nor by him who hath a habit of sleeping much, nor by him who is given to over watching. The meditation which destroyeth pain is produced in him who is moderate in eating and in recreation, of moderate exertion in his actions, and regulated in sleeping and waking. When the man, so living, centers his heart in the true Self and is exempt from attachment to all desires, he is said to have attained to yoga. Of the sage of self-centered heart, at rest and free from attachment to desires, the simile is recorded, ‘as a lamp which is sheltered from the wind flickereth not.’ When regulated by the practice of yoga and at rest, seeing the self by the self, he is contented; when he becometh acquainted with that boundless bliss which is not connected with objects of the senses, and being where he is not moved from the reality (6); having gained which he considereth no other superior to it, and in which, being fixed, he is not moved even by the greatest grief; know that this disconnection from union with pain is distinguished as yoga, spiritual union or devotion, which is to be striven after by a man with faith and steadfastly.

“When he hath abandoned every desire that ariseth from the imagination and subdued with the mind the senses and organs which impel to action in every direction, being possessed of patience, he by degrees finds rest; and, having fixed his mind at rest in the true Self, he should think of nothing else. To whatsoever object the inconstant mind goeth out he should subdue it, bring it back, and place it upon the Spirit. Supreme bliss surely cometh to the sage whose mind is thus at peace; whose passions and desires are thus subdued; who is thus in the true Self and free from sin. He who is thus devoted and free from sin obtaineth without hindrance the highest bliss — union with the Supreme Spirit. The man who is endued with this devotion and who seeth the unity of all things perceiveth the Supreme Soul in all things and all things in the Supreme Soul. He who seeth me in all things and all things in me looseneth not his hold on me and I forsake him not. And whosoever, believing in spiritual unity, worshipeth me who am in all things, dwelleth with me in whatsoever condition he may be. He, O Arjuna, who by the similitude found in himself seeth but one essence in all

things, whether they be evil or good, is considered to be the most excellent devotee.”

ARJUNA:

“O slayer of Madhu (7), on account of the restlessness of the mind, I do not perceive any possibility of steady continuance in this yoga of equanimity which thou hast declared. For indeed, O Krishna, the mind is full of agitation, turbulent, strong, and obstinate. I believe the restraint of it to be as difficult as that of the wind.”

KRISHNA:

“Without doubt, O thou of mighty arms, the mind is restless and hard to restrain; but it may be restrained, O son of Kunti, by practice and absence of desire. Yet in my opinion this divine discipline called yoga is very difficult for one who hath not his soul in his own control; yet it may be acquired through proper means and by one who is assiduous and controlleth his heart.”

ARJUNA:

“What end, O Krishna, doth that man attain who, although having faith, hath not attained to perfection in his devotion because his unsubdued mind wandered from the discipline? Doth he, fallen from both (8), like a broken cloud without any support (9), become destroyed, O strong-armed one, being deluded in the path of the Supreme Spirit? Thou, Krishna, shouldst completely dispel this doubt for me, for there is none other to be found able to remove it.”

KRISHNA:

“Such a man, O son of Pritha, doth not perish here or hereafter. For never to an evil place goeth one who doeth good. The man whose devotion has been broken off by death goeth to the regions of the righteous (10), where he dwells for an immensity of years and is then born again on earth in a pure and fortunate family (11); or even in a family of those who are spiritually illuminated. But such a rebirth into this life as this last is more difficult to obtain. Being thus born again he comes in contact with the knowledge which belonged to him in his former body, and from that time he struggles more diligently towards perfection, O son of Kuru. For even unwittingly, by reason of that past practice, he is led and works on. Even if only a mere enquirer, he reaches beyond the word of the *Vedas*. But the devotee who, striving with all his might, obtaineth perfection because of efforts continued through many

births, goeth to the supreme goal. The man of meditation as thus described is superior to the man of penance and to the man of learning and also to the man of action; wherefore, O Arjuna, resolve thou to become a man of meditation. But of all devotees he is considered by me as the most devoted who, with heart fixed on me, full of faith, worships me.”

Thus in the *Upanishads*, called the holy *Bhagavad-Gita*, in the science of the Supreme Spirit, in the book of devotion, in the colloquy between the Holy Krishna and Arjuna, stands the Sixth Chapter, by name —

DEVOTION BY MEANS OF SELF-RESTRAINT.

FOOTNOTES:

1. A Sannyasi.
2. A Yogi.
3. Those ceremonies prescribed by the Brahmanical law.
4. In this play upon “self” the Higher and the lower self are meant, in that the lower is the enemy of the Higher through its resistance to true development; and the lower self is at the same time the enemy of its own best interests through its downward tendency.
5. These directions are for those hermits who have retired from the world. Many of the translators have variously construed the text; one reads that the devotee has “only skin and sheet to cover him and grass to lie upon”; another that “his goods are a cloth and deer-skin and kusa grass.” “Those who know” say that this is a description of a magnetically arranged seat and that kusa grass is laid on the ground, the skin on the grass, and the cloth on the skin. Philological discussion will never decide the point.
6. “Reality,” Nirvana, and also complete realization of the True and the disappearance of the illusion as to objects and separateness.
7. Madhu: a daitya or demon slain by Krishna, and representing the quality of passion in nature
8. “From both” here means the good Karma resulting from good deeds and spiritual knowledge acquired through yoga, or heaven and emancipation.
9. “Without any support” refers to the support or sanction contained in the Brahmanical law in its promises to him who keeps it, for he who practices yoga is not abiding by the promises of the law, which are for those who obey that law and refrain from yoga.
10. That is, *Devachan*.
11. Madhusudana says this means in the family of a king or emperor.

Chapter VII

DEVOTION BY MEANS OF SPIRITUAL DISCERNMENT

KRISHNA:

“Hear, O son of Pritha, how with heart fixed on me, practicing meditation and taking me as thy refuge, thou shalt know me completely. I will instruct thee fully in this knowledge and in its realization, which, having learned, there remains nothing else to be known.

“Among thousands of mortals a single one perhaps strives for perfection, and among those so striving perhaps a single one knows me as I am. Earth, water, fire, air, and akasa, Manas, Buddhi, and Ahankara is the eightfold division of my nature. It is inferior; know that my superior nature is different and is the knower; by it the universe is sustained; learn that the whole of creation springs from this too as from a womb; I am the cause, I am the production and the dissolution of the whole universe. There is none superior to me, O conqueror of wealth, and all things hang on me as precious gems upon a string. I am the taste in water, O son of Kunti, the light in the sun and moon, the mystic syllable OM in all the *Vedas*, sound in space, the masculine essence in men, the sweet smell in the earth, and the brightness in the fire. In all creatures I am the life, and the power of concentration in those whose minds are on the spirit. Know me, O son of Pritha, as the eternal seed of all creatures. I am the wisdom (1) of the wise and the strength of the strong. And I am the power of the strong who in action are free from desire and longing; in all creatures I am desire regulated by moral fitness. Know also that the dispositions arising from the three qualities, *sattva*, *rajas*, and *tamas*, are from me; they are in me, but I am not in them. The whole world, being deluded by these dispositions which are born of the three qualities, knoweth not me distinct from them, supreme, imperishable. For this my divine illusive power, acting through the natural qualities, is difficult to surmount, and those only can surmount it who have recourse to me alone. The wicked among men, the deluded and the low-minded, deprived of spiritual perception by this illusion, and inclining toward demoniacal dispositions, do not have recourse to me.

“Four classes of men who work righteousness worship me, O Arjuna; those who are afflicted, the searchers for truth, those who desire possessions, and the wise, O son of Bharata. Of these the best is the one possessed of spiritual knowledge, who is always devoted to me. I am

extremely dear to the wise man, and he is dear unto me. Excellent indeed are all these, but the spiritually wise is verily myself, because with heart at peace he is upon the road that leadeth to the highest path, which is even myself. After many births the spiritually wise findeth me as the Vasudeva who is all this, for such an one of great soul (2) is difficult to meet. Those who through diversity of desires are deprived of spiritual wisdom adopt particular rites subordinated to their own natures, and worship other Gods. In whatever form a devotee desires with faith to worship, it is I alone who inspire him with constancy therein, and depending on that faith he seeks the propitiation of that God, obtaining the object of his wishes as is ordained by me alone. But the reward of such short-sighted men is temporary. Those who worship the Gods go to the Gods, and those who worship me come unto me. The ignorant, being unacquainted with my supreme condition which is superior to all things and exempt from decay, believe me who am unmanifested to exist in a visible form. Enveloped by my magic illusion I am not visible to the world; therefore the world doth not recognize me the unborn and exhaustless. I know, O Arjuna, all creatures that have been, that are present, as well as all that shall hereafter be, but no one knows me. At the time of birth, O son of Bharata, all beings fall into error by reason of the delusion of the opposites which springs from liking and disliking, O harasser of thy foes. But those men of righteous lives whose sins have ceased, being free from this delusion of the 'pairs of opposites,' firmly settled in faith, worship me. They who depend on me, and labor for deliverance from birth and death know Brahman, the whole Adhyatma, and all Karma. Those who rest in me, knowing me to be the Adhibhuta, the Adhidaiva, and the Adhiyajna, know me also at the time of death."

Thus in the *Upanishads*, called the holy *Bhagavad-Gita*, in the science of the Supreme Spirit, in the book of devotion, in the colloquy between the Holy Krishna and Arjuna, stands the Seventh Chapter, by name —

DEVOTION BY MEANS OF SPIRITUAL DISCERNMENT.

FOOTNOTES:

1. This means here the principle "Buddhi."
2. In the original the word is "mahatma."

Chapter VIII

DEVOTION TO THE OMNIPRESENT SPIRIT NAMED AS OM

ARJUNA:

“What is that Brahman, what is Adhyatma, and what, O best of men! is Karma? What also is Adhibhuta, and what Adhidaiva? Who too is Adhiyajna here, in this body, and how therein, O slayer of Madhu? Tell me also how men who are fixed in meditation are to know thee at the hour of death.”

KRISHNA:

“Brahman the Supreme is the exhaustless. Adhyatma is the name of my being manifesting as the Individual Self. Karma is the emanation which causes the existence and reproduction of creatures. (1) Adhibhuta is the Supreme Spirit dwelling in all elemental nature through the mysterious power of nature’s illusion. Adhidaiva is the Purusha, the Spiritual Person, and Adhiyajna is myself in this body, O best of embodied men. Whoever at the hour of death abandoneth the body, fixed in meditation upon me, without doubt goeth to me. Whoso in consequence of constant meditation on any particular form thinketh upon it when quitting his mortal shape, even to that doth he go, O son of Kuni. Therefore at all times meditate only on me and fight. Thy mind and Buddhi being placed on me alone, thou shalt without doubt come to me. The man whose heart abides in me alone, wandering to no other object, shall also by meditation on the Supreme Spirit go to it, O son of Pritha. Whosoever shall meditate upon the All-Wise which is without beginning, the Supreme Ruler, the smallest of the small, the Supporter of all, whose form is incomprehensible, bright as the sun beyond the darkness; with mind undeviating, united to devotion, and by the power of meditation concentrated at the hour of death, with his vital powers placed between the eyebrows, attains to that Supreme Divine Spirit.

“I will now make known to thee that path which the learned in the *Vedas* call indestructible, into which enter those who are free from attachments, and is followed by those desirous of leading the life of a Brahmachari (2) laboring for salvation. He who closeth all the doors of his senses, imprisoneth his mind in his heart, fixeth his vital powers in his head, standing firm in meditation, repeating the monosyllable OM, and thus continues when he is quitting the body, goeth to the supreme goal. He who, with heart undiverted to any other object, meditates constantly and through the whole of life on me shall surely attain to me,

O son of Pritha. Those great-souled ones who have attained to supreme perfection come unto me and no more incur rebirths rapidly revolving, which are mansions of pain and sorrow.

“All worlds up to that of Brahman are subject to rebirth again and again, but they, O son of Kunti, who reach to me have no rebirth. Those who are acquainted with day and night (3) know that the day of Brahma is a thousand revolutions of the yugas and that his night extendeth for a thousand more. At the coming on of that day all things issue forth from the unmanifested into manifestation, so on the approach of that night they merge again into the unmanifested. This collection of existing things, having thus come forth, is dissolved at the approach of the night, O son of Pritha; and now again on the coming of the day it emanates spontaneously. But there is that which upon the dissolution of all things else is not destroyed; it is indivisible, indestructible, and of another nature from the visible. That called the unmanifested and exhaustless is called the supreme goal, which having once attained they never more return — it is my supreme abode. This Supreme, O son of Pritha, within whom all creatures are included and by whom all this is pervaded, may be attained by a devotion which is intent on him alone.

“I will now declare to thee, O best of the Bharatas, at what time yogis dying obtain freedom from or subjection to rebirth. Fire, light, day, the fortnight of the waxing moon, six months of the sun’s northern course — going then and knowing the Supreme Spirit, men go to the Supreme. But those who depart in smoke, at night, during the fortnight of the waning moon, and while the sun is in the path of his southern journey, proceed for a while to the regions of the moon and again return to mortal birth. These two, *light* and *darkness*, are the world’s eternal ways; by one a man goes not to return, by the other he cometh back again upon earth. No devotee, O son of Pritha, who knoweth these two paths is ever deluded; wherefore, O Arjuna, at all times be thou fixed in devotion. (4) The man of meditation who knoweth all this reaches beyond whatever rewards are promised in the *Vedas* or that result from sacrifices or austerities or from gifts of charity, and goeth to the supreme, the highest place.”

Thus in the *Upanishads*, called the holy *Bhagavad-Gita*, in the science of the Supreme Spirit, in the book of devotion, in the colloquy between the Holy Krishna and Arjuna, stands the Eighth Chapter, by name —

DEVOTION TO THE OMNIPRESENT SPIRIT NAMED AS OM.

FOOTNOTES:

1. Karma here is, so to say, the action of the Supreme which is seen in manifestation throughout the evolution of the objective worlds.
2. Brahmacharya vow is a vow to live a life of religious study and asceticism — “following Brahma.”
3. This refers to those who have acquired knowledge of the ultimate divisions of time, a power which is ascribed to the perfect yogi in Patanjali’s *Yoga Aphorisms*.
4. The paragraph up to here is thought by some European Sanskritists to be an interpolation, but that view is not held by all, nor is it accepted by the Hindus.

Chapter IX

DEVOTION BY MEANS OF THE KINGLY KNOWLEDGE AND THE KINGLY MYSTERY

KRISHNA:

“Unto thee who findest no fault I will now make known this most mysterious knowledge, coupled with a realization of it, which having known thou shalt be delivered from evil. This is the royal knowledge, the royal mystery, the most excellent purifier, clearly comprehensible, not opposed to sacred law, easy to perform, and inexhaustible. Those who are unbelievers in this truth, O harasser of thy foes, find me not, but revolving in rebirth return to this world, the mansion of death.

“All this universe is pervaded by me in my invisible form; all things exist in me, but I do not exist in them. Nor are all things in me; behold this my divine mystery: myself causing things to exist and supporting them all but dwelling not in them. Understand that all things are in me even as the mighty air which passes everywhere is in space. O son of Kunti, at the end of a kalpa all things return unto my nature, and then again at the beginning of another kalpa I cause them to evolve again. Taking control of my own nature I emanate again and again this whole assemblage of beings, without their will, by the power of the material essence. (1) These acts do not bind me, O conqueror of wealth, because I am as one who sitteth indifferent, uninterested in those works. By reason of my supervision nature produceth the animate and inanimate universe; it is through this cause, O son of Kunti, that the universe revolveth.

“The deluded despise me in human form, being unacquainted with my real nature as Lord of all things. They are of vain hopes, deluded in action, in reason and in knowledge, inclining to demoniac and deceitful principles. (2) But those great of soul, partaking of the godlike nature, knowing me to be the imperishable principle of all things, worship me, diverted to nothing else. Fixed in unbroken vows they worship, everywhere proclaiming me and bowing down to me. Others with the sacrifice of knowledge in other ways worship me as indivisible, as separable, as the Spirit of the universe. I am the sacrifice and sacrificial rite; I am the libation offered to ancestors, and the spices; I am the sacred formula and the fire; I am the food and the sacrificial butter; I am the father and the mother of this universe, the grandsire and the preserver; I am the Holy One, the object of knowledge, the mystic purifying syllable

OM, the *Rik*, the *Sama*, the *Yajur*, and all the *Vedas*. I am the goal, the Comforter, the Lord, the Witness, the resting-place, the asylum and the Friend; I am the origin and the dissolution, the receptacle, the storehouse, and the eternal seed. I cause light and heat and rain; I now draw in and now let forth; I am death and immortality; I am the cause unseen and the visible effect. Those enlightened in the three *Vedas*, offering sacrifices to me and obtaining sanctification from drinking the soma juice (3), petition me for heaven; thus they attain the region of Indra (4), the prince of celestial beings, and there feast upon celestial food and are gratified with heavenly enjoyments. And they, having enjoyed that spacious heaven for a period in proportion to their merits, sink back into this mortal world where they are born again as soon as their stock of merit is exhausted; thus those who long for the accomplishment of desires, following the *Vedas*, obtain a happiness which comes and goes. But for those who, thinking of me as identical with all, constantly worship me, I bear the burden of the responsibility of their happiness. And even those also who worship other gods with a firm faith in doing so, involuntarily worship me, too, O son of Kunti, albeit in ignorance. I am he who is the Lord of all sacrifices, and am also their enjoyer, but they do not understand me truly and therefore they fall from heaven. Those who devote themselves to the gods go to the gods; the worshipers of the pitris go to the pitris; those who worship the evil spirits (5) go to them, and my worshipers come to me. I accept and enjoy the offerings of the humble soul who in his worship with a pure heart offereth a leaf, a flower, or fruit, or water unto me. Whatever thou doest, O son of Kunti, whatever thou eatest, whatever thou sacrificest, whatever thou givest, whatever mortification thou performest, commit each unto me. Thus thou shalt be delivered from the good and evil experiences which are the bonds of action; and thy heart being joined to renunciation and to the practice of action, thou shalt come to me. I am the same to all creatures; I know not hatred nor favor; but those who serve me with love dwell in me and I in them. Even if the man of most evil ways worship me with exclusive devotion, he is to be considered as righteous, for he hath judged aright. Such a man soon becometh of a righteous soul and obtaineth perpetual happiness. I swear, O son of Kunti, that he who worships me never perisheth. Those even who may be of the womb of sin, women (6), vaisyas, and sudras, (7) shall tread the highest path if they take sanctuary with me. How much more, then, holy brahmans and devotees of kingly race! Having obtained this finite, joyless world, worship me. Serve me, fix heart and mind on me, be my

servant, my adorer, prostrate thyself before me, and thus, united unto me, at rest, thou shalt go unto me.”

Thus in the *Upanishads*, called the holy *Bhagavad-Gita*, in the science of the Supreme Spirit, in the book of devotion, in the colloquy between the Holy Krishna and Arjuna, stands the Ninth Chapter, by name —

DEVOTION BY MEANS OF THE KINGLY KNOWLEDGE AND THE KINGLY MYSTERY.

FOOTNOTES:

1. That is to say, by the power of “prakriti.”
2. This reads that “they are inclined to the nature of the asuras and rakshasas,” a class of evil elementals of beings, or, as some say, “of the nature of the very low constituents of nature.”
3. Among the Hindus the drinking of the soma at the end of a sacrifice is an act of great merit, with its analogy in the Christian faith in the drinking of the communion wine.
4. “The region of Indra” is the highest of the celestial spheres. It is the *devachan* of theosophical literature, for Indra is the prince of the celestial beings who abide in deva-sthan.
5. These evil spirits are the Bhutas, and are the same as the so-called spirits of the dead — the shells — worshiped or run after at spiritualistic seances.
6. This may seem strange to those who have been born in Christendom, and perhaps appear to be testimony to harsh views on the part of Hindu sages respecting women, but in the Bible the same thing is to be found and even worse, where in *1 Tim. 2*, 11-15, it is declared that the woman shall be saved through her husband, and that she must be subservient.
7. Vaisyas and suidras are the two lower castes, or merchants and servitors.

Chapter X

DEVOTION BY MEANS OF THE UNIVERSAL DIVINE PERFECTIONS

KRISHNA:

“Hear again, O thou of mighty arms, my supreme words, which unto thee who art well pleased I will declare because I am anxious for thy welfare.

“Neither the assemblage of the Gods nor the Adept Kings know my origin, because I am the origin of all the Gods and of the Adepts. Whosoever knoweth me to be the mighty Ruler of the universe and without birth or beginning, he among men, undeluded, shall be liberated from all his sins. Subtle perception, spiritual knowledge, right judgment, patience, truth, self-mastery; pleasure and pain, prosperity and adversity; birth and death, danger and security, fear and equanimity, satisfaction, restraint of body and mind, alms-giving, inoffensiveness, zeal and glory and ignominy, all these the various dispositions of creatures come from me. So in former days the seven great Sages and the four Manus who are of my nature were born of my mind, and from them sprang this world. He who knoweth perfectly this permanence and mystic faculty of mine becometh without doubt possessed of unshaken faith. I am the origin of all; all things proceed from me; believing me to be thus, the wise gifted with spiritual wisdom worship me; their very hearts and minds are in me; enlightening one another and constantly speaking of me, they are full of enjoyment and satisfaction. To them thus always devoted to me, who worship me with love, I give that mental devotion by which they come to me. For them do I out of my compassion, standing within their hearts, destroy the darkness which springs from ignorance by the brilliant lamp of spiritual discernment.”

ARJUNA:

“Thou art Parabrahman! (1) the supreme abode, the great Purification; thou art the Eternal Presence, the Divine Being, before all other Gods, holy, primeval, all-pervading, without beginning! Thus thou art declared by all the Sages — by Narada, Asita, Devala, Vyasa, and thou thyself now dost say the same. I firmly believe all that thou, O Kesava, sayest unto me; for neither Gods nor demons comprehend thy manifestations. Thou alone knowest thyself by thy Self, Supreme Spirit, Creator and Master of all that lives, God of Gods, and Lord of all the universe! Thou alone canst fully declare thy divine powers by which

thou hast pervaded and continuest to pervade these worlds. How shall I, constantly thinking of thee, be able to know thee, O mysterious Lord? In what particular forms shall I meditate on thee? O Janardana — besought by mortals — tell me therefore in full thine own powers and forms of manifestation, for I am never sated of drinking of the life-giving water of thy words.”

KRISHNA:

“O best of Kurus, blessings be upon thee. (2) I will make thee acquainted with the chief of my divine manifestations, for the extent of my nature is infinite.

“I am the Ego which is seated in the hearts of all beings; I am the beginning, the middle, and the end of all existing things. Among Adityas (3) I am Vishnu, and among luminous bodies I am the sun. I am Marichi among the Maruts (4), and among heavenly mansions I am the moon. Among the *Vedas* I am the *Samaveda* (5), and Indra (6) among the Gods; among the senses and organs I am the Manas (7), and of creatures the existence. I am Sankara among the Rudras; and Vitesse, the lord of wealth among the Yakshas (8) and Rakshasas. (9) I am Pavaka among the Vasus (10), and Meru (11) among high-aspiring mountains. And know, O son of Pritha, that I am Brihaspati (12), the chief of teachers; among leaders of celestial armies Skanda, and of floods I am the ocean. I am Bhṛigu among the Adept Kings; of words I am the monosyllable OM; of forms of worship, the silent repetition of sacred texts, and of immovable things I am the Himalaya. Of all the trees of the forest I am Asvattha the Pippala tree; and of the celestial Sages, Narada; among Gandharvas (13) I am Chitraratha, and of perfect saints, Kapila. Know that among horses I am Uchchaisrava, who arose with the Amrita out of the ocean; among elephants, Airavata, and among men their sovereigns. Of weapons I am the thunderbolt; among cows, Kamadhuk, the cow of plenty; of procreators, the God of love, and of serpents, Vasuki (14), their chief. I am Ananta among the Nagas (15), Varuna among things of the waters; among the ancestors, Aryarman, and of all who judge I am Yama. (16) Among the Daityas I am Prahlada, and among computations I am Time itself; the lion among beasts, and Garuda (17) among the feathered tribe. Among purifiers I am Pavana, the air; Rama among those who carry arms, Makara among the fishes, and the Ganges among rivers. Among that which is evolved, O Arjuna, I am the beginning, the middle, and the end; of all sciences I am the knowledge of the Adhyatma (18), and of uttered sounds the human speech. Among letters I am the

vowel A, and of all compound words I am the Dvandva (19); I am endless time itself, and the Preserver whose face is turned on all sides. I am all-grasping death, and the birth of those who are to be; among feminine things I am fame, fortune, speech, memory, intelligence, patience, and forgiveness. Among the hymns of the *Samaveda* I am *Brihat-Saman*, and the Gayatri among metres; among months I am the month Margasirsha (20), and of seasons spring called Kusumakara, the time of flowers. Of those things which deceive I am the dice, and splendor itself among splendid things. I am victory, I am perseverance, and the goodness of the good. Of the race of Vrishni I am Vasudeva; of the Pandava I am Arjuna the conqueror of wealth; of perfect saints I am Vyasa (21), and of prophet-seers I am the bard Usana. Among rulers I am the rod of punishment, among those desiring conquest I am policy; and among the wise of secret knowledge I am their silence. I am, O Arjuna, the seed of all existing things, and there is not anything, whether animate or inanimate which is without me. My divine manifestations, O harasser of thy foes, are without end, the many which I have mentioned are by way of example. Whatever creature is permanent, of good fortune or mighty, also know it to be sprung from a portion of my energy. But what, O Arjuna, hast thou to do with so much knowledge as this? I established this whole universe with a single portion of myself, and remain separate.”

Thus in the *Upanishads*, called the holy *Bhagavad-Gita*, in the science of the Supreme Spirit, in the book of devotion, in the colloquy between the Holy Krishna and Arjuna, stands the Tenth Chapter, by name —

DEVOTION BY MEANS OF THE UNIVERSAL DIVINE PERFECTIONS.

FOOTNOTES:

1. Beyond Brahman.
2. In the original the first word is one which carries a blessing with it; it is a benediction and means “now then,” but this in English conveys no idea of a benediction. (
3. Adityas, the twelve Sun-Gods, who, at the recurrence of the time for dissolution by fire, bring on the universal conflagration.
4. The Gods of air.

5. In Western language this may be said to be the *Veda* of song in the very highest sense of the power of song. Many nations held that song had the power to make even mere matter change and move obedient to the sound.
6. In the original it is “Vasava” which is a name of Indra.
7. The heart or the mind.
8. Spirits of a sensual nature.
9. An order of evil spirits.
10. Among the first created Beings of a high order.
11. Said by some to be the North Pole.
12. Jupiter, the teacher of the Devas.
13. Celestial host of singers; they are a class of elementals.
14. Poisonous serpents.
15. Non-poisonous serpents of a fabled sort, said to have speech and wisdom.
16. The Judge of the dead.
17. Garuda, the bird of Vishnu, and also means esoterically the whole manvantaric cycle.
18. The highest spiritual knowledge.
19. A form of compound word in the Sanskrit which preserves the meaning of the words making up the compound.
20. The month when the regular rains have stopped and the heat abated.
21. Vyasa, the author of the *Mahabbarata*.

Chapter XI

THE VISION OF

THE DIVINE FORM AS INCLUDING ALL FORMS

ARJUNA:

“My delusion has been dispersed by the words which thou for my soul’s peace hast spoken concerning the mystery of the Adhyatma — the spirit. For I have heard at full length from thee, O thou whose eyes are like lotus leaves, the origin and dissolution of existing things, and also thy inexhaustible majesty. It is even as thou hast described thyself, O mighty Lord; I now desire to see thy divine form, O sovereign Lord. Wherefore, O Lord, if thou thinkest it may be beheld by me, show me, O Master of devotion, thine inexhaustible Self.”

KRISHNA:

“Behold, O son of Pritha, my forms by hundreds and by thousands, of diverse kinds divine, of many shapes and fashions. Behold the Adityas, Vasus, Rudras, Asvins, and the Maruts, see things wonderful never seen before, O son of Bharata. Here in my body now behold, O Gudakesa, the whole universe animate and inanimate gathered here in one, and all things else thou hast a wish to see. But as with thy natural eyes thou are not able to see me, I will give thee the divine eye. Behold my sovereign power and might!”

SANJAYA:

O king, having thus spoken, Hari (1), the mighty Lord of mysterious power, showed to the son of Pritha his supreme form; with many mouths and eyes and many wonderful appearances, with many divine ornaments, many celestial weapons upraised; adorned with celestial garlands and robes, anointed with celestial ointments and perfumes, full of every marvelous thing, the eternal God whose face is turned in all directions. The glory and amazing splendor of this mighty Being may be likened to the radiance shed by a thousand suns rising together into the heavens. The son of Pandu then beheld within the body of the God of gods the whole universe in all its vast variety. Overwhelmed with wonder, Dhananjaya (2), the possessor of wealth, with hair standing on end, bowed down his head before the Deity, and thus with joined palms (3) addressed him:

ARJUNA:

“I behold, O God of gods, within thy frame all beings and things of every kind; the Lord Brahma on his lotus throne, all the Rishis and the heavenly Serpents. (4) I see thee on all sides, of infinite forms, having many arms, stomachs, mouths, and eyes. But I can discover neither thy beginning, thy middle, nor thy end, O universal Lord, form of the universe. I see thee crowned with a diadem and armed with mace and chakra (5), a mass of splendor, darting light on all sides; difficult to behold, shining in every direction with light immeasurable, like the burning fire or glowing sun. Thou art the supreme inexhaustible Being, the end of effort, changeless, the Supreme Spirit of this universe, the never-failing guardian of eternal law: I esteem thee Purusha (6), I see thee without beginning middle, or end, of infinite power with arms innumerable, the sun and moon thy eyes, thy mouth a flaming fire, overmastering the whole universe with thy majesty. Space and heaven, and earth and every point around the three regions of the universe are filled with thee alone. The triple world is full of fear, O thou mighty Spirit, seeing this thy marvelous form of terror. Of the assemblage of the gods some I see fly to thee for refuge, while some in fear with joined hands sing forth thy praise; the hosts of the Maharshis and Siddhas, great sages and saints, hail thee, saying “svasti,” (7) and glorify thee with most excellent hymns. The Rudras, Adityas, the Vasus, and all those beings — the Sadhyas, Visvas, the Asvins, Maruts, and Ushmapas, the hosts of Gandharvas, Yakshas, and Siddhas (8) — all stand gazing on thee and are amazed. All the worlds alike with me are terrified to behold thy wondrous form gigantic, O thou of mighty arms, with many mouths and eyes, with many arms, thighs and feet, with many stomachs and projecting tusks. For seeing thee thus touching the heavens, shining with such glory, with widely-opened mouths and bright expanded eyes, my inmost soul is troubled and I lose both firmness and tranquillity, O Vishnu. Beholding thy dreadful teeth and thy face like the burning of death, I can see neither heaven nor earth; I find no peace; have mercy, O Lord of gods, thou Spirit of the universe! The sons of Dhritarashtra with all these rulers of men, Bhishma, Drona and also Kama and our principal warriors, seem to be impetuously precipitating themselves into thy mouths terrible with tusks; some are seen caught between thy teeth, their heads ground down. As the rapid streams of full-flowing rivers roll on to meet the ocean, even so these heroes of the human race rush into thy flaming mouths. As troops of insects carried away by strong impulse find death in the fire, even so do these beings with swelling force pour into thy mouths for their own destruction. Thou involvest and swallowest all these creatures from every side, licking them in thy

flaming lips; filling the universe with thy splendor, thy sharp beams burn, O Vishnu. Reverence be unto thee, O best of Gods! Be favorable! I seek to know thee, the Primeval One, for I know not thy work.”

KRISHNA:

“I am Time matured, come hither for the destruction of these creatures; except thyself, not one of all these warriors here drawn up in serried ranks shall live. Wherefore, arise! seize fame! Defeat the foe and enjoy the fullgrown kingdom! They have been already slain by me; be thou only the immediate agent, O thou both-armed one. (9) Be not disturbed. Slay Drona, Bhishma, Jayadratha, Karna, and all the other heroes of the war who are really slain by me. Fight, thou wilt conquer all thine enemies.”

SANJAYA:

When he of the resplendent diadem (10) heard these words from the mouth of Kesava (11), he saluted Krishna with joined palms and trembling with fear, addressed him in broken accents, and bowed down terrified before him.

ARJUNA:

“The universe, O Hrishikesa (12), is justly delighted with thy glory and is filled with zeal for thy service; the evil spirits are affrighted and flee on all sides, while all the hosts of saints bow down in adoration before thee. And wherefore should they not adore thee, O mighty Being, thou who art greater than Brahma, who art the first Maker? O eternal God of gods! O habitation of the universe! Thou art the one indivisible Being, and Non-Being, that which is supreme. Thou art the first of Gods, the most ancient Spirit; thou art the final supreme receptacle (13) of this universe; thou art the Knower and that which is to be known, and the supreme mansion; and by thee, O thou of infinite form, is this universe caused to emanate. Thou art Vayu, God of wind, Agni, God of fire, Yama, God of death, Varuna, God of waters; thou art the moon; Prajapati, the progenitor and grandfather, art thou. Hail! hail to thee! Hail to thee a thousand times repeated! Again and again hail to thee! Hail to thee! Hail to thee from before! Hail to thee from behind! Hail to thee on all sides, O thou All! Infinite is thy power and might; thou includest all things, therefore thou art all things!

“Having been ignorant of thy majesty, I took thee for a friend, and have called thee ‘O Krishna, O son of Yadu, O friend,’ and blinded by my affection and presumption, I have at times treated thee without respect

in sport, in recreation, in repose, in thy chair, and at thy meals, in private and in public; all this I beseech thee, O inconceivable Being, to forgive.

“Thou art the father of all things animate and inanimate; thou art to be honored as above the guru himself, and worthy to be adored; there is none equal to thee, and how in the triple worlds could there be thy superior, O thou of unrivaled power? Therefore I bow down and with my body prostrate, I implore thee, O Lord, for mercy. Forgive, O Lord, as the friend forgives the friend, as the father pardons his son, as the lover the beloved. I am well pleased with having beheld what was never before seen, and yet my heart is overwhelmed with awe; have mercy then, O God; show me that other form, O thou who art the dwelling-place of the universe; I desire to see thee as before with thy diadem on thy head, thy hands armed with mace and chakra; assume again, O thou of a thousand arms and universal form, thy four-armed shape!” (14)

KRISHNA:

“Out of kindness to thee, O Arjuna, by my divine power I have shown thee my supreme form, the universe, resplendent, infinite, primeval, and which has never been beheld by any other than thee. Neither by studying the *Vedas*, nor by alms-giving, nor by sacrificial rites, nor by deeds, nor by the severest mortification of the flesh can I be seen in this form by any other than thee, O best of Kurus. Having beheld my form thus awful, be not disturbed nor let thy faculties be confounded, but with fears allayed and happiness of heart look upon this other form of mine again.”

SANJAYA:

Vasudeva (15) having so spoken reassumed his natural form; and thus in milder shape the Great One presently assuaged the fears of the terrified Arjuna.

ARJUNA:

“Now that I see again thy placid human shape, O Janadana, who art prayed to by mortals, my mind is no more disturbed and I am self-possessed.”

KRISHNA:

“Thou hast seen this form of mine which is difficult to be perceived and which even the gods are always anxious to behold. But I am not to be seen, even as I have shown myself to thee, by study of the *Vedas*, nor by mortifications, nor alms-giving, nor sacrifices. I am to be approached

and seen and known in truth by means of that devotion which has me alone as the object. He whose actions are for me alone, who esteemeth me the supreme goal, who is my servant only, without attachment to the results of action and free from enmity towards any creature, cometh to me, O son of Pandu.”

Thus in the *Upanishads*, called the holy *Bhagavad-Gita*, in the science of the Supreme Spirit, in the book of devotion, in the colloquy between the Holy Krishna and Arjuna, stands the Eleventh Chapter, by name —

THE VISION OF THE DIVINE FORM AS INCLUDING ALL FORMS.

FOOTNOTES:

1. *Hari*, an epithet of Krishna, meaning that he has the power to remove all difficulty.
2. Arjuna.
3. This is the Hindu mode of salutation.
4. These are the *Uragas*, said to be serpents. But it must refer to the great Masters of Wisdom, who were often called Serpents.
5. Among human weapons this would be known as the discus, but here it means the whirling wheel of spiritual will and power.
6. *Purusha*, the Eternal Person. The same name is also given to man by the Hindus.
7. This cry is supposed to be for the benefit of the world, and has that meaning.
8. All these names refer to different classes of celestial beings, some of which are now called in theosophical literature “elementals”; the others are explained in H. P. Blavatsky’s *Secret Doctrine*.
9. Arjuna was a famous archer who could use the celestial bow, *Gandiva*, with either hand equally well.
10. Arjuna wore a brilliant tiara.
11. Krishna, by another name.
12. Krishna.
13. That is, that into which the universe is resolved on the final dissolution.
14. Arjuna had been accustomed to see Krishna in his four-armed form, not only in the images shown in youth, but also when Krishna came into incarnation, and could therefore look on the four-armed form without fear.
15. A name of Krishna.

Chapter XII

DEVOTION BY MEANS OF FAITH

ARJUNA:

“Among those of thy devotees who always thus worship thee (1), which take the better way, those who worship the indivisible and unmanifested, or those who serve thee as thou now art?”

KRISHNA:

“Those who worship me with constant zeal, with the highest faith and minds placed on me, are held in high esteem by me. But those who, with minds equal toward everything, with senses and organs restrained, and rejoicing in the good of all creatures, meditate on the inexhaustible, immovable, highest, incorruptible, difficult to contemplate, invisible, omnipresent, unthinkable, the witness, undemonstrable, shall also come unto me. For those whose hearts are fixed on the unmanifested the labor is greater because the path which is not manifest is with difficulty attained by corporeal beings. (2) But for those who worship me, renouncing in me all their actions, regarding me as the supreme goal and meditating on me alone, if their thoughts are turned to me, O son of Pritha, I presently become the savior from this ocean of incarnations and death. Place, then, thy heart on me, penetrate me with thy understanding, and thou shalt without doubt hereafter dwell in me. But if thou shouldst be unable at once steadfastly to fix thy heart and mind on me, strive then, O Dhananjaya, to find me by constant practice in devotion. If after constant practice, thou art still unable, follow me by actions performed for me (3); for by doing works for me thou shalt attain perfection. But if thou art unequal even to this, then, being self-restrained, place all thy works, failures and successes alike, on me, abandoning in me the fruit of every action. For knowledge is better than constant practice, meditation is superior to knowledge, renunciation of the fruit of action to meditation; final emancipation immediately results from such renunciation.

“My devotee who is free from enmity, well-disposed towards all creatures, merciful, wholly exempt from pride and selfishness, the same in pain and pleasure, patient of wrongs, contented, constantly devout, self-governed, firm in resolves, and whose mind and heart are fixed on me alone, is dear unto me. He also is my beloved of whom mankind is not afraid and who has no fear of man; who is free from joy, from despondency and the dread of harm. My devotee who is unexpecting

(4), pure, just, impartial, devoid of fear, and who hath forsaken interest in the results of action, is dear unto me. He also is worthy of my love who neither rejoiceth nor findeth fault, who neither lamenteth nor coveteth, and being my servant hath forsaken interest in both good and evil results. He also is my beloved servant who is equal-minded to friend or foe, the same in honor and dishonor, in cold and heat, in pain and pleasure, and is unsolicitous about the event of things; to whom praise and blame are as one; who is of little speech, content with whatever cometh to pass, who hath no fixed habitation, and whose heart, full of devotion, is firmly fixed. But those who seek this sacred ambrosia — the religion of immortality — even as I have explained it, full of faith, intent on me above all others, and united to devotion, are my most beloved.”

Thus in the *Upanishads*, called the holy *Bhagavad-Gita*, in the science of the Supreme Spirit, in the book of devotion, in the colloquy between the Holy Krishna and Arjuna, stands the Twelfth Chapter, by name —

DEVOTION BY MEANS OF FAITH.

FOOTNOTES:

1. That is, as described at the end of Chapter XI.
2. The difficulty here stated is that caused by the personality, which causes us to see the Supreme as different and separate from ourselves.
3. The works referred to here are special works of all kinds performed for the sake of the Supreme Being, which will have their effect upon the performer in future lives.
4. In the original this reads as “not peering about.”

Chapter XIII

DEVOTION BY MEANS OF THE DISCRIMINATION OF THE KSHETRA FROM KSHETRAJNA

KRISHNA:

“This perishable body, O son of Kunti, is known as Kshetra; those who are acquainted with the true nature of things call the soul who knows it, the Kshetrajna. Know also that I am the Knower in every mortal body, O son of Bharata; that knowledge which through the soul is a realization of both the known and the knower is alone esteemed by me as wisdom. What the Kshetra or body is, what it resembleth, what it produceth, and what is its origin, and also who he is who, dwelling within, knoweth it, as well as what is his power, learn all in brief from me. It has been manifoldly sung by the Rishis with discrimination and with arguments in the various Vedic hymns which treat of Brahman.

“This body, then, is made up of the great elements, Ahankara — egotism, Buddhi — intellect or judgment, the unmanifest, invisible spirit; the ten centers of action, the mind, and the five objects of sense; desire, aversion, pleasure and pain, persistency of life, and firmness, the power of cohesion. Thus I have made known unto thee what the Kshetra or body is with its component parts.

“True wisdom of a spiritual kind is freedom from self-esteem, hypocrisy, and injury to others; it is patience, sincerity, respect for spiritual instructors, purity, firmness, self-restraint, dispassion for objects of sense, freedom from pride, and a meditation upon birth, death, decay, sickness, and error; it is an exemption from self-identifying attachment for children, wife, and household, and a constant unwavering steadiness of heart upon the arrival of every event whether favorable or unfavorable; it is a never-ceasing love for me alone, the self being effaced, and worship paid in a solitary spot, and a want of pleasure in congregations of men; it is a resolute continuance in the study of Adhyatma, the Superior spirit, and a meditation upon the end of the acquirement of a knowledge of truth; — this is called wisdom or spiritual knowledge; its opposite is ignorance.

“I will now tell thee what is the object of wisdom, from knowing which a man enjoys immortality; it is that which has no beginning, even the supreme Brahman, and of which it cannot be said that it is either Being or Non-Being. It has hands and feet in all directions; eyes, heads,

mouths, and ears in every direction; it is immanent in the world, possessing the vast whole. Itself without organs, it is reflected by all the senses and faculties; unattached, yet supporting all; without qualities, yet the witness of them all. It is within and without all creatures animate and inanimate; it is inconceivable because of its subtlety, and although near it is afar off. Although undivided it appeareth as divided among creatures, and while it sustains existing things, it is also to be known as their destroyer and creator. It is the light of all lights, and is declared to be beyond all darkness; and it is wisdom itself, the object of wisdom, and that which is to be obtained by wisdom; in the hearts of all it ever presideth. Thus hath been briefly declared what is the perishable body, and wisdom itself, together with the object of wisdom; he, my devotee, who thus in truth conceiveth me, obtaineth my state.

“Know that *prakriti* or nature, and *purusha* the spirit, are without beginning. And know that the passions and the three qualities are sprung from nature. Nature or *prakriti* is said to be that which operates in producing cause and effect in actions (1); individual spirit or *purusha* is said to be the cause of experiencing pain and pleasure. (2) For spirit when invested with matter or *prakriti* experienceth the qualities which proceed from *prakriti*; its connection with these qualities is the cause of its rebirth in good and evil wombs. (3) The spirit in the body is called *Mahesvara*, the Great Lord, the spectator, the admonisher, the sustainer, the enjoyer, and also the *Paramatma*, the highest soul. He who thus knoweth the spirit and nature, together with the qualities, whatever mode of life he may lead, is not born again on this earth.

“Some men by meditation, using contemplation upon the Self, behold the spirit within, others attain to that end by philosophical study with its realization, and others by means of the religion of works. Others, again, who are not acquainted with it in this manner, but have heard it from others, cleave unto and respect it; and even these, if assiduous only upon tradition and attentive to hearing the scriptures, pass beyond the gulf of death. (4)

“Know, O chief of the Bharatas, that whenever anything, whether animate or inanimate, is produced, it is due to the union of the Kshetra and Kshetrajna — body and the soul. He who seeth the Supreme Being existing alike imperishable in all perishable things, sees indeed. Perceiving the same Lord present in everything and everywhere, he does not by the lower self destroy his own soul, but goeth to the supreme end.

He who seeth that all his actions are performed by nature only, and that the self within is not the actor, sees indeed. And when he realizes perfectly that all things whatsoever in nature are comprehended in the ONE, he attains to the Supreme Spirit. This Supreme Spirit, O son of Kunti, even when it is in the body, neither acteth nor is it affected by action, because, being without beginning and devoid of attributes, it is changeless. As the all-moving Akasa by reason of its subtlety passeth everywhere unaffected, so the Spirit, though present in every kind of body, is not attached to action nor affected. As a single sun illuminateth the whole world, even so doth the One Spirit illumine every body, O son of Bharata. Those who with the eye of wisdom thus perceive what is the difference between the body and Spirit and the destruction of the illusion of objects (5), go to the Supreme.”

Thus in the *Upanishads*, called the holy *Bhagavad-Gita*, in the science of the Supreme Spirit, in the book of devotion, in the colloquy between the Holy Krishna and Arjuna, stands the Thirteenth Chapter, by name

DEVOTION BY MEANS OF THE DISCRIMINATION OF THE KSHETRA FROM KSHETRAJNA.

FOOTNOTES:

1. *Prakriti*, matter or nature, is the cause of all action throughout the universe, as it is the basis by which action may take place; and herein are included all actions, whether of men, of gods, powers, or what not.
2. *Purusha* is the aspect of the individual spirit in every human breast; it is the cause of our experiencing pain and pleasure through the connection with nature found in the body.
3. Here *Purusha* is the persisting individuality which connects all reincarnations, as if it were the thread, and has hence been called the “thread Soul.”
4. This last sentence means that they thus lay such a foundation so that in subsequent lives they will reach the other states and then to immortality. (
5. This refers to what has previously been said about the great illusion produced by nature in causing us to see objects as different from Spirit, and it agrees with Patanjali, who says that, although the perfectly illuminated being has destroyed

the illusion, it still has a hold upon those who are not illuminated — they will have to go through repeated rebirths until their time of deliverance also comes.

Chapter XIV DEVOTION BY MEANS OF SEPARATION FROM THE THREE QUALITIES

KRISHNA:

“I will explain further the sublime spiritual knowledge superior to all others, by knowing which all the sages have attained to supreme perfection on the dissolution of this body. They take sanctuary in this wisdom, and having attained to my state they are not born again even at the new evolution, nor are they disturbed at the time of general destruction.

“The great Brahman is my womb in which I place the seed; from that, O son of Bharata, is the production of all existing things. (1) This great Brahman is the womb for all those various forms which are produced from any womb, and I am the Father who provideth the seed. The three great qualities called *sattva*, *rajas*, and *tamas* — light, or truth, passion or desire, and indifference or darkness — are born from nature, and bind the imperishable soul to the body, O thou of mighty arms. Of these the *sattva* quality by reason of its lucidity and peacefulness entwineth the soul to rebirth through attachment to knowledge and that which is pleasant. Know that *rajas* is of the nature of desire, producing thirst and propensity; it, O son of Kunti, imprisoneth the Ego through the consequences produced from action. The quality of *tamas*, the offspring of the indifference in nature, is the deluder of all creatures, O son of Bharata; it imprisoneth the Ego in a body through heedless folly, sleep, and idleness. The *sattva* quality attaches the soul through happiness and pleasure, the *rajas* through action, and *tamas* quality surrounding the power of judgment with indifference attaches the soul through heedlessness.

“When, O son of Bharata, the qualities of *tamas* and *rajas* are overcome, then that of *sattva* prevaieth; *tamas* is chiefly acting when *sattva* and *rajas* are hidden; and when the *sattva* and *tamas* diminish, then *rajas* prevaieth. When wisdom, the bright light, shall become evident at every gate of the body, then one may know that the *sattva* quality is prevalent within. The love of gain, activity in action, and the initiating of works, restlessness and inordinate desire are produced when the quality of *rajas* is prevalent, whilst the tokens of the predominance of the *tamas* quality are absence of illumination, the presence of idleness, heedlessness, and delusion, O son of Kunti.

“If the body is dissolved when the *sattva* quality prevails, the self within proceeds to the spotless spheres of those who are acquainted with the highest place. When the body is dissolved while the quality of *rajas* is predominant, the soul is born again in a body attached to action; and so also of one who dies while *tamas* quality is prevalent, the soul is born again in the wombs of those who are deluded.

“The fruit of righteous acts is called pure and holy, appertaining to *sattva*; from *rajas* is gathered fruit in pain, and the *tamas* produceth only senselessness, ignorance, and indifference. From *sattva* wisdom is produced, from *rajas* desire, from *tamas* ignorance, delusion and folly. Those in whom the *sattva* quality is established mount on high, those who are full of *rajas* remain in the middle sphere, the world of men, while those who are overborne by the gloomy quality, *tamas*, sink below. But when the wise man perceiveth that the only agents of action are these qualities, and comprehends that which is superior to the qualities, he attains to my state. And when the embodied self surpasseth these three qualities of goodness, action, and indifference — which are coexistent with the body — it is released from rebirth and death, old age and pain, and drinketh of the water of immortality.”

ARJUNA:

“What are the characteristic marks by which the man may be known, O Master, who hath surpassed the three qualities? What is his course of life, and what are the means by which he overcometh the qualities?”

KRISHNA:

“He, O son of Pandu, who doth not hate these qualities — illumination, action, and delusion — when they appear, nor longeth for them when they disappear; who, like one who is of no party, sitteth as one unconcerned about the three qualities and undisturbed by them, who being persuaded that the qualities exist, is moved not by them; who is of equal mind in pain and pleasure, self-centered, to whom a lump of earth, a stone, or gold are as one; who is of equal mind with those who love or dislike, constant, the same whether blamed or praised; equally minded in honor and disgrace, and the same toward friendly or unfriendly side, engaging only in necessary actions, such an one hath surmounted the qualities. And he, my servant, who worships me with exclusive devotion, having completely overcome the qualities, is fitted to be absorbed in Brahman the Supreme. I am the embodiment of the

Supreme Ruler, and of the incorruptible, of the unmodifying, and of the eternal law, and of endless bliss.”

Thus in the *Upanishads*, called the holy *Bhagavad-Gita*, in the science of the Supreme Spirit, in the book of devotion, in the colloquy between the Holy Krishna and Arjuna, stands the Fourteenth Chapter, by name

DEVOTION BY MEANS OF
SEPARATION FROM THE THREE QUALITIES.

FOOTNOTES:

1. In this verse *Brahman* is to be taken as *prakriti*, or nature.

Chapter XV

DEVOTION THROUGH KNOWLEDGE OF THE SUPREME SPIRIT

KRISHNA:

“Men say that the *Asvattha*, the eternal sacred tree (1), grows with its roots above and its branches below, and the leaves of which are the *Vedas*; he who knows this knows the *Vedas*. Its branches growing out of the three qualities (2) with the objects of sense as the lesser shoots, spread forth, some above and some below; and those roots which ramify below in the regions of mankind are the connecting bonds of action. Its form is not thus understood by men; it has no beginning, nor can its present constitution be understood (3), nor has it any end. When one hath hewn down with the strong axe of dispassion this *Asvattha* tree with its deeply-imbedded roots, then that place is to be sought after from which those who there take refuge never more return to rebirth, for it (4) is the Primeval Spirit from which floweth the never-ending stream of conditioned existence. Those who are free from pride of self and whose discrimination is perfected, who have prevailed over the fault of attachment to action, who are constantly employed in devotion to meditation upon the Supreme Spirit, who have renounced desire and are free from the influence of the opposites known as pleasure and pain, are undeluded, and proceed to that place which endureth forever. Neither the sun nor the moon nor the fire enlighteneth that place; from it there is no return; it is my supreme abode.

“It is even a portion of myself which, having assumed life in this world of conditioned existence, draweth together the five senses and the mind in order that it may obtain a body and may leave it again. And those are carried by the Sovereign Lord to and from whatever body he enters or quits, even as the breeze bears the fragrance from the flower. Presiding over the eye, the ear, the touch, the taste, and the power of smelling, and also over the mind, he experienceth the objects of sense. The deluded do not see the spirit when it quitteth or remains in the body, nor when, moved by the qualities, it has experience in the world. But those who have the eye of wisdom perceive it, and devotees who industriously strive to do so see it dwelling in their own hearts; whilst those who have not overcome themselves, who are devoid of discrimination, see it not even though they strive thereafter. Know that the brilliance of the sun which illuminateth the whole world, and the light which is in the moon and in the fire, are the splendor of myself. I enter the earth supporting

all living things by my power, and I am that property of sap which is taste, nourishing all the herbs and plants of the field. Becoming the internal fire of the living, I associate with the upward and downward breathing, and cause the four kinds of food to digest. I am in the hearts of all men, and from me come memory, knowledge, and also the loss of both. I am to be known by all the *Vedas*; I am he who is the author of the *Vedanta*, and I alone am the interpreter of the *Vedas*.

“There are two kinds of beings in the world, the one divisible, the other indivisible; the divisible is all things and the creatures, the indivisible is called Kutastha, or he who standeth on high unaffected. But there is another spirit designated as the Supreme Spirit — Paramatma — which permeates and sustains the three worlds. As I am above the divisible and also superior to the indivisible, therefore both in the world and in the *Vedas* am I known as the Supreme Spirit. He who being not deluded knoweth me thus as the Supreme Spirit, knoweth all things and worships me under every form and condition.

“Thus, O sinless one, have I declared unto thee this most sacred science; he who understandeth it, O son of Bharata, will be a wise man and the performer of all that is to be done.”

Thus in the *Upanishads*, called the holy *Bhagavad-Gita*, in the science of the Supreme Spirit, in the book of devotion, in the colloquy between the Holy Krishna and Arjuna, stands the Fifteenth Chapter, by name —

DEVOTION THROUGH KNOWLEDGE OF THE SUPREME SPIRIT.

FOOTNOTES:

1. This is a symbol for the universe, which, although apparently destroyed and then again renovated, is never ending, for it is the same as the Evolutionary Stream.
2. See preceding Chapter.
3. This means that the bound Ego cannot understand it.
4. It is the place of the Supreme.

Chapter XVI

DEVOTION THROUGH DISCRIMINATING BETWEEN GODLIKE AND DEMONIAL NATURES

KRISHNA:

“Fearlessness, sincerity, assiduity in devotion, generosity, self-restraint, piety, and alms-giving, study, mortification, and rectitude; harmlessness, veracity, and freedom from anger, resignation, equanimity, and not speaking of the faults of others, universal compassion, modesty, and mildness; patience, power, fortitude, and purity, discretion, dignity, unvengefulness, and freedom from conceit — these are the marks of him whose virtues are of a godlike character, O son of Bharata. Those, O son of Pritha, who are born with demoniacal dispositions are marked by hypocrisy, pride, anger, presumption, harshness of speech, and ignorance. The destiny of those whose attributes are godlike is final liberation, while that of demoniacal dispositions, born to the Asuras’ lot, is continued bondage to mortal birth; grieve not, O son of Pandu, for thou art born with the divine destiny. There are two kinds of natures in beings in this world, that which is godlike, and the other which is demoniacal; the godlike hath been fully declared, hear now from me, O son of Pritha, what the demoniacal is.

“Those who are born with the demoniacal disposition — of the nature of the Asuras — know not the nature of action nor of cessation from action, they know not purity nor right behavior, they possess no truthfulness. They deny that the universe has any truth in it, saying it is not governed by law, declaring that it hath no Spirit; they say creatures are produced alone through the union of the sexes, and that all is for enjoyment only. Maintaining this view, their souls being ruined, their minds contracted, with natures perverted, enemies of the world, they are born to destroy. They indulge insatiable desires, are full of hypocrisy, fast-fixed in false beliefs through their delusions. They indulge in unlimited reflections which end only in annihilation, convinced until death that the enjoyment of the objects of their desires is the supreme good. Fast-bound by the hundred cords of desire, prone to lust and anger, they seek by injustice and the accumulation of wealth for the gratification of their own lusts and appetites. ‘This today hath been acquired by me, and that object of my heart I shall obtain; this wealth I have, and that also shall be mine. This foe have I already slain, and others will I forthwith vanquish; I am the lord, I am powerful, and I am

happy. I am rich and with precedence among men; where is there another like unto me? I shall make sacrifices, give alms, and enjoy.' In this manner do those speak who are deluded. Confounded by all manner of desires, entangled in the net of delusion, firmly attached to the gratification of their desires, they descend into hell. Esteeming themselves very highly, self-willed, full of pride and ever in pursuit of riches, they perform worship with hypocrisy and not even according to ritual (1), but only for outward show. Indulging in pride, selfishness, ostentation, power, lust, and anger, they detest me who am in their bodies and in the bodies of others. Wherefore I continually hurl these cruel haters, the lowest of men, into wombs of an infernal nature in this world of rebirth. And they being doomed to those infernal wombs, more and more deluded in each succeeding rebirth, never come to me, O son of Kunti, but go at length to the lowest region. (2)

“The gates of hell are three — desire, anger, covetousness, which destroy the soul; wherefore one should abandon them. Being free from these three gates of hell, O son of Kunti, a man worketh for the salvation of his soul, and thus proceeds to the highest path. He who abandoneth the ordinances of the Scriptures to follow the dictates of his own desires, attaineth neither perfection nor happiness nor the highest path. Therefore, in deciding what is fit and what unfit to be done, thou shouldst perform actions on earth with a knowledge of what is declared in Holy Writ.”

Thus in the *Upanishads*, called the holy *Bhagavad-Gita*, in the science of the Supreme Spirit, in the book of devotion, in the colloquy between the Holy Krishna and Arjuna, stands the Sixteenth Chapter, by name —

DEVOTION THROUGH DISCRIMINATING BETWEEN GODLIKE AND DEMONICAL NATURES.

FOOTNOTES:

1. This refers to the irregular performance of Vedic sacrifices by those who are without the right spiritual gifts, and only wish to imitate ostentatiously the right performance.

2. This is final annihilation of those who deny their own soul and thus lose it. It is worse than the hell before spoken of, for there is no return.

Chapter XVII

DEVOTION AS REGARDS THE THREE KINDS OF FAITH

ARJUNA:

“What is the state of those men who, while they neglect the precepts of the Scriptures, yet worship in faith, O Krishna? Is it of the *sattva*, the *rajas*, or the *tamas* quality?”

KRISHNA:

“The faith of mortals is of three kinds, and is born from their own disposition; it is of the quality of truth — *sattva*, action — *rajas*, and indifference — *tamas*; hear now what those are.

“The faith of each one, O son of Bharata, proceeds from the *sattva* quality; the embodied soul being gifted with faith, each man is of the same nature as that ideal on which his faith is fixed. Those who are of the disposition which ariseth from the prevalence of the *sattva* or good quality worship the gods; those of the quality of *rajas* worship the celestial powers, the Yakshas and Rakshasas; other men in whom the dark quality of indifference or *tamas* predominates worship elemental powers and the ghosts of dead men. Those who practice severe self-mortification not enjoined in the Scriptures are full of hypocrisy and pride, longing for what is past and desiring more to come. They, full of delusion, torture the powers and faculties which are in the body, and me also, who am in the recesses of the innermost heart; know that they are of an infernal tendency.

“Know that food which is pleasant to each one, as also sacrifices, mortification, and alms-giving, are of three kinds; hear what their divisions are. The food which increases the length of days, vigor and strength, which keeps one free from sickness, of tranquil mind, and contented, and which is savory, nourishing, of permanent benefit and congenial to the body, is that which is attractive to those in whom the *sattva* quality prevaieth. The food which is liked by those of the *rajas* quality is over bitter, too acid, excessively salt, hot, pungent, dry and burning, and causeth unpleasantness, pain, and disease. Whatever food is such as was dressed the day before, that is tasteless or rotting, that is impure, is that which is preferred by those in whom predominates the quality of *tamas* or indifference.

“The sacrifice or worship which is directed by Scripture and is performed by those who expect no reward but who are convinced that it is necessary to be done, is of the quality of light, of goodness, of *sattva*. But know that that worship or sacrifice which is performed with a view to its results, and also for an ostentation of piety, belongs to passion, the quality of *rajas*, O best of the Bharatas. But that which is not according to the precepts of Holy Writ, without distribution of bread, without sacred hymns, without gifts to brahman at the conclusion, and without faith, is of the quality of *tamas*.

“Honoring the gods, the brahman, the teachers, and the wise, purity, rectitude, chastity, and harmlessness are called mortification of the body. Gentle speech which causes no anxiety, which is truthful and friendly, and diligence in the reading of the Scriptures, are said to be austerities of speech. Serenity of mind, mildness of temper, silence, self-restraint, absolute straightforwardness of conduct, are called mortification of the mind. This threefold mortification or austerity practiced with supreme faith and by those who long not for a reward is of the *sattva* quality.

“But that austerity which is practiced with hypocrisy, for the sake of obtaining respect for oneself or for fame or favor, and which is uncertain and belonging wholly to this world, is of the quality of *rajas*. Those austerities which are practiced merely by wounding oneself or from a false judgment or for the hurting of another are of the quality of *tamas*. Those gifts which are bestowed at the proper time to the proper person, and by men who are not desirous of a return, are of the *sattva* quality, good and of the nature of truth. But that gift which is given with the expectation of a return from the beneficiary or with a view to spiritual benefit flowing therefrom or with reluctance, is of the *rajas* quality, bad and partaketh of untruth. Gifts given out of place and season and to unworthy persons, without proper attention and scornfully, are of the *tamas* quality, wholly bad and of the nature of darkness.

“OM TAT SAT: these are said to be the threefold designation of the Supreme Being. By these in the beginning were sanctified the knowers of Brahman (1), the *Vedas*, and sacrifices. Therefore the sacrifices, the giving of alms, and the practicing of austerities are always, among those who expound Holy Writ, preceded by the word OM. Among those who long for immortality and who do not consider the reward for their actions, the word TAT precedes their rites of sacrifice, their austerities,

and giving of alms. The word SAT is used for qualities that are true and holy, and likewise is applied to laudable actions, O son of Pritha. The state of mental sacrifice when actions are at rest is also called SAT. Whatever is done without faith, whether it be sacrifice, alms-giving, or austerities, is called ASAT, that which is devoid of truth and goodness, O son of Pritha, and is not of any benefit either in this life or after death.”

Thus in the *Upanishads*, called the holy *Bhagavad-Gita*, in the science of the Supreme Spirit, in the book of devotion, in the colloquy between the Holy Krishna and Arjuna, stands the Seventeenth Chapter, by name

DEVOTION AS REGARDS THE THREE KINDS OF FAITH.

FOOTNOTE:

1. It reads “Brahmanas,” and does not seem to refer to any caste.

Chapter XVIII

DEVOTION AS REGARDS RENUNCIATION AND FINAL LIBERATION

ARJUNA:

“I wish to learn, O great-armed one, the nature of abstaining from action and of the giving up of the results of action, and also the difference between these two, O slayer of Keshin.” (1)

KRISHNA:

“The bards conceive that the forsaking of actions which have a desired object is renunciation or Sannyasa, the wise call the disregard of the fruit of every action true disinterestedness in action. By some wise men it is said, ‘Every action is as much to be avoided as a crime,’ while by others it is declared, ‘Deeds of sacrifice, of mortification, and of charity should not be forsaken.’ Among these divided opinions hear my certain decision, O best of the Bharatas, upon this matter of disinterested forsaking, which is declared to be of three kinds, O chief of men. Deeds of sacrifice, of mortification, and of charity are not to be abandoned, for they are proper to be performed, and are the purifiers of the wise. But even those works are to be performed after having renounced all selfish interest in them and in their fruits; this, O son of Pritha, is my ultimate and supreme decision. The abstention from works which are necessary and obligatory is improper; the not doing of such actions is due to delusion springing from the quality of *tamas*. The refraining from works because they are painful and from the dread of annoyance ariseth from the quality of *rajas* which belongs to passion, and he who thus leaves undone what he ought to do shall not obtain the fruit which comes from right forsaking. The work which is performed, O Arjuna, because it is necessary, obligatory, and proper, with all self-interest therein put aside and attachment to the action absent, is declared to be of the quality of truth and goodness which is known as *sattva*. The true renouncer, full of the quality of goodness, wise and exempt from all doubt, is averse neither to those works which fail nor those which succeed. It is impossible for mortals to utterly abandon actions; but he who gives up the results of action is the true renouncer. The threefold results of action — unwished for, wished for, and mixed — accrue after death to those who do not practice this renunciation, but no results follow those who perfectly renounce. (2)

“Learn, O great-armed one, that for the accomplishment of every work five agents are necessary, as is declared. These are the substratum, the agent, the various sorts of organs, the various and distinct movements and with these, as fifth, the presiding deities. These five agents are included in the performance of every act which a man undertaketh, whether with his body, his speech, or his mind. This being thus, whoever because of the imperfection of his mind beholdeth the real self as the agent thinketh wrongly and seeth not aright. He whose nature is free from egotism and whose power of discrimination is not blinded does not slay though he killeth all these people, and is not bound by the bonds of action. The three causes which incite to action are knowledge, the thing to be known, and the knower, and threefold also is the totality of the action in the act, the instrument, and the agent. Knowledge, the act, and the agent are also distinguished in three ways according to the three qualities; listen to their enumeration after that classification.

“Know that the wisdom which perceives in all nature one single principle, indivisible and incorruptible, not separate in the separate objects seen, is of the *sattva* quality. The knowledge which perceives different and manifold principles as present in the world of created beings pertains to *rajas*, the quality of passion. But that knowledge, wholly without value, which is mean, attached to one object alone as if it were the whole, which does not see the true cause of existence, is of the nature of *tamas*, indifferent and dark.

“The action which is right to be done, performed without attachment to results, free from pride and selfishness, is of the *sattva* quality. That one is of the *rajas* quality which is done with a view to its consequences, or with great exertion, or with egotism. And that which in consequence of delusion is undertaken without regard to its consequences, or the power to carry it out, or the harm it may cause, is of the quality of darkness — *tamas*.

“The doer who performs necessary actions unattached to their consequences and without love or hatred is of the nature of the quality of truth — *sattva*. The doer whose actions are performed with attachment to the result, with great exertion, for the gratification of his lusts and with pride, covetousness, uncleanness, and attended with rejoicing and grieving, is of the quality of *rajas* — passion and desire. The doer who is ignorant, foolish, undertaking actions without ability,

without discrimination, with sloth, deceit, obstinacy, mischievousness, and dilatoriness, is of the quality of *tamas*.

“Hear now, O Dhananjaya, conqueror of wealth, the differences which I shall now explain in the discerning power (3) and the steadfast power within, according to the three classes flowing from the divisions of the three qualities. The discerning power that knows how to begin and to renounce, what should and what should not be done, what is to be feared and what not, what holds fast and what sets the soul free, is of the *sattva* quality. That discernment, O son of Pritha, which does not fully know what ought to be done and what not, what should be feared and what not, is of the passion-born *rajas* quality. That discriminating power which is enveloped in obscurity, mistaking wrong for right and all things contrary to their true intent and meaning, is of the dark quality of *tamas*.

“That power of steadfastness holding the man together, which by devotion controls every motion of the mind, the breath, the senses and the organs, partaketh of the *sattva* quality. And that which cherisheth duty, pleasure, and wealth, in him who looketh to the fruits of action is of the quality of *rajas*. But that through which the man of low capacity stays fast in drowsiness, fear, grief, vanity and rashness is from the *tamas* quality, O son of Pritha.

“Now hear what are the three kinds of pleasure wherein happiness comes from habitude and pain is ended. That which in the beginning is as poison and in the end as the waters of life, and which arises from a purified understanding, is declared to be of the *sattva* quality. That arising from the connection of the senses with their objects which in the beginning is sweet as the waters of life but at the end like poison, is of the quality of *rajas*. That pleasure is of the dark *tamas* quality which both in the beginning and the end arising from sleep, idleness, and carelessness, tendeth both in the beginning and the end to stupefy the soul. There is no creature on earth nor among the hosts in heaven who is free from these three qualities which arise from nature.

“The respective duties of the four castes, of Brahmans, Kshatriyas, Vaisyas, and Sudras, are also determined by the qualities which predominate in the disposition of each, O harasser of thy foes. The natural duty of a Brahman compriseth tranquillity, purity, self-mastery, patience, rectitude, learning, spiritual discernment, and belief in the existence of another world. Those of the Kshatriya sprung from his

nature are valor, glory, strength, firmness, not to flee from the field of battle, liberality and a lordly character. The natural duties of the Vaisya are to till the land, tend cattle and to buy and sell; and that of the Sudra is to serve, as is his natural disposition.

“Men being contented and devoted to their own proper duties attain perfection; hear now how that perfection is attained by devotion to natural duty.

“If a man maketh offering to the Supreme Being who is the source of the works of all and by whom this universe was spread abroad, he thus obtaineth perfection. The performance of the duties of a man’s own particular calling, although devoid of excellence, is better than doing the duty of another, however well performed; and he who fulfills the duties obligated by nature, does not incur sin. A man’s own natural duty, even though stained with faults, ought not to be abandoned. For all human acts are involved in faults, as the fire is wrapped in smoke. The highest perfection of freedom from action is attained through renunciation by him who in all works has an unfettered mind and subdued heart.

“Learn from me, in brief, in what manner the man who has reached perfection attains to the Supreme Spirit, which is the end, the aim, and highest condition of spiritual knowledge.

“Imbued with pure discrimination, restraining himself with resolution, having rejected the charms of sound and other objects of the senses, and casting off attachment and dislike; dwelling in secluded places, eating little, with speech, body, and mind controlled, engaging in constant meditation and unwaveringly fixed in dispassion; abandoning egotism, arrogance, violence, vanity, desire, anger, pride, and possession, with calmness ever present, a man is fitted to be the Supreme Being. And having thus attained to the Supreme, he is serene, sorrowing no more, and no more desiring, but alike towards all creatures he attains to supreme devotion to me. By this devotion to me he knoweth fundamentally who and what I am and having thus discovered me he enters into me without any intermediate condition. And even the man who is always engaged in action shall attain by my favor to the eternal and incorruptible imperishable abode, if he put his trust in me alone. With thy heart place all thy works on me, prefer me to all else, exercise mental devotion continually, and think constantly of me. By so doing thou shalt by my divine favor surmount every difficulty which surroundeth thee; but if from pride thou wilt not listen to my words, thou

shalt undoubtedly be lost. And if, indulging self-confidence, thou sayest ‘I will not fight,’ such a determination will prove itself vain, for the principles of thy nature will impel thee to engage. Being bound by all past karma to thy natural duties, thou, O son of Kunti, wilt involuntarily do from necessity that which in thy folly thou wouldst not do. There dwelleth in the heart of every creature, O Arjuna, the Master — *Isvara* — who by his magic power causeth all things and creatures to revolve mounted upon the universal wheel of time. Take sanctuary with him alone, O son of Bharata, with all thy soul; by his grace thou shalt obtain supreme happiness, the eternal place.

“Thus have I made known unto thee this knowledge which is a mystery more secret than secrecy itself; ponder it fully in thy mind, act as seemeth best unto thee.

“But further listen to my supreme and most mysterious words which I will now for thy good reveal unto thee because thou art dearly beloved of me. Place thy heart upon me as I have declared myself to be, serve me, offer unto me alone, and bow down before me alone, and thou shalt come to me; I swear it, for thou art dear to me. Forsake every other religion and take refuge alone with me; grieve not, for I shall deliver thee from all transgressions. Thou must never reveal this to one who doth not practice mortification, who is without devotion, who careth not to hear it, nor unto him who despiseth me. He who expoundeth this supreme mystery to my worshipers shall come to me if he performs the highest worship of me; and there shall not be among men anyone who will better serve me than he, and he shall be dearest unto me of all on earth. If anyone shall study these sacred dialogues held between us two, I shall consider that I am worshiped by him with the sacrifice of knowledge; this is my resolve. And even the man who shall listen to it with faith and not reviling shall, being freed from evil, attain to the regions of happiness provided for those whose deeds are righteous.

“Hast thou heard all this, O son of Pritha, with mind one-pointed? Has the delusion of thought which arose from ignorance been removed, O Dhananjaya?”

ARJUNA:

“By thy divine power, O thou who fallest not (4), my delusion is destroyed, I am collected once more; I am free from doubt, firm, and will act according to thy bidding.”

SANJAYA:

Thus have I been an ear-witness of the miraculous astonishing dialogue, never heard before, between Vasudeva and the magnanimous son of Pritha. By the favor of Vydsa I heard this supreme mystery of Yoga — devotion — even as revealed from the mouth of Krishna himself who is the supreme Master of devotion. And as I again and again remember, O mighty king, this wonderful sacred dialogue between Krishna and Arjuna, I am delighted again and again. Also, as I recall to my memory the wonderful form of Hari (5), the Lord, my astonishment is great, O king, and I rejoice again and again. Wherever Krishna, the supreme Master of devotion, and wherever the son of Pritha, the mighty archer, may be, there with certainty are fortune, victory, wealth, and wise action; this is my belief.

Thus in the *Upanishads*, called the holy *Bhagavad-Gita*, in the science of the Supreme Spirit, in the book of devotion, in the colloquy between the Holy Krishna and Arjuna, stands the Eighteenth Chapter, by name —

DEVOTION AS REGARDS RENUNCIATION AND FINAL LIBERATION.

FOOTNOTES:

1. Kesin was a daitya, a demon, fabled to have been sent by Kansa for the purpose of destroying Krishna.
2. This verse refers not only to effects after death in the post-mortem states, but also to subsequent lives in the body upon reincarnating.
3. This is Buddhi, the highest intellection, the power of judgment.
4. The word is “Achyuta.”
5. One of the names of Vishnu, and also applied to Krishna.

The Crest-Jewel of Wisdom

Śankarâchârya

Translated by Charles Johnston

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The Three Kinds of Works

Master and Pupil

The Perfect Sage

For Ever Free

First Steps on the Path

PROLOGUE (Verses 1 - 15)

I bow before Govinda, the objectless object of final success in the highest wisdom, who is supreme bliss and the true teacher.

For beings a human birth is hard to win, then manhood and holiness, then excellence in the path of wise law; hardest of all to win is wisdom. Discernment between Self and not-Self, true judgment, nearness to the Self of the Eternal and Freedom are not gained without a myriad of right acts in a hundred births. This triad that is won by the bright one's favor is hard to gain: humanity, aspiration, and rest in the great spirit. After gaining at last a human birth, hard to win, then manhood and knowledge of the teaching, if one strives not after Freedom he is a fool. He, suicidal, destroys himself by grasping after the unreal. Who is more self-deluded than he who is careless of his own welfare after gaining a hard-won human birth and manhood, too? Let them declare the laws, let them offer to the gods, let them perform all rites, let them love the gods; without knowing the oneness with the Self, Freedom is not won even in a hundred years of the Evolver. "There is no hope of immortality through riches," says the scripture. It is clear from this that rites cannot lead to Freedom.

Therefore let the wise one strive after Freedom, giving up all longing for sensual self-indulgence; approaching the good, great Teacher (the Higher Self), with soul intent on the object of the teaching. Let him by the Self raise the Self, sunk in the ocean of the world, following the path of union through complete recognition of oneness. Setting all rites aside, let the wise, learned ones who approach the study of the Self strive for Freedom from the bondage of the world. Rites are to purify the thoughts, but not to gain the reality. The real is gained by Wisdom, not by a myriad of rites. When one steadily examines and clearly sees a rope, the fear that it is a serpent is destroyed. Knowledge is gained by discernment, by examining, by instruction, but not by bathing, nor gifts, nor a hundred holdings of the breath. Success demands first ripeness; questions of time and place are subsidiary. Let the seeker after self-knowledge find the Teacher (the Higher Self), full of kindness and knowledge of the Eternal.

THE FOUR PERFECTIONS (Verses 16 - 34)

He is ripe to seek the Self who is full of knowledge and wisdom, reason and discernment, and who bears the well-known marks.

He is ready to seek the Eternal who has Discernment and Dispassion; who has Restfulness and the other graces.

Four perfections are numbered by the wise. When they are present there is success, but in their absence is failure.

First is counted the Discernment between things lasting and unlasting. Next Dispassion, the indifference to self-indulgence here and in paradise. Then the Six Graces, beginning with Restfulness. Then the longing for Freedom.

A certainty like this — the Eternal is real, the fleeting world is unreal; — this is that Discernment between things lasting and unlasting.

And this is Dispassion — a perpetual willingness to give up all sensual self-indulgence — everything lower than the Eternal, through a constant sense of their insufficiency.

Then the Six Graces: a steady intentness of the mind on its goal; — this is Restfulness.

And the steadying of the powers that act and perceive, each in its own sphere, turning them back from sensuality; — this is Self-control.

Then the raising of the mind above external things; — this is the true Withdrawal.

The enduring of all ills without petulance and without self-pity; — this is the right Endurance.

An honest confidence in the teaching and the Teacher; — this is that Faith by which the treasure is gained.

The intentness of the soul on the pure Eternal; — this is right Meditation, but not the indulgence of fancy.

The wish to untie, by discernment of their true nature, all the bonds woven by unwisdom, the bonds of selfishness and sensuality; — this is the longing for Freedom.

Though at first imperfect, these qualities gradually growing through Dispassion, Restfulness, and the other graces and the Teacher's help will gain their due.

When Dispassion and longing for Freedom are strong, then Restfulness and the other graces will bear fruit.

But when these two — Dispassion and longing for Freedom — are lacking, then Restfulness and the other graces are a mere appearance, like water in the desert.

Chief among the causes of Freedom is devotion, the intentness of the soul on its own nature. Or devotion may be called intentness on the reality of the Self.

Let him who possesses these Perfections and who would learn the reality of the Self, approach the wise Teacher (the Higher Self), from whom comes the loosing of bonds; who is full of knowledge and perfect; who is not beaten by desire, who really knows the Eternal; who has found rest in the Eternal, at peace like a fuelless fire; who is full of selfless kindness, the friend of all that lives. Serving the Teacher with devotion and aspiration for the Eternal, and finding harmony with him, seek the needed knowledge of the Self.

THE APPEAL TO THE HIGHER SELF (Verses 35 - 40)

“I submit myself to thee, Master, friend of the bowed-down world and river of selfless kindness.

“Raise me by thy guiding light that pours forth the nectar of truth and mercy, for I am sunk in the ocean of the world.

“I am burned by the hot flame of relentless life and torn by the winds of misery: save me from death, for I take refuge in thee, finding no other rest.”

The great good ones dwell in peace, bringing joy to the world like the return of spring. Having crossed the ocean of the world, they ever help others to cross over.

For this is the very nature of the great-souled ones (Mahatmas) — their swiftness to take away the weariness of others. So the soft-rayed moon of itself soothes the earth, burned by the fierce sun's heat.

“Sprinkle me with thy nectar voice that brings the joy of eternal bliss, pure and cooling, falling on me as from a cup, like the joy of inspiration; for I am burnt by the hot, scorching flames of the world's fire.

“Happy are they on whom thy light rests, even for a moment, and who reach harmony with thee.

“How shall I cross the ocean of the world? Where is the path? What way must I follow? I know not, Master. Save me from the wound of the world's pain.”

THE BEGINNING OF THE TEACHING (Verses 41 - 71)

To him, making this appeal and seeking help, scorched by the flame of the world's fire, the Great Soul beholding him with eyes most pitiful brings speedy comfort.

The Wise One instils the truth in him who has approached him longing for Freedom, who is following the true path, calming the tumult of his mind and bringing Restfulness.

“Fear not, wise one, there is no danger for thee. There is a way to cross over the ocean of the world, and by this path the sages have reached the shore.

“This same path I point out to thee, for it is the way to destroy the world's fear. Crossing the ocean of the world by this path, thou shalt win the perfect joy.”

By discerning the aim of the wisdom-teaching (Vedanta) is born that most excellent knowledge. Then comes the final ending of the world's pain. The voice of the teaching, plainly declares that faith, devotion,

meditation, and the search for union are the means of Freedom for him who would be free. He who is perfect in these wins Freedom from the bodily bondage woven by unwisdom.

When the Self is veiled by unwisdom there arises a binding to the not-Self, and from this comes the pain of world-life. The fire of wisdom lit by discernment between these two — Self and not-Self — will wither up the source of unwisdom, root and all.

THE PUPIL ASKS

“Hear with selfless kindness, Master. I ask this question: receiving the answer from thy lips I shall gain my end.

“What is, then, a bond? And how has this bond come? What cause has it? And how can one be free?

“What is not-Self and what the Higher Self? And how can one discern between them?”

THE MASTER ANSWERS

“Happy art thou. Thou shalt attain thy end. Thy kin is blest in thee. For thou seekest to become the Eternal by freeing thyself from the bond of unwisdom.

“Sons and kin can pay a father’s debts, but none but a man’s self can set him free.

“If a heavy burden presses on the head others can remove it, but none but a man’s self can quench his hunger and thirst.

“Health is gained by the sick who follow the path of healing: health does not come through the acts of others.

“The knowledge of the real by the eye of clear insight is to be gained by one’s own sight and not by the teacher’s.

“The moon’s form must be seen by one’s own eyes; it can never be known through the eyes of another.

“None but a man’s self is able to untie the knots of unwisdom, desire, and former acts, even in a myriad of ages.

“Freedom is won by a perception of the Self’s oneness with the Eternal, and not by the doctrines of Union or of Numbers, nor by rites and sciences.

“The form and beauty of the lyre and excellent skill upon its strings may give delight to the people, but will never found an empire.

“An eloquent voice, a stream of words, skill in explaining the teaching, and the learning of the learned; these bring enjoyment but not freedom.

“When the Great Reality is not known the study of the scriptures is fruitless; when the Great Reality is known the study of the scriptures is also fruitless.

“A net of words is a great forest where the fancy wanders; therefore the reality of the Self is to be strenuously learned from the knower of that reality.

“How can the hymns (Vedas) and the scriptures profit him who is bitten by the serpent of unwisdom? How can charms or medicine help him without the medicine of the knowledge of the Eternal?

“Sickness is not cured by saying ‘Medicine,’ but by drinking it. So a man is not set free by the name of the Eternal without discerning the Eternal.

“Without piercing through the visible, without knowing the reality of the Self, how can men gain Freedom by mere outward words that end with utterances?

“Can a man be king by saying, ‘I am king,’ without destroying his enemies, without gaining power over the whole land?

“Through information, digging, and casting aside the stones, a treasure may be found, but not by calling it to come forth.

“So by steady effort is gained the knowledge of those who know the Eternal, the lonely, stainless reality above all illusion; but not by desultory study.

“Hence with all earnest effort to be free from the bondage of the world, the wise must strive themselves, as they would to be free from sickness. “And this question put by thee to-day must be solved by those who seek Freedom; this question that breathes the spirit of the teaching, that is like a clue with hidden meaning.

“Hear, then, earnestly, thou wise one, the answer given by me; for understanding it thou shalt be free from the bondage of the world.”

Self, Potencies, Vestures

The first cause of Freedom is declared to be an utter turning back from lust after unenduring things. Thereafter Restfulness, Control, Endurance; a perfect Renouncing of all acts that cling and stain.

Thereafter, the divine Word, a turning of the mind to it, a constant thinking on it by the pure one, long and uninterrupted.

Then ridding himself altogether of doubt, and reaching wisdom, even here he enjoys the bliss of Nirvana.

Then the discerning between Self and not-Self that you must now awaken to, that I now declare, hearing it, lay hold on it within yourself.

THE VESTURES (Verses 72 - 107)

Formed of the substances they call marrow, bone, fat, flesh, blood, skin and over-skin; fitted with greater and lesser limbs, feet, breast, trunk, arms, back, head; this is called the physical vesture by the wise — the vesture whose authority, as “I” and “my” is declared to be a delusion.

Then these are the refined elements: the ethereal, the upper air, the flaming, water, and earth.

These when mingled one with another become the physical elements, that are the causes of the physical vesture. The materials of them become the five sensuous things that are for the delight of the enjoyer — sounds and other things of sense.

They who, fooled in these sensuous things, are bound by the wide noose of lust, hard to break asunder — they come and go, downwards and upwards on high, led by the swift messenger, their works.

Through the five sensuous things five creatures find dissolution to the five elements, each one bound by his own character: the deer, the elephant, the moth, the fish, the bee; what then of man, who is snared by all the five?

Sensuous things are keener to injure than the black snake's venom; poison slays only him who eats it, but these things slay only him who beholds them with his eyes.

He who is free from the great snare, so hard to be rid of, of longing after sensuous things, he indeed builds for Freedom, and not another, even though knowing the six philosophies.

Those who, only for a little while rid of lust, long to be free, and struggle to reach the shore of the world-ocean — the toothed beast of longing lust makes them sink half way, seizing them by the throat, and swiftly carrying them away.

By whom this toothed beast called sensuous things is slain by the sharp sword of true turning away from lust, he reaches the world-sea's shore without hindrance. He who, soul-destroyed, treads the rough path of sensuous things, death is his reward, like him who goes out on a luckless day. But he who goes onward, through the word of the good Teacher who

is friendly to all beings, and himself well-controlled, he gains the fruit and the reward, and his reward is the Real.

If the love of Freedom is yours, then put sensuous things far away from you, like poison. But love, as the food of the gods, serenity, pity, pardon, rectitude, peacefulness and self-control; love them and honor them forever.

He who every moment leaving undone what should be done — the freeing of himself from the bonds of beginningless unwisdom — devotes himself to the fattening of his body, that rightly exists for the good of the other powers, such a one thereby destroys himself.

He who seeks to behold the Self, although living to fatten his body, is going to cross the river, holding to a toothed beast, while thinking it a tree.

For this delusion for the body and its delights is a great death for him who longs for Freedom; the delusion by the overcoming of which he grows worthy of the dwelling-place of the free.

Destroy this great death, this infatuation for the body, wives and sons; conquering it, the pure ones reach the Pervader's supreme abode.

This faulty form, built up of skin and flesh, of blood and sinews, fat and marrow and bones, gross and full of impure elements;

Born of the fivefold physical elements through deeds done before, the physical place of enjoyment of the Self; its mode is waking life, whereby there arises experience of physical things.

Subservient to physical objects through the outer powers, with its various joys — flower-chaplets, sandal, lovers — the Life makes itself like this through the power of the Self; therefore this form is pre-eminent in waking life.

But know that this physical body wherein the whole circling life of the Spirit adheres, is but as the dwelling of the lord of the dwelling.

Birth and age and death are the fate of the physical and all the physical changes from childhood onward; of the physical body only are caste and grade with their many homes, and differences of worship and dishonor and great honor belong to it alone.

The powers of knowing — hearing, touch, sight, smell, taste — for apprehending sensuous things; the powers of doing — voice, hands, feet, the powers that put forth and generate — to effect deeds.

Then the inward activity: mind, soul, self-assertion, imagination, with their proper powers; mind, ever intending and doubting; soul, with its character of certainty as to things; self-assertion, that falsely attributes the notion of "I"; imagination, with its power of gathering itself together, and directing itself to its object.

These also are the life-breaths: the forward-life, the downward-life, the distributing-life, the uniting-life; their activities and forms are different, as gold and water are different.

The subtle vesture they call the eightfold inner being made up thus: voice and the other four, hearing and the other four, ether and the other four, the forward life and the other four, soul and the other inward activities, unwisdom, desire, and action.

Hear now about this subtle vesture or form vesture, born of elements not fivefolded; it is the place of gratification, the enjoyer of the fruits of deeds, the beginningless disguise of the Self, through lack of self-knowledge.

Dream-life is the mode of its expansion, where it shines with reflected light, through the traces of its own impressions; for in dream-life the knowing soul shines of itself through the many and varied mind-pictures made during waking-life.

Here the higher self shines of itself and rules, taking on the condition of doer, with pure thought as its disguise, an unaffected witness, nor is it stained by the actions, there done, as it is not attached to them, therefore it is not stained by actions, whatever they be, done by its disguise; let this form-vesture be the minister, doing the work of the conscious self, the real man, just as the tools do the carpenter's work; thus this self remains unattached.

Blindness or slowness or skill come from the goodness or badness of the eye; deafness and dumbness are of the ear and not of the Knower, the Self.

Up-breathing, down-breathing, yawning, sneezing, the forward moving of breath, and the outward moving — these are the doings of the life-breaths, say those who know these things; of the life-breaths, also, hunger and thirst are properties.

The inner activity dwells and shines in sight and the other powers in the body, through the false attribution of selfhood, as cause.

Self-assertion is to be known as the cause of this false attribution of selfhood, as doer and enjoyer; and through substance and the other two potencies, it reaches expansion in the three modes.

When sensuous things have affinity with it, it is happy; when the contrary, unhappy. So happiness and unhappiness are properties of this, and not of the Self which is perpetual bliss.

Sensuous things are dear for the sake of the self, and not for their own sake; and therefore the Self itself is dearest of all.

Hence the Self itself is perpetual bliss — not for it are happiness and unhappiness; as in dreamless life, where are no sensuous things, the Self that is bliss — is enjoyed, so in waking-life it is enjoyed through the word, through intuition, teaching and deduction.

THE THREE POTENCIES (Verses 108 - 135)

The power of the supreme Master, that is called unmanifested, beginningless unwisdom whose very self is the three potencies, to be known through thought, by its workings — this is glamor (Maya), whereby all this moving world is made to grow.

Neither being nor non-being nor of the self of both of these; neither divided nor undivided nor of the self of both of these; neither formed nor formless nor of the self of both of these — very wonderful and ineffable is its form.

To be destroyed by the awakening to the pure, secondless Eternal, as the serpent imagined in a rope, when the rope is seen; its potencies are called substance, force, and darkness; each of them known by their workings. The self of doing belongs to force, whose power is extension, whence the pre-existent activities issued; rage and all the changes of the mind that cause sorrow are ever its results.

Desire, wrath, greed, vanity, malice, self-assertion, jealousy, envy, are the terrible works of Force, its activities in man; therefore this is the cause of bondage.

Then enveloping is the power of Darkness, whereby a thing appears as something else; this is the cause of the circling birth and rebirth of the spirit, and the cause whereby extension is drawn forward.

Though a man be full of knowledge, learned, skillful, very subtle-sighted, if Darkness has wrapped him round, he sees not, though he be full of manifold instruction; he calls good that which is raised by error, and leans upon its properties, unlucky man that he is; great and hard to end is the enveloping power of Darkness.

Wrong thinking, contradictory thinking, fanciful thinking, confused thinking — these are its workings; this power of extension never leaves

hold of one who has come into contact with it, but perpetually sends him this way and that.

Unwisdom, sluggishness, inertness, sloth, infatuation, folly, and things like these are of the potency of Darkness. Under the yoke of these he knows nothing at all, but remains as though asleep or like a post.

But the potency of substance is pure like water, and even though mixed with the other two, it builds for the true refuge; for it is a reflected spark of the Self, and lights up the inert like the sun.

Of the potency of Substance when mixed the properties are self-respect, self-restraint, control, faith and love and the longing to be free, a godlike power and a turning back from the unreal.

Of the potency of substance altogether pure the properties are grace, direct perception of the Self, and perfect peace; exulting gladness, a resting on the Self supreme, whereby he reaches the essence of real bliss.

The unmanifest is characterized by these three potencies; it is the causal vesture of the Self; dreamless life is the mode where it lives freely, all the activities of the powers, and even of the knowing soul having sunk back into it.

Every form of outward perceiving has come to rest, the knowing soul becomes latent in the Self from which it springs; the name of this is dreamless life, wherein he says "I know nothing at all of the noise of the moving world."

The body, powers, life-breaths, mind, self-assertion, all changes, sensuous things, happiness, unhappiness, the ether and all the elements, the whole world up to the unmanifest — this is not Self.

Glamor and every work of glamor from the world-soul to the body, know this as unreal, as not the Self, built up of the mirage of the desert.

But I shall declare to you the own being of the Self supreme, knowing which a man, freed from his bonds, reaches the lonely purity.

There is a certain selfhood wherein the sense of “I” forever rests; who witnesses the three modes of being, who is other than the five veils; who is the only knower in waking, dreaming, dreamlessness; of all the activities of the knowing soul, whether good or bad — this is the “I”;

Who of himself beholds all; whom none beholds; who kindles to consciousness the knowing soul and all the powers; whom none kindles to consciousness; by whom all this is filled; whom no other fills; who is the shining light within this all; after whose shining all else shines;

By whose nearness only body and powers and mind and soul do their work each in his own field, as though sent by the Self;

Because the own nature of this is eternal wakefulness, self-assertion, the body and all the powers, and happiness and unhappiness are beheld by it, just as an earthen pot is beheld. This inner Self, the ancient Spirit, is everlasting, partless, immediately experienced happiness; ever of one nature, pure waking knowledge, sent forth by whom Voice and the life-breaths move.

Here, verily, in the substantial Self, in the hidden place of the soul, this steady shining begins to shine like the dawn; then the shining shines forth as the noonday sun, making all this world to shine by its inherent light; knower of all the changing moods of mind and inward powers; of all the acts done by body, powers, life-breaths; present in them as fire in iron, strives not nor changes at all.

This is not born nor dies nor grows, nor does it fade or change forever; even when this form has melted away, it no more melts than the air in a jar.

Alike stranger to forming and deforming; of its own being, pure wakefulness; both being and non-being is this, besides it there is nothing else; this shines unchanging, this Supreme Self gleams in waking, dream and dreamlessness as “I,” present as the witness of the knowing soul.

BONDAGE AND FREEDOM (Verses 136 - 153)

Then, holding firmly mind, with knowing soul at rest, know your self within yourself face to face saying “This am I.” The life-ocean, whose

waves are birth and dying, is shoreless; cross over it, fulfilling the end of being, resting firm in the Eternal.

Thinking things not self are “I” — this is bondage for a man; this, arising from unwisdom, is the cause of falling into the weariness of birth and dying; this is the cause that he feeds and anoints and guards this form, thinking it the Self; the unreal, real; wrapping himself in sensuous things as a silk-worm in his own threads.

The thought that what is not That is That grows up in the fool through darkness; because no discernment is there, it wells up, as the thought that a rope is a snake; thereupon a mighty multitude of fatuities fall on him who accepts this error, for he who grasps the unreal is bound; mark this, my companion.

By the power of wakefulness, partless, external, secondless, the Self wells up with its endless lordship; but this enveloping power wraps it round, born of Darkness, as the dragon of eclipse envelops the rayed sun.

When the real Self with its stainless light recedes, a man thinking “this body is I,” calls it the Self; then by lust and hate and all the potencies of bondage, the great power of Force that they call extension greatly afflicts him.

Torn by the gnawing of the toothed beast of great delusion; wandered from the Self, accepting every changing mood of mind as himself, through this potency, in the shoreless ocean of birth and death, full of the poison of sensuous things, sinking and rising, he wanders, mean-minded, despicable-minded.

As a line of clouds, born of the sun’s strong shining, expands before the sun and hides it from sight, so self-assertion, that has come into being through the Self, expands before the Self and hides it from sight. As when on an evil day the lord of day is swallowed up in thick, dark clouds, an ice-cold hurricane of wind, very terrible, afflicts the clouds in turns; so when the Self is enveloped in impenetrable Darkness, the keen power of extension drives with many afflictions the man whose soul is deluded.

From those two powers a man's bondage comes; deluded by them he errs, thinking the body is the Self.

Of the plant of birth and death, the seed is Darkness, the sprout is the thought that body is Self, the shoot is rage, the sap is deeds, the body is the stem, the life-breaths are the branches, the tops are the bodily powers, sensuous things are the flowers, sorrow is the fruit, born of varied deeds and manifold; and the Life is the bird that eats the fruit.

This bondage to what is not Self, rooted in unwisdom, innate, made manifest without beginning or end, gives life to the falling torrent of sorrow, of birth and death, of sickness and old age.

Not by weapons nor arms, not by storm nor fire nor by a myriad deeds can this be cut off, without the sword of discernment and knowledge, very sharp and bright, through the grace of the guiding power.

He who is single-minded, fixed on the word divine, his steadfast fulfilment of duty will make the knowing soul within him pure; to him whose knowing soul is pure, a knowing of the Self supreme shall come; and through this knowledge of the Self supreme he shall destroy this circle of birth and death and its root together.

THE FREEING OF THE SELF (Verses 148 - 154)

The Self, wrapped up in the five vestures beginning with the vesture formed of food, which are brought into being by its own power, does not shine forth, as the water in the pond, covered by a veil of green scum.

When the green scum is taken away, immediately the water shines forth pure, taking away thirst and heat, straightway becoming a source of great joy to man.

When the five vestures have been stripped off, the Self shines forth pure, the one essence of eternal bliss, beheld within, supreme, self-luminous.

Discernment is to be made between the Self and what is not Self by the wise man seeking freedom from bondage; through this he enters into joy, knowing the Self which is being, consciousness, bliss.

As the reed from the tiger grass, so separating from the congeries of things visible the hidden Self within, which is detached, not involved in actions, and dissolving all in the Self, he who stands thus, has attained liberation.

THE VESTURE FORMED OF FOOD (Verses 154 - 164)

The food-formed vesture is this body, which comes into being through food, which lives by food, which perishes without food.

It is formed of cuticle, skin, flesh, blood, bone, water; this is not worthy to be the Self, eternally pure.

The Self was before birth or death, and now is; how can it be born for the moment, fleeting, unstable of nature, not unified, inert, beheld like a jar? For the Self is the witness of all changes of form.

The body has hands and feet, not the Self; though bodiless, yet because it is the Life, because its power is indestructible, it is controller, not controlled.

Since the Self is witness of the body, its character, its acts, its states, therefore the Self must be of other nature than the body.

A mass of wretchedness, clad in flesh, full of impurity and evil, how can this body be the knower? The Self is of other nature.

Of this compound of skin, flesh, fat, bone and water, the man of deluded mind thinks, "This is I"; but he who is possessed of judgment knows that his true Self is of other character, is nature transcendental.

The mind of the dullard thinks of the body, "This is I"; he who is more learned thinks, "This is I," of the body and the separate self; but he who has attained discernment and is wise knows the true Self saying, "I am the Eternal."

Therefore, O thou of mind deluded, put away the thought that this body is the Self, this compound of skin, flesh, fat, bone and water; discern the universal Self, the Eternal, changeless, and enjoy supreme peace.

So long as the man of learning abandons not the thought, founded on delusion, that “This is I,” regarding the unenduring body and its powers, so long there is no hope for his liberation, though he possess the knowledge of the Vedanta and its sciences.

As thou hast no thought that “This is the Self,” regarding the body’s shadow, or the reflected form, or the body seen in dream, or the shape imagined in the mind, so let not this thought exist regarding the living body.

The thought that the body is the Self, in the minds of men who discern not the real, is the seed from which spring birth and death and sorrow; therefore slay thou this thought with strong effort, for when thou hast abandoned this thought the longing for rebirth will cease.

THE VESTURE FORMED OF VITAL BREATH (Verses 165 - 166)

The breath-formed vesture is formed by the life-breath determined by the five powers of action; through its power the food-formed vesture, guided by the Self and sustained by food, moves in all bodily acts.

Nor is this breath-formed vesture the Self, since it is formed of the vital airs, coming and going like the wind, moving within and without; since it can in no wise discern between right and wrong, between oneself and another, but is ever dependent.

THE VESTURE FORMED OF MIND (Verses 167 - 183)

The mind-formed vesture is formed of the powers of perception and the mind; it is the cause of the distinction between the notions of “mine” and “I”; it is active in making a distinction of names and numbers; as more potent, it pervades and dominates the former vesture.

The fire of the mind-formed vesture, fed by the five powers of perception, as though by five sacrificial priests, with objects of sense like streams of melted butter, blazing with the fuel of manifold sense-impressions, sets the personality aflame.

For there is no unwisdom, except in the mind, for the mind is unwisdom, the cause of the bondage to life; when this is destroyed, all is destroyed; when this dominates, the world dominates.

In dream, devoid of substance, it emanates a world of experiencer and things experienced, which is all mind; so in waking consciousness, there is no difference, it is all the domination of the mind.

During the time of dreamlessness, when mind has become latent, nothing at all of manifestation remains; therefore man's circle of birth and death is built by mind, and has no permanent reality.

By the wind a cloud is collected, by the wind it is driven away again; by mind bondage is built up, by mind is built also liberation.

Building up desire for the body and all objects, it binds the man thereby as an ox by a cord; afterwards leading him to turn from them like poison, that same mind, verily, sets him free from bondage.

Therefore mind is the cause of man's bondage, and in turn of his liberation; when darkened by the powers of passion it is the cause of bondage, and when pure of passion and darkness it is the cause of liberation.

Where discernment and dispassion are dominant, gaining purity, the mind makes for liberation; therefore let the wise man who seeks liberation strengthen these two in himself as the first step.

Mind is the name of the mighty tiger that hunts in the forest glades of sensuous things; let not the wise go thither, who seek liberation.

Mind moulds all sensuous things through the earthly body and the subtle body of him who experiences; mind ceaselessly shapes the differences of body, of color, of condition, of race, as fruits caused by the acts of the potencies.

Mind, beclouding the detached, pure consciousness, binding it with the cords of the body, the powers, the life-breaths, as "I" and "my," ceaselessly strays among the fruits of experience caused by its own activities.

Man's circle of birth and death comes through the fault of attributing reality to the unreal, but this false attribution is built up by mind; this is the effective cause of birth and death and sorrow for him who has the faults of passion and darkness and is without discernment.

Therefore the wise who know the truth have declared that mind is un wisdom, through which the whole world, verily, is swept about, as cloud belts by the wind.

Therefore purification of the mind should be undertaken with strong effort by him who seeks liberation; when the mind has been purified, liberation comes like fruit into his hand.

Through the sole power of liberation uprooting desire for sensuous things, and ridding himself of all bondage to works, he who through faith in the Real stands firm in the teaching, shakes off the very essence of passion from the understanding.

The mind-formed vesture cannot be the higher Self, since it has beginning and end, waxing and waning; by causing sensuous things, it is the very essence of pain; that which is itself seen cannot be the Seer.

THE VESTURE FORMED OF INTELLIGENCE (Verses 184 - 197)

The intelligence, together with the powers of intelligence, makes the intelligence-formed vesture, whose distinguishing character is actorship; it is the cause of man's circle of birth and death.

The power which is a reflected beam of pure Consciousness, called the understanding, is a mode of abstract Nature; it possesses wisdom and creative power; it thereby focuses the idea of "I" in the body and its powers.

This "I," beginningless in time, is the separate self, it is the initiator of all undertakings; this, impelled by previous imprints, works all works both holy and unholy, and forms their fruits.

Passing through varying births it gains experience, now descending, now ascending; of this intelligence-formed vesture, waking, dream and dreamlessness are the fields where it experiences pleasure and pain.

By constantly attributing to itself the body, state, condition, duties and works, thinking, "These are mine," this intelligence-formed vesture, brightly shining because it stands closest to the higher Self, becomes the

vesture of the Self, and, thinking itself to be the Self, wanders in the circle of birth and death.

This, formed of intelligence, is the light that shines in the vital breaths, in the heart; the Self who stands forever wears this vesture as actor and experiencer.

The Self, assuming the limitation of the intelligence, self-deluded by the error of the intelligence, though it is the universal Self, yet views itself as separate from the Self; as the potter views the jars as separate from the clay.

Through the force of its union with the vesture, the higher Self takes on the character of the vesture and assumes its nature, as fire, which is without form, takes on the varying forms of the iron, even though the Self is for ever by nature uniform and supreme.

THE DISCIPLE SPEAKS

Whether by delusion or otherwise, the higher Self appears as the separate self; but, since the vesture is beginningless, there is no conceivable end of the beginningless.

Therefore existence as the separate self must be eternal, nor can the circle of birth and death have an end; how then can there be liberation? Master, tell me this.

THE MASTER ANSWERS

Well hast thou asked, O wise one! Therefore rightly hear! A false imagination created by error is not conclusive proof.

Only through delusion can there be an association with objects, of that which is without attachment, without action, without form; it is like the association of blueness with the sky.

The appearance as the separate self, of the Self, the Seer, who is without qualities, without form; essential wisdom and bliss, arises through the delusion of the understanding; it is not real; when the delusion passes, it exists no longer, having no substantial reality.

Its existence, which is brought into being through false perception, because of delusion, lasts only so long as the error lasts; as the serpent in the rope endures only as long as the delusion; when the delusion ceases, there is no serpent.

The Witness

THE MANIFEST AND THE HIDDEN SELF

(Verses 198 - 209)

Beginningless is unwisdom, and all its works are too; but when wisdom is arisen, what belongs to unwisdom, although beginningless —

Like a dream on waking, perishes, root and all; though beginningless, it is not endless; it is as something that was not before, *and now is*, this is manifest.

It is thus seen that, though without a beginning, *unwisdom* comes to an end, just as something, which before was not, *comes into being*. Built up in the Self by its being bound by disguise of intellect —

Is this existence as the *separate* life, for there is no other than the Self, distinguished by its own nature, but the binding of the Self by the intellect is false, coming from unknowledge.

This binding is untied by perfect knowledge, not otherwise; the discerning of the oneness of the Eternal and the Self is held by the scripture to be perfect knowledge.

And this is accomplished by perfectly discerning between Self and not-self; thereafter discernment is to be gained between individual and universal Self.

Water may be endlessly muddy, but when the mud is gone, the water is clear. As it shines, so shines the Self also, when faults are gone away, it shines forth clear.

And when unreality ceases to exist in the individual self, it is clear that it returns towards the universal; hence there is to be a rejection of the self-assertion and other characteristics of the individual self.

Hence this higher Self is not what is called the intellectual veil, because that is changeful, helpless of itself, circumscribed, objective, liable to err; the non-eternal cannot be regarded as eternal.

The bliss-formed veil is a form containing the reflection of bliss — although it is tainted with darkness; it has the quality of pleasure, the

attainment of well wished-for aims; it shines forth in the enjoyment of good works by a righteous man, of its own nature bliss-formed; gaining an excellent form, he enjoys bliss without effort.

The principal sphere of the bliss-formed veil is in dreamless sleep; in dreaming and waking it is in part manifest when blissful objects are beheld.

Nor is this bliss-formed veil the higher Self, for it wears a disguise, it is a form of objective nature; it is an effect caused by good acts, accumulated in this changeful form.

When the five veils are taken away, according to inference and scripture, what remains after they are taken away is the Witness, in a form born of awakening.

This is the Self, self-shining, distinguished from the five veils; this is the Witness in the three modes *of perceiving*, without change, without stain. The wise should know it as Being and Bliss, as his own Self.

THE PUPIL SAID:
(Verses 210 - 240)

When the five veils are thus set aside through their unreality, beyond the non-being of all I see nothing, Master; what then is to be known as anything by him who knows Self and not-self?

THE MASTER SAID:

Truth has been spoken by thee, wise one; thou art skilled in judgment. Self-assertion and all these changes, — in the Self they have no being. That whereby all is enjoyed, but which is itself not enjoyed, know that to be the Self, the Knower, through thy very subtle intellect.

Whatever is enjoyed by anyone, of that he is the witness; but of that which is not enjoyed by anyone, it cannot be said that anyone is the witness.

That is to be self-witness, where anything is enjoyed by itself; therefore the universal Self is witness of itself; no other lesser thing is witness of it.

In waking, dreaming, dreamlessness, that Self is clearly manifested, appearing through its universal form always as “I,” as the “I” within, uniformly. This is “I” beholding intellect and the rest that partake of varied forms and changes. It is manifest through eternal blissful self-consciousness; know that as the Self here in the heart.

Looking at the reflection of the sun reflected in the water of a jar, he who is deluded thinks it is the sun, thus the reflected consciousness appearing under a disguise is thought by him who is hopelessly deluded to be “I.”

Rejecting jar and water and the sun reflected there all together, the real sun is beheld. So the unchanging One which is reflected in the three modes, self-shining, is perceived by the wise.

Putting away in thought body and intellect as alike reflections of consciousness, discerning the seer, hid in the secret place, the Self, the partless awakening, the universal shining, distinguished alike from what exists and what does not exist; the eternal lord, all-present, very subtle, devoid of within and without, nothing but self; discerning this perfectly, in its own form, a man is sinless, passionless, deathless.

Sorrowless, altogether bliss, full of wisdom, fearing nothing at all from anything; there is no other path of freedom from the bondage of the world but knowledge of the reality of his Self, for him who would be free.

Knowledge that the Eternal is not divided *from him* is the cause of freedom from the world, whereby the Eternal, the secondless bliss, is gained by the awakened.

Therefore one should perfectly know that the Eternal and the Self are not divided; for the wise who has become the Eternal does not return again to birth and death.

The real, wisdom, the endless, the Eternal, pure, supreme, self-perfect, the one essence of eternal bliss, universal, undivided, unbroken — this he gains.

This is the real, supreme, secondless, for besides the Self no other is; there is nothing else at all in the condition of perfect awakening to the reality of the supreme being.

This all, that is perceived as the vari-form world, from unknowledge, this all is the Eternal, when the mind's confusion is cast away.

The pot made of clay is not separate from the clay, for all through it is in its own nature clay; the form of the pot is not separate; whence then the pot? It is mere name, built up of illusion.

By no one can the form of the pot be seen, separate from the clay; hence the pot is built of delusion, but the real thing is the clay, like the supreme Being.

All this is always an effect of the real Eternal; it is that alone, nor is there anything else but that. He who says there is, is not free from delusion, like one who talks in his sleep.

The Eternal verily is this all; thus says the excellent scripture of the *Atharva*. In accordance with it, all this is the Eternal only, nor is there any separate existence of the attribute apart from the source.

If this moving world were the real, then had the Self no freedom from limitation, divine authority no worth, the Master Self no truth; these three things the great-souled cannot allow.

The Master who knows the reality of things declared: I verily am not contained in these things, nor do these creatures stand in me. If the world be real, then it should be apprehended in dreamless sleep; it is not apprehended there, therefore it is unreal, dreamlike, false. Therefore the world is not separate from the higher Self; what is perceived as separate is false, — the natural potencies and the like; what real existence is there in the attribute? Its support shines forth *as with attributes* illusively.

Whatever is delusively perceived by one deluded, is the Eternal; the silver shining is only the pearl shell. The Eternal is perpetually conceived as formed; but what is attributed to the Eternal is a name only.

Therefore the supreme Eternal is Being, secondless, of the form of pure knowledge, stainless, peaceful, free from beginning or ending, changeless, its own-nature is unbroken bliss.

Every difference made by world-glamor set aside, eternal, lasting, partless, measureless, formless, unmanifest, nameless, unfading, a self-shining light that illuminates all that is.

Where the difference of knower, knowing, known is gone, endless, sure; absolute, partless, pure consciousness; the wise know this as the supreme reality.

That can neither be left nor taken, is no object of mind or speech; immeasurable, beginningless, endless, the perfect Eternal, the universal “I.”

THAT THOU ART (Verses 241 - 251)

The Eternal and the Self, indicated by the two words “that” and “thou,” when clearly understood, according to the Scripture “THAT THOU ART,” are one; their oneness is again ascertained.

This identity of theirs is in their essential, not their verbal meanings, for they

are *apparently* of contradictory character; like the firefly and the sun, the sovereign and the serf, the well and the great waters, the atom and Mount Meru.

The contradiction between them is built up by their disguises, but this disguise is no real thing at all; the disguise of the Master Self is the world-glamor, the cause of the Celestial and other worlds; the disguise of the *individual* life is the group of five veils — hear this now:

These are the two disguises, of the Supreme and the *individual* life; when they are set aside together, there is no longer the Supreme nor the *individual* life. The king has his kingdom, the warrior his weapons; when these are put away there is neither warrior nor king.

According to the Scripture saying, “this is the instruction, *the Self is not that, not that,*” the twofoldness that was built up sinks away of itself in the Eternal; let the truth of this scripture be grasped through awakening; the putting away of the two disguises must verily be accomplished.

It is not this, it is not this: because this is built up, it is not the real — like the serpent seen in the rope, or like a dream; thus putting away every visible thing by wise meditation, the oneness of the two — *Self and Eternal* — is then to be known.

Therefore the two are to be well observed in their essential unity. Neither their contradictory character nor their non-contradictory character is all; but the real and

essential Being is to be reached, in order to gain the essence in which they are one and undivided.

When one says: “This man is Devadatta,” the oneness is here stated by rejecting contradictory qualities. With the great word “THAT THOU ART,” it is the same; what is contradictory between the two is set aside.

As being essentially pure consciousness, the oneness between the Real and the Self is known by the awakened; and by hundreds of great texts the oneness, the absence of separateness, between the Eternal and the Self is declared.

That is not the physical; it is the perfect, after the unreal is put aside; like the ether, not to be handled by thought. Hence this matter that is perceived is illusive, therefore set it aside; but what is grasped by its own selfhood — “that I am the Eternal” — know that with intelligence purified; know the Self as partless awakening.

Every pot and vessel has always clay as its cause, and its material is clay; just like this, this world is engendered by the Real, and has the Real as its Self, the Real is its material altogether. That Real than which there is none higher, THAT THOU ART, the restful, the stainless, secondless Eternal, the supreme.

THE MANIFEST AND THE HIDDEN SELF (Verses 252 - 268)

As dream-built lands and times, objects and knowers of them, are all unreal, just so here in waking is this world; its cause is ignorance of the Self; in as much as all this world, body and organs, vital breath and personality are all unreal, in so much THOU ART THAT, the restful, the stainless, secondless Eternal, the supreme.

Far away from birth and conduct, family and tribe, quite free from name and form and quality and fault; beyond space and time and objects — this is the Eternal, THAT THOU ART; become it in the Self.

The supreme, that no word can reach, but that is reached by the eye of awakening, pure of stain, the pure reality of consciousness and mind together — this is the Eternal, THAT THOU ART; become it in the Self.

Untouched by the six infirmities, reached in the heart of those that seek for union, reached not by the organs, whose being neither intellect nor reason knows — this is the Eternal, THAT THOU ART; become it in the Self.

Built of error is the world; in That it rests; That rests in itself, different from the existent and the non-existent; partless, nor bound by causality, is the Eternal, THAT THOU ART; become it in the Self.

Birth and growth, decline and loss, sickness and death it is free from, and unfading; the cause of emanation, preservation, destruction, is the Eternal, THAT THOU ART; become it in the Self.

Where all difference is cast aside, all distinction is cast away, a waveless ocean, motionless; ever free, with undivided form — this is the Eternal, THAT THOU ART; become it in the Self.

Being one, though cause of many, the cause of others, with no cause itself; where cause and caused are merged in one, self-being, the Eternal, THAT THOU ART; become it in the Self.

Free from doubt and change, great, unchanging; where changing and unchanging are merged in one Supreme; eternal, unfading joy, unstained — this is the Eternal, THAT THOU ART; become it in the Self.

This shines forth manifold through error, through being the Self under name and form and quality and change; like gold itself unchanging ever — this is the Eternal, THAT THOU ART; become it in the Self.

This shines out unchanging, higher than the highest, the hidden one essence, whose character is selfhood, reality, consciousness, joy,

endless unfading — this is the Eternal, THAT THOU ART; become it in the Self.

Let a man make it his own in the Self — like a word that is spoken, by reasoning from the known, by thought; this is as devoid of doubt as water in the hand, so certain will its reality become.

Recognizing this perfectly illumined one, whose reality is altogether pure, as *one recognizes* the leader of men in the assembled army, and resting on that always, standing firm in one's own Self, sink all this world that is born, into the Eternal.

In the soul, in the hidden place, marked neither as what is nor what is not, is the Eternal, true, supreme, secondless. He who through the Self dwells here in the secret place, for him there is no coming forth again to the world of form.

When the thing is well known even, this beginningless mode of thought, “I am the doer and the enjoyer,” is very powerful; this mode of mind lasting strongly, is the cause of birth and rebirth. A looking backward toward the Self, a dwelling on it, is to be effortfully gained; freedom here on earth, say the saints, is the thinning away of that mode of thought.

That thought of “I” and “mine” in the flesh, the eye and the rest, that are not the Self — this transference *from the real to the unreal* is to be cast away by the wise man by steadfastness in his own Self.

Finding the Real Self

BONDAGE THROUGH IMAGINATION

(Verses 269 - 276)

Recognizing as thine own the hidden Self, the witness of the soul and its activities, perceiving truly “That am I,” destroy the thought of Self in all not Self.

Give up following after the world, give up following after the body, give up following after the ritual law; make an end of transferring selfhood to these.

Through a man’s imagination being full of the world, through his imagination being full of the ritual law, through his imagination being full of the body, wisdom, truly, is not born in him.

For him who seeks freedom from the grasping hand of birth and death, an iron fetter binding his feet, say they who know it, is this potent triad of imaginings; he who has got free from this enters into freedom.

The scent of sandalwood that drives all evil odors away comes forth through stirring it with water and the like; all other odors are driven altogether away.

The image of the supreme Self, stained by the dust of imaginings, dwelling inwardly, endless, evil, comes forth pure, by the stirring power of enlightenment, as the scent of the sandalwood comes forth clear.

In the net of imaginings of things not Self, the image of the Self is held back; by resting on the eternal Self, their destruction comes, and the Self shines clear.

As the mind rests more and more on the Self behind it, it is more and more freed from outward imaginings; when imaginings are put away, and no residue left, he enters and becomes the Self, pure of all bonds.

SELFHOOD TRANSFERRED TO THINGS NOT SELF (Verses 277 - 298)

By resting ever in the Self, the restless mind of him who seeks union is stilled, and all imaginings fade away; therefore make an end of transferring Selfhood to things not Self.

Darkness is put away through force and substantial being; force, through substantial being; in the pure, substantial being is not put away; therefore, relying on substantial being, make an end of transferring Selfhood to things not Self.

The body of desire is nourished by all new works begun; steadily thinking on this, and effortfully holding desire firm, make an end of transferring selfhood to things not Self.

Thinking: "I am not this separate life but the supreme Eternal," beginning by rejecting all but this, make an end of transferring selfhood to things not Self; it comes from the swift impetus of imaginings.

Understanding the all-selfhood of the Self, by learning, seeking union, entering the Self, make an end of transferring selfhood to things not Self; it comes from the Self's reflected light in other things.

Neither in taking nor giving does the sage act at all; therefore by ever resting on the One, make an end of transferring selfhood to things not Self.

Through sentences like "That thou art" awaking to the oneness of the Eternal and the Self, to confirm the Self in the Eternal, make an end of transferring selfhood to things not Self.

While there yet lingers a residue undissolved of the thought that this body is the Self, carefully seeking union with the Self, make an end of transferring selfhood to things not Self.

As long as the thought of separate life and the world shines, dreamlike even, so long incessantly, O wise one, make an end of transferring selfhood to things not Self.

The body of desire, born of father and mother of impure elements, made up of fleshly things impure, is to be abandoned as one abandons an impure man afar; gain thy end by becoming the Eternal.

THE REAL IN THINGS UNREAL

As the space in a jar in universal space, so the Self is to be merged without division in the Self supreme; rest thou ever thus, O sage.

Through the separate self gaining the Self, self-shining as a resting-place, let all outward things from a world-system to a lump of clay be abandoned, like a vessel of impure water.

Raising the thought of “I” from the body to the Self that is Consciousness, Being, Bliss, and lodging it there, leave form, and become pure for ever.

Knowing that “I am that Eternal” wherein this world is reflected, like a city in a mirror, thou shalt perfectly gain thy end.

What is of real nature, self-formed, original consciousness, secondless bliss, formless, actless — entering that, let a man put off this false body of desires, worn by the Self as a player puts on a costume.

For the Self, all that is seen is but mirage; it lasts but for a moment, we see, and know it is not “I”; how could “I know all” be said of the personal self that changes every moment?

The real “I” is witness of the personal self and its powers; as its being is perceived always, even in dreamless sleep. The scripture says the Self is unborn, everlasting; this is the hidden Self, distinguished neither as what exists nor what has no existence.

The beholder of every change in things that change, can be the unchanging alone; in the mind’s desires, in dreams, in dreamless sleep the insubstantial nature of things that change is clearly perceived again and again.

Therefore put away the false selfhood of this fleshly body, for the false selfhood of the body is built up by thought; knowing the Self as thine own, unhurt by the three times, undivided illumination, enter into peace.

Put away the false selfhood of family and race and name, of form and rank, for these dwell in this body; put away the actorhood and other powers of the body of form; become the Self whose self is partless joy.

Other bonds of man are seen, causes of birth and death, but the root and first form of them is selfishness.

The Power of Mind-Images

(Verses 299 - 378)

As long as the Self is in bondage to the false personal self of evil, so long is there not even a possibility of freedom, for these two are contraries.

But when free from the grasp of selfish personality, he reaches his real nature; Bliss and Being shine forth by their own light, like the full moon, free from blackness.

But he who in the body thinks “this am I,” a delusion built up by the mind through darkness; when this delusion is destroyed for him without remainder, there arises for him the realization of Self as the Eternal, free from all bondage.

The treasure of the bliss of the Eternal is guarded by the terrible serpent of personality, very powerful, enveloping the Self, with three fierce heads — the three nature-powers; cutting off these three heads with the great sword of discernment, guided by the divine teachings, and destroying the serpent, the wise man may enter into that joy-bringing treasure.

So long as there is even a trace of the taint of poison in the body, how can there be freedom from sickness? In just the same way, there is no freedom for him who seeks union, while selfishness endures.

When the false self ceases utterly, and the motions of the mind caused by it come to an end, then, by discerning the hidden Self, the real truth that “I am that” is found.

Give up at once the thought of “I” in the action of the selfish personality, in the changeful self, which is but a reflection of the real Self, destroying rest in the Self; from falsely attributing reality to which are incurred birth and death and old age, fruitful in sorrow, the pilgrimage of the soul; but reality belongs to the hidden Self, whose form is consciousness, whose body is bliss; whose nature is ever one, the conscious Self, the Master, whose form is Bliss, whose glory is unspeakable; there is no cause of the soul’s pilgrimage but the attribution of the reality of this to the selfish personality.

Therefore this selfish personality, the enemy of the Self, like a thorn in the throat of the eater, being cut away by the great sword of knowledge, thou shalt enjoy the bliss of the Self's sovereignty, according to thy desire.

Therefore bringing to an end the activity of the selfish personality, all passion being laid aside when the supreme object is gained, rest silent, enjoying the bliss of the Self, in the Eternal, through the perfect Self, from all doubt free.

Mighty selfishness, even though cut down root and all, if brought to life again even for a moment, in thought, causes a hundred dissipations of energy, as a cloud shaken by the wind in the rainy seasons, pours forth its floods.

After seizing the enemy, selfishness, no respite at all is to be given to it, by thoughts of sensual objects. Just this is the cause of its coming to life again, as water is of the lime tree that had withered away. [310]

The desirer is constituted by the bodily self; how can the cause of desire be different? Hence the motion of enticement to sensual objects is the cause of world-bondage, through attachment to what is other than Self.

From increase of action, it is seen that the seed of bondage is energized; when action is destroyed, the seed is destroyed. Hence let him check sensual action.

From the growth of mind-images comes the action; from action the mind-image grows; hence the man's pilgrimage ceases not.

To cut the bonds of the world's pilgrimage, both must be burned away by the ascetic. And the growth of mind-images comes from these two — imagining and external action.

Growing from these two, it brings forth the pilgrimage of the soul. The way of destroying these three in every mode of consciousness, should be constantly sought.

By looking on all as the Eternal, everywhere, in every way, and by strengthening the mind-image of real being, this triad comes to melt away.

In the destruction of actions will arise the destruction of imaginings, and from this the dispersal of mind-images. The thorough dispersal of mind-images is freedom; this is called freedom even in life.

When the mind-image of the real grows up, in the dispersal of the mind's alarms, and the mind-image of the selfish personality melts away, as even thick darkness is quickly melted away before the light of the sun.

The action of the greatest darkness, the snare of unreality, is no longer seen when the lord of day is arisen; so in the shining of the essence of secondless bliss, no bond exists nor scent of sorrow.

Transcending every visible object of sense, fixing the mind on pure being, the totality of bliss, with right intentness within and without, pass the time while the bonds of action last. [320]

Wavering in reliance on the Eternal must never be allowed; wavering is death — thus said the son of the Evolver.

There is no other danger for him who knows, but this wavering as to the Self's real nature. Thence arises delusion, and thence selfish personality; thence comes bondage, and therefrom sorrow.

Through beholding sensual objects, forgetfulness bewilders a wise man even, as a woman her favorite lover.

As sedge pushed back does not remain even for a moment, just in the same way does the world-glamor close over a wise man, who looks away from the Real.

If the imagination falling even a little from its aim, towards outward objects, it falls on and on, through unsteadiness, like a player's fallen on a row of steps.

If the thought enters into sensual objects, it becomes intent on their qualities; from this intentness immediately arises desire, and, from desire, every action of man.

Hence than this wavering there is no worse death, for one who has gained discernment, who has beheld the Eternal in spiritual

concentration. By right intentness he at once gains success; be thou intent on the Self, with all carefulness.

Then comes loss of knowledge of one's real being, and he who has lost it falls; and destruction of him who thus falls is seen, but not restoration.

Let him put away the wilful motions of the mind, the cause of every evil act; he who has unity in life, has unity after his body is gone. The scripture of sentences says that he who beholds difference has fear.

Whenever even a wise man beholds difference in the endless Eternal, though only as much as an atom, what he beholds through wavering becomes a fear to him through its difference. [330]

All scripture, tradition and logic disregarding, whoever makes the thought of self in visible things, falls upon sorrow after sorrow; thus disregarding, he is like a thief in darkness.

He whose delight is attachment to the real, freed, he gains the greatness of the Self, eternal; but he who delights in attachment to the false, perishes; this is seen in the case of the thief and him who is no thief.

The ascetic, who has put away the cause of bondage — attachment to the unreal — stands in the vision of the Self, saying, “this Self am I”; this resting in the Eternal, brings joy by experiencing it, and takes away the supreme sorrow that we feel, whose cause is unwisdom.

Attachment to the outward brings as its fruit the perpetual increase of evil mind-images. Knowing this and putting away outward things by discernment, let him place his attachment in the Self forever.

When the outward is checked, there is restfulness from emotion; when emotion is at rest, there is vision of the supreme Self. When the Self is seen, the bondage of the world is destroyed; the checking of the outward is the path of freedom.

Who, being learned, discerning between real and unreal, knowing the teaching of the scripture, and beholding the supreme object with understanding, would place his reliance on the unreal, even though longing to be free — like a child, compassing his own destruction.

There is no freedom for him who is full of attachment to the body and its like; for him who is free, there is no wish for the body and its like; the dreamer is not awake, he who is awake dreams not; for these things are the opposites of each other.

Knowing the Self as within and without, in things stable and moving — discerning this through the Self, through its comprehending all things — putting off every disguise, and recognizing no division, standing firm through the perfect Self — such a one is free.

Through the All-self comes the cause of freedom from bondage; than the being of the All-self there is no other cause; and this arises when there is no grasping after the outer; he gains the being of the All-self by perpetually resting on the Self.

How should cessation of grasping after the outer not fail for him who, through the bodily self remains with mind attached to enjoyment of outward objects, and thus engages in action. It can only be effortfully accomplished by those who have renounced the sensual aims of all acts and rites, who are perfected in resting on the eternal Self, who know reality, who long for reality and bliss in the Self. [340]

The scripture that speaks of “him who is at peace, controlled,” teaches the ecstasy of the ascetic, whose work is the study of wisdom, to the end of gaining the All-self.

The destruction of personality which has risen up in power cannot be done at once, even by the learned, except those who are immovably fixed in the ecstasy which no doubt can assail, for the mind-images are of endless rebirth.

Binding a man with the delusion of belief in his personality, through the power that veils, the power that propels casts him forth, through its potencies.

The victory over this compelling power cannot be accomplished, until the power that veils has come to cessation with residue. The power that veils is, through the force of its own nature, destroyed, when the seer is discerned from what is seen, as milk is distinguished from water.

Perfect discernment, born of clear awakening, arises free from doubt, and pure of all bondage, where there is no propelling power towards delusive objects, once the division is made between the real natures of the seer and what is seen; he cuts the bonds of delusion that glamor makes, and, after that, there is no more pilgrimage for the free.

The flame of discernment of the oneness of the higher and the lower, burns up the forest of unwisdom utterly. What seed of the soul's pilgrimage can there be for him who has gained being in which there is no duality?

And the cessation of the veiling power arises from perfect knowledge; the destruction of false knowledge is the cessation of the pain engendered by the propelling power.

The triple error is understood by knowing the real nature of the rope; therefore the reality of things is to be known by the wise to the end of freedom from bondage.

As iron from union with fire, so, from union with the real, thought expands as material things; hence the triple effect of this, seen in delusion, dream, desire, is but a mirage.

Thence come all changing forms in nature beginning with personality and ending with the body, and all sensual objects; these are unreal, because subject to change every moment; but the Self never changes. [350]

Consciousness, eternal, non-dual, partless, uniform, witness of intellect and the rest, different from existent and non-existent; its real meaning is the idea of "I"; a union of being and bliss — this is the higher Self.

He who thus understands, discerning the real from the unreal, ascertaining reality by his own awakened vision, knowing his own Self as partless awakening, freed from these things reaches peace in the Self.

Then melts the heart's knot of unwisdom without residue, when, through the ecstasy in which there is no doubt, arises the vision of the non-dual Self.

Through the mind's fault are built the thoughts of thou and I and this, in the supreme Self which is nondual, and beyond which there is nothing; but when ecstasy is reached, all his doubts melt away through apprehension of the real.

Peaceful, controlled, possessing the supreme cessation, perfect in endurance, entering into lasting ecstasy, the ascetic makes the being of the All-self his own; thereby burning up perfectly the doubts that are born of the darkness of unwisdom, he dwells in bliss in the form of the Eternal, without deed or doubt.

They who rest on the Self that is consciousness, who have put away the outward, the imaginations of the ear and senses, and selfish personality, they, verily, are free from the bonds and snares of the world, but not they who only meditate on what others have seen.

The Self is divided by the division of its disguises; when the disguises are removed, the Self is lonely and pure; hence let the wise man work for the removal of the disguises by resting in the ecstasy that is free from doubt.

Attracted by the Self the man goes to the being of the Self by resting on it alone; the grub, thinking on the bee, builds up the nature of the bee.

The grub, throwing off attachment to other forms, and thinking intently on the bee, takes on the nature of the bee; even thus he who seeks for union, thinking intently on the reality of the supreme Self, perfectly enters that Self, resting on it alone.

Very subtle, as it were, is the reality of the supreme Self, nor can it be reached by gross vision; by the exceedingly subtle state of ecstasy it is to be known by those who are worthy, whose minds are altogether pure. [360]

As gold purified in the furnace, rids itself of dross and reaches the quality of its own self, so the mind ridding itself of the dross of substance, force and darkness, through meditation, enters into reality. When purified by the power of uninterrupted intentness, the mind is thus melted in the Eternal, then ecstasy is purified of all doubt, and of itself enjoys the essence of secondless bliss.

Through this ecstasy comes destruction of the knot of accumulated mind-images, destruction of all works; within and without, for ever and altogether, the form of the Self becomes manifest, without any effort at all.

Let him know that thinking is a hundred times better than scripture; that concentration, thinking the matter out, is a hundred thousand times better than thinking; that ecstasy free from doubt is endlessly better than concentration.

Through unwavering ecstasy is clearly understood the reality of the Eternal, fixed and sure. This cannot be when other thoughts are confused with it, by the motions of the mind.

Therefore with powers of sense controlled enter in ecstasy into the hidden Self, with mind at peace perpetually; destroy the darkness made by beginningless unwisdom, through the clear view of the oneness of the real.

The first door of union is the checking of voice, the cessation of grasping, freedom from expectation and longing, the character bent ever on the one end.

A centering of the mind on the one end, is the cause of the cessation of sensuality; control is the cause that puts an end to imaginings; by peace, the mind-image of the personality is melted away; from this arises unshaken enjoyment of the essence of bliss in the Eternal for ever, for him who seeks union; therefore the checking of the imagination is ever to be practiced effortfully, O ascetic!

Hold voice in the self, hold the self in intellect, hold intellect in the witness of intellect, and, merging the witness in the perfect Self, enjoy supreme peace.

The seeker for union shares the nature of each disguise — body, vital breath, sense, mind, intellect — when his thoughts are fixed on that disguise. [370]

When he ceases from this sharing, the ascetic reaches perfect cessation and happiness, and is plunged in the essence of Being and Bliss.

Renouncing inwardly, renouncing outwardly — this is possible only for him who is free from passion; and he who is free from passion renounces all attachment within and without, through the longing for freedom.

Outward attachment arises through sensual objects; inward attachment, through personality. Only he who, resting in the Eternal, is free from passion, is able to give them up. Freedom from passion and awakening are the wings of the spirit. O wise man, understand these two wings! For without them you cannot rise to the crown of the tree of life.

Soul-vision belongs to him who is free from passion; steady inspiration belongs to the soul-seer. Freedom from bondage belongs to the reality of inspiration; enjoyment of perpetual bliss belongs to the Self that is free.

I see no engenderer of happiness greater than freedom from passion for him who is self-controlled; if very pure inspiration of the Self be joined to it, he enters into the sovereignty of self-dominion. This is the door of young freedom everlasting. There do thou ever fix thy consciousness on the real self, in all ways free from attachment to what is other than this, for the sake of the better way.

Cut off all hope in sensual objects which are like poison, the cause of death; abandon all fancies of birth and family and social state; put all ritual actions far away; renounce the illusion of self-dwelling in the body, center the consciousness on the Self. Thou art the seer, thou art the stainless, thou art in truth the supreme, secondless Eternal.

Firmly fixing the mind on the goal, the Eternal, keeping the outward senses in their own place, with form unmoved, heedless of the body's state, entering into the oneness of Self and Eternal by assimilating the Self and rising above all differences, for ever drink the essence of the bliss of the Eternal in the Self. What profit is there in other things that give no joy? [378]

Free Even in Life

(Verses 379 - 438)

Ceasing to feed the imagination on things not Self, full of darkness, causing sorrow, bend the imagination on the Self, whose form is bliss, the cause of freedom.

This is the self luminous, witness of all, ever shining through the veil of the soul; making the one aim this Self, that is the contrary of all things unreal, realize it by identification with its partless nature.

Naming this from its undivided being, its freedom from all other tendency, let him know it clearly from being of the own nature of Self.

Firmly realizing self-hood in that, abandoning selfhood in the selfish personality, stand towards it as a disinterested onlooker stands towards the fragments of a broken vase.

Entering the purified inner organ into the witness whose nature is the Self, who is pure awakening, leading upward step by step to unmoving firmness, let him then gain vision of perfection.

Let him gain vision of the Self, freed from all disguises built up by ignorance of the Self — body, senses, vitality, emotion, personality — the Self whose nature is partless and perfect like universal ether.

The ether, freed from its hundred disguises — water-pots, jars, corn-measures and the like — is one and not divided, thus also the pure supreme, freed from personality, is one.

All disguises beginning with the Evolver and ending with a log are mirage only; therefore let him behold his own perfect Self, standing in the Self's oneness.

Whatever by error is built up as different from that, is in reality that only, not different from that. When the error is destroyed, the reality of the snake that was seen shines forth as the rope; thus the own-nature of all is the Self.

The Evolver is the Self, the Pervader is the Self, the Sky-lord is the Self, the Destroyer is the Self; all this universe is the Self; there is nothing but the Self.

Inward is the Self, outward also is the Self; the Self is to the east, the Self is also to the west. The Self is to the south, the Self is also to the north. The Self is above, the Self is beneath.

Just as wave and foam, eddy and bubble are in their own nature water; so, from the body to the personality, all is consciousness, the pure essence of consciousness. [390]

Being verily is all this world, that is known of voice and mind, there is nothing else than Being, standing on nature's other shore. Are cup and water-pot and jar anything but earth? He who is deluded by the wine of glamor speaks of "thou" and "I."

"When by repeated effort naught remains but this," the scripture says, declaring absence of duality, to put an end to false transference of reality.

Like the ether, free from darkness, free from wavering, free from limits, free from motion, free from change; having neither a within nor a without, having no other than it, having no second, is the Self, the supreme Eternal; what else is there to be known?

What more is there to be said? The Eternal, the Life, the Self is seen here under many forms; all in this world is the Eternal, the secondless Eternal; the scripture says "I am the Eternal"; knowing this clearly, those whose minds are awakened, who have abandoned the outward, becoming the Eternal, dwell in the Self, which is extending consciousness and bliss. This, verily, is sure.

Kill out desire that springs up through thought of self in the body formed of darkness, then violent passion in the formal body woven of the breath. Knowing the Self whose fame is sung in the hymns, who is eternal and formed of bliss, stand in the being of the Eternal.

As long as the son of man enjoys this body of death, he is impure; from the enemies arises the weariness that dwells in birth and death and

sickness. When he knows the pure Self of benign form, immovable, then he is free from these; — thus says the scripture too.

When all delusive qualities attributed to the Self are put away, the Self is the supreme eternal, perfect, secondless, changeless.

When the activity of the imagination comes to rest in the higher Self, the Eternal that wavers not, then no more wavering is seen, and vain words only remain.

The belief in this world is built up of unreality. In the one substance, changeless, formless, undifferentiated, what separateness can exist?

In the one substance, in which no difference of seer, seeing, seen, exists, which is changeless, formless, undifferentiated, what separateness can exist? [400]

In the one substance, like the world-ocean full to overflowing, changeless, formless, undifferentiated, whence can separateness come?

Where the cause of delusion melts away, like darkness in light, in the secondless, supreme reality, undifferentiated, what separateness can there be?

In the supreme reality, the very Self of oneness, how could any word of difference dwell? By whom is difference perceived in purely blissful dreamlessness?

For this world no longer is, whether past, present, or to come, after awakening to the supreme reality, in the real Self, the Eternal, from all wavering free. The snake seen in the rope exists not, nor even a drop of water in the desert mirage, where the deer thirsts.

This duality is mere glamor, for the supreme reality is not twofold; thus the scripture says, and it is directly experienced in dreamlessness.

By the learned it has been perceived that the thing attributed has no existence apart from the substance, as in the case of the serpent and the rope. The distinction comes to life through delusion.

This distinction has its root in imagining; when imagining ceases it is no more. Therefore bring imagining to rest in the higher Self whose form is concealed.

In soul-vision the wise man perceives in his heart a certain wide-extending awakening, whose form is pure bliss, incomparable, the other shore, for ever free, where is no desire, limitless as the ether, partless, from wavering free, the perfect Eternal.

In soul-vision the wise man perceives in his heart the reality free from growth and change, whose being is beyond perception, the essence of equalness, unequalled, immeasurable, perfectly taught by the words of inspiration, eternal, praised by us.

In soul-vision the wise man perceives in his heart the unfading, undying reality, which by its own being can know no setting, like the shimmering water of the ocean, bearing no name, where quality and change have sunk to rest, eternal, peaceful, one. [410]

Through intending the inner mind to it, gain vision of the Self, in its own form, the partless sovereignty. Sever thy bonds that are stained with the stain of life, and effortfully make thy manhood fruitful.

Standing in the Self, realize the Self in being, the Self from every disguise set free, Being, Consciousness, Bliss, the secondless; thus shalt thou build no more for going forth.

The mighty soul no more regards this body, cast aside like a corpse, seen to be but the shadow of the man, come into being as his reflection, through his entering into the result of his works.

Drawing near to the eternal, stainless awakening, whose nature is bliss, put very far away this disguise whose nature is inert and foul; nor let it be remembered again at all, for the remembrance of what has been cast forth builds for disdain.

Burning this up with its root in the flame of the real Self, the unwavering Eternal, the wise man stands excellent as the Self, through the Self which is eternal, pure, awakening bliss.

The body is strung on the thread of works already done, and is impure as the blood of slaughtered kine; whether it goes forward or stands, the knower of reality regards it not again, for his life is dissolved in the Eternal, the Self of bliss.

Knowing the partless bliss, the Self as his own self, with what desire or from what cause could the knower of reality cherish the body?

Of the perfect adept this is the fruit, of the seeker for union, free even in life — to taste without and within the essence of being and bliss in the Self.

The fruit of cleanness is awakening, the fruit of awakening is quiescence; from realizing the bliss of the Self comes peace, this fruit, verily, quiescence bears.

When the latter of these is absent, the former is fruitless. The supreme end is the incomparable enjoyment of the Self's bliss. [420]

The famed fruit of wisdom is not to tremble before manifest misfortune. The various works that were done in the season of delusion, worthy of all blame — how could a man deign to do them after discernment has been gained?

Let the fruit of wisdom be cessation from unreality, a continuation therein is the fruit of unwisdom; — this is clearly seen. If there be not this difference between him who knows and him who knows not, as in the presence of the mirage to the thirsty deer, where is the manifest fruit of wisdom?

If the heart's knot of unwisdom be destroyed without remainder, how could sensual things cause continuance in unreality, in him who has no desire?

When mind-images arise not in the presence of sensual things, this is the limit of purity; when the personal idea does not arise, this is the limit of illumination. When life-activity that has been dissolved does not arise again, this is the limit of quiescence.

He whose thought is free from outward objects, through standing ever in the nature of the Eternal, who is as lightly concerned with the

enjoyment of sensual things followed by others as a sleeping child, looking on this world as a land beheld in dream, when consciousness comes back, enjoying the fruit of endless holy deeds, he is rich and worthy of honor in the world.

This sage, standing firm in wisdom, reaches Being and Bliss, he is changeless, free from all acts, for his Self is dissolved in the Eternal.

Being that is plunged in the oneness of the Eternal and the Self made pure, that wavers not and is pure consciousness alone, is called wisdom.

They say he stands firm in wisdom, in whom this wisdom steadfastly dwells. He in whom wisdom is firmly established, who enjoys unbroken bliss, by whom the manifested world is almost unheeded, is called free even in life.

He who with thought dissolved is yet awake, though free from the bondage of waking life, whose illumination is free from impure mind-images, he, verily, is called free even in life.

He who perceives that his soul's pilgrimage is ended, who is free from disunion even while possessing division, whose imagination is free from imaginings, he, verily, is called free even in life.

He who even while this body exists, regards it as a shadow, who has no sense of personality or possessions — these are the marks of him who is free in life. [430]

Whose mind lingers not over the past, nor goes out after the future, when perfect equanimity is gained, this is the mark of him who is free even in life.

In this world, whose very nature is full of differences, where quality and defect are distinguished, to regard all things everywhere as the same, this is the mark of him who is free even in life.

Accepting wished and unwished objects with equanimity in the Self, and changing not in either event, is the mark of him who is free even in life.

When the sage's imagination is fixed on tasting the essence of the bliss of the Eternal, so that he distinguishes not between what is within and without, this is the mark of him who is free even in life.

Who is free from thought of "I" and "my," in body and senses and their works, who stands in equanimity, bears the mark of one who is free even in life.

He who has discerned the Eternal in the Self, through the power of sacred books, who is free from the bondage of the world, bears the mark of one who is free even in life.

He who never identifies himself with the body and senses, nor separates himself in thought from what is other than these, bears the mark of one who is free even in life. [438]

The Three Kinds of Works

(Verses 439 - 468)

He who through wisdom discerns that there is no division between the Eternal and the manifested world, bears the mark of one who is free even in life.

Whose mind is even, when honored by the good, or persecuted by the wicked, bears the mark of one who is free even in life.

In whom all sensuous objects, put forth by the supreme, melt together like the rivers and streams that enter the ocean's treasure house, making no change at all, since he and they are but the one Being, this sage self-conquered is set free.

For him who has understood the nature of the Eternal, there is no return to birth and death as of old; if such return there be, then the nature of the Eternal was not known.

If they say he returns to birth and death through the rush of old imaginings, this is not true; for, from the knowledge of oneness, imaginings lose all their power.

As the most lustful man ceases from desire before his mother; so, when the Eternal is known, the wise cease from desire, through fullness of bliss.

The scripture says that, even for him who profoundly meditates, there is a going after outward things of sense, on account of Works already entered on.

As long as there is the taste of pain and pleasure, so long are there Works already entered on; the fruits come from the acts that went before; without these acts where would the fruits be?

From the knowledge that I am the Eternal, the accumulated Works, heaped up even through hundreds of myriads of ages, melt away like the work of dream, on awaking.

Whatever one does while dreaming, however good or bad it seems, what effect has it on him, on awaking to send him either to hell or heaven?

On knowing the Self, unattached, enthroned like the dome of heaven, the man is no longer stained at all by Works to come.

As the ether enclosed in the jar is not stained by the smell of the wine, so the Self encompassed by its vestures, is not stained by any quality of theirs. [450]

Works that have been entered on, before wisdom's sunrise, are not destroyed by wisdom, until they have reached their fruition; like an arrow aimed and sent forth at the mark.

The arrow discharged by the thought that there was a tiger, does not stop when it is seen to be a cow, but pierces the mark through its exceeding swiftness.

Verily, Works entered on are the most formidable to the wise, they disappear only through being experienced. But Works accumulated and Works to come both melt away in the fire of perfect wisdom.

When they have beheld the oneness of the Self and the Eternal, and stand ever firm in the power of that knowledge, for them those three kinds of Works exist no longer; for them there is only the Eternal, free from every change.

When the saint rests in the Self, through understanding that the Self is other than its vestures, that the Self is the pure Eternal; then the myth of the reality of Works entered on no longer holds him, just as the myth of union with things of dream no longer holds him who has awakened.

For he who is awake no longer keeps the sense of "I and mine and that," for his looking-glass body and the world that belongs to it; but comes to himself merely through waking.

Neither a desire for pursuing mythical objects, nor any grasping after even a world full of them, is seen in him who has awakened. But if the pursuit of mirages goes on, then it is seen for certain that the man has not wakened from sleep.

Thus dwelling in the supreme Eternal, through the real Self, he stands and beholds naught else. Like the memory of an object looked on in dream, so is it, for the wise, with eating or the other acts of life.

The body is built up through Works; the Works entered upon make for the building up of various forms; but the Self is not built up through works.

“Unborn, eternal, immemorial,” says the Scripture, whose words are not in vain; of him who rests in that Self, what building up of Works entered on can there be?

Works entered upon flourish then, when the Self is identified with the body; but the identifying of Self with body brings no joy, therefore let Works entered upon be renounced. [460]

Even the building up of a body through Works entered on is a mirage; whence can come the reality of a mere reflected image? whence can come the birth of an unreality?

Whence can come the death of what has not even been born? Whence can come the entering on of what does not even exist? — if there be a melting away of the effects of unwisdom, root and all, through the power of wisdom.

How does this body stand? In the case of him who takes inert things to be real, Works entered on are supported by the sight of outward things — thus says the scripture; yet it does not teach the reality of the body and the like, to the wise.

One, verily, is the Eternal, without a second. There is no difference at all. Altogether perfect, without beginning or end, measureless and without change.

The home of Being, the home of Consciousness, the home of Bliss enduring, changeless; one, verily, without a second, is the Eternal. There is no difference at all.

Full of the pure essence of the unmanifested, endless, at the crown of all; one, verily, without a second, is the Eternal; there is no difference at all.

That can neither be put away, nor sought after; that can neither be taken nor approached — one, verily, without a second, is the Eternal; there is no difference at all.

Without qualities, without parts, subtle, without wavering, without stain; one, verily, without a second, is the Eternal; there is no difference at all. [468]

Master and Pupil

(Verses 469 - 518)

THE TEACHER SPEAKS:

That, whose nature no man can define; where is no pasturage for mind or word; one, verily, without second, is the Eternal; there is no difference at all.

The fullness of Being, self-perfect, pure, awakened, unlike aught here; one, verily, without second, is the Eternal; there is no difference at all!

They who have cast away passion, who have cast away sensual delights, peaceful, well-ruled, the sages, the mighty, knowing reality in the supreme consummation, have gained the highest joy in union with the Self.

Thou worthy one also, seeking this higher reality of the Self, whose whole nature is the fullness of bliss, washing away the delusions thine own mind has built up, be free, gaining thy end, perfectly awakened.

Through Soul-vision, through the Self utterly unshaken, behold the Self's reality, by the clear eye of awakening; if the word of the scripture is perfectly perceived without wavering, then doubt arises no more.

On gaining freedom from the bonds bound by unwisdom as to the Self; in the gaining of that Self whose nature is truth, knowledge, bliss; the holy books, reason, and the word of the guide are one's evidences; an evidence too is the realizing of the Self, inwardly attained.

Freedom from bondage and joy, health of thought and happiness, are to be known by one's self; the knowing of others is but inference.

As the teachers, who have reached the further shore, and the teachings tell, let a man cross over through that enlightenment which comes through the will of the higher Self.

Knowing the Self through one's own realization, as one's own partless Self, and being perfected, let him stand firm in the unwavering Self.

This is the last and final word of the teaching: The Eternal is the individual life and the whole world; rest in the partless One is freedom, in the Eternal, the secondless; and this too the scriptures show.

Through the word of the Guide, and the evidence of the teaching, understanding the highest Being, through union with the Self, he reached perfect peace, intent on the Self, so that nothing could disturb him any more, resting altogether in the Self.

Then after intending his mind for a while on the supreme Eternal, rising again from the highest bliss he spoke this word: [480]

THE PUPIL SPEAKS:

Entangling thought has fallen away, its activity has dissolved, through mastery of the Self's oneness with the Eternal; I know not this, nor anything that is not this; for what is it? how great is it? joy is its further shore.

This cannot be spoken by voice, nor thought by mind; I taste the glory of the ocean of the Supreme Eternal, filled full of the ambrosial bliss of the Self. My mind, enjoying delight, like a watercourse, that had dried up, when the multitude of waters come, is full of happiness, even from the slightest portion of the honey-sweet bliss of the Self.

Whither has this world of sorrow gone? what has taken it away? whither has it dissolved? Now I see that it no longer is — a mighty wonder!

What is there for me to reject? what to choose? what else exists? Where is there difference in the mighty ocean of the Eternal, full of the nectar of partless bliss?

I see not, nor hear, nor know aught of this world; for I bear the mark of the Self, whose form is being and bliss.

Honor, honor to thee, my Guide, mighty-souled; to thee, who art free from sensuous bondage, who art most excellent, whose own nature is the essence of bliss of the secondless Everlasting, whose words are ever a mighty, shoreless ocean of pity.

As one who was wearied with the heat, bathing himself and refreshed, in the enveloping light of the rayed moon, thus I have in a moment gained the partless excellent bliss, the imperishable word, the Self.

Rich am I, I have done what was to be done, freed am I from the grasp of the sorrowing world. My own being is everlasting bliss, I am filled full, through the favor of the Self.

Unbound am I, formless am I, without distinction am I, no longer able to be broken; in perfect peace am I, and endless; I am stainless, immemorial.

I am neither the doer nor enjoyer; mine are neither change nor act. I am in nature pure awakening. I am the lonely One, august for ever. [490]

I am apart from the personal self that sees, hears, speaks, acts, and enjoys; everlasting, innermost, without act; the limitless, unbound, perfect Self awakened.

I am neither this nor that; I am even he who illumines both, the supreme, the pure; for me is neither inner nor outer, for I am the perfect, secondless Eternal.

The unequalled, beginningless reality is far from the thought of I and thou, of this and that; I am the one essence of everlasting bliss, the real, the secondless Eternal.

I am the Creator, I am he who makes an end of hell, he who makes an end of all things old; I am the Spirit, I am the Lord; I am partless awakening, the endless witness; for me there is no longer any Lord, no longer I nor mine.

For I, verily, consist in all beings, enveloping them within and without, through the Self that knows; I myself am at once the enjoyer and all that is to be enjoyed — whatever was seen before as separate — through identity with it.

In me, the ocean of partless Bliss, world-waves rise manifold, and fall again, through the storm-winds of glamor's magic.

In me, the material and other worlds are built up by glamor, through swift vibrations; just as in Time which has neither part nor division, are built up the world-periods, the years, the seasons, months, and days. Nor does the Self, on which the worlds are built, become stained by them, even through the deluded who are stained by many sins; just as even a mighty flood of mirage waters wets not the salt desert earth.

Like the ether, I spread throughout the world; like the sun, I am marked by my shining; like the hills, I am everlasting and unmoved; I am like an ocean without shores.

I am not bound by the body, as the clear sky is not bound by clouds; whence then should the characters of waking, dreaming, dreamlessness, belong to me? [500]

The veil comes, and, verily, departs again; it alone performs works and enjoys them. It alone wastes away and dies, while I stand like a mighty mountain, forever unmoved.

Neither forth-going nor return belong to me, whose form is ever one, without division. He who is the one Self, without fissure or separation, perfect like the ether — how can he strive or act?

How should righteousness or sin belong to me, who possess not the powers of sense, who am above emotion, above form and change, who experience ever partless bliss; for the scripture teaches that in the Self is neither righteousness nor sin.

What is touched by his shadow, whether heat or cold, or foul or fair, touches not at all the man, who is other than his shadow.

The natures of things beheld touch not the beholder, who is apart from them, sitting above unchanged, as the character of the house affects not the lamp.

Like the sun which witnesses the act, like the tongued flame that leads the conflagration, like the rope that holds what is raised; thus am I, standing on the summit, the conscious Self.

I am neither the actor, nor the causer of acts; I am neither he who enjoys, nor he who brings enjoyment; I am neither the seer, nor he who gives sight; I am the unequalled Self, self-luminous.

When the disguise moves, just as the foolish-minded attribute to the sun the dancing of its reflection on the water, so one thinks: I am the doer, the enjoyer; I, also, am slain.

Let this inert body move on the waters or on dry land; I am not thereby stained by their natures, as the ether is not stained by the nature of a jar.

Acting, enjoying, baseness or madness, inertness or bondage or unloosing are the changes of the mind, and belong not really to the Self, the supreme Eternal, the pure, the secondless. [510]

Let Nature suffer changes ten times, a hundred, a thousand times; what have I to do with these commotions? For the lowering clouds touch not the sky.

From the unmanifest, down to grossest things, all this world encountered is a mere reflection only. Like the ether, subtle, without beginning or end, is the secondless Eternal; and what that is, I am.

All-embracing, illumining all things; under all forms all-present, yet outside all; everlasting, pure, unmoved, unchanging, is the secondless Eternal; and what that is, I am.

Where the differences made by glamor have sunk to final setting, of hidden nature, perceived in secret, the Real, Wisdom, Bliss, and formed of bliss, is the secondless Eternal; and what that is, I am.

Without act am I, without change, without division, without form; without wavering am I, everlasting am I, resting on naught else, and secondless.

I am altogether the Self, I am the All; I transcend all; there is none but me. I am pure, partless awakening; I too am unbroken bliss.

This sovereignty, self-rule, and mighty power, through the goodness of thy pity, power, and might, has been gained by me, my guide, great-souled; honor, honor to thee, and yet again honor.

In that great dream that glamor makes, in that forest of birth and age and death, I wander wearying; daily stricken by the heat, and haunted by the tiger of selfishness; thou hast saved me, my guide, by waking me out of sleep. [518]

The Perfect Sage

THE PUPIL SPEAKS:

Honor to that one Being, wherever it is; honor to the Light which shines through the form of all that is; and to thee king of teachers!

Beholding him thus paying honor — a pupil full of worth, full of the joy of soul-vision, awakened to reality — that king of instructors, rejoicing in his heart, that mighty souled one, addressed to him this final word:

THE TEACHER SPEAKS:

This world is the offspring of the Eternal's thought; thus, verily, the Eternal is the Real in all things. Behold it thus by the vision of the higher Self, with mind full of peace, in every mode of being. A certain Being, apart from form, is seen everywhere, of those who have eyes to see. Therefore knowers of the Eternal understand that whatever is other than this, is but the sport and workmanship of intellect.

Who, being wise, and tasting that essence of supreme bliss, would delight any more in things of emptiness? Who desires to look on a painted moon, when the moon, the giver of delight, is shining?

For through enjoyment of unreal things, there is no contentment at all, nor any getting rid of pain. Therefore contented by enjoying the essence of secondless bliss, stand thou rejoicing, resting on the Self that is true Being.

Therefore beholding thyself everywhere, and considering thyself as secondless, let the time go by for thee, mighty minded one, rejoicing in the bliss that is thine own.

And wavering doubt in the Self of partless awakening which wavers not, is but of fancy's building; therefore through the Self which is formed of secondless bliss, entering into lasting peace, adore in silence.

In the silence is the highest peace, because wavering is the intellect's unreal work; there the knowers of the Eternal, mighty-souled, enjoy unbroken happiness of partless bliss, recognizing the Self as the Eternal.

There is no higher cause of joy than silence where no mind-pictures dwell; it belongs to him who has understood the Self's own being; who is full of the essence of the bliss of the Self.

Whether walking or standing, sitting or lying down, or wherever he may be, let the sage dwell according to his will, the wise man finding joy ever within himself.

No distinctions of place or time, position or space are to be regarded as bringing release from bondage, for the mighty-souled, who has perfectly attained to reality. Of what avail are the rites of religion for one who has attained to wisdom?

What religious rite will help one to know a jar, without having perceived it? But where there is direct perception, the object is perfectly understood. [530]

So when there is direct perception, the Self shines forth clearly, without regard to place or time or rites of purification.

The direct knowledge, that "I am Devadatta," depends on nothing else; and it is precisely thus with the knowledge that "I am the Eternal," in the case of the knower of the Eternal.

How could the not Self, the mere chaff of unreality, be the illuminer of that through the radiance of which the whole world shines, as through the sun?

How can the scriptures or laws or traditions, or even all beings, illumine that by which alone they gain their worth?

This Self, self-illuminated, is of unending power, immeasurable, the direct knowledge of all; knowing this, the knower of the Eternal, freed from bondage, most excellent, gains the victory.

Things of sense neither distress nor elate him beyond measure, nor is he attached to, or repelled by them; in the Self he ever joys, the Self is his rejoicing; altogether contented by the essence of uninterrupted bliss.

As a child, who is free from hunger and bodily pain, finds delight in play, so the wise man rejoices, free from the sorrow of "I" and "mine."

His food is what is freely offered, eaten without anxiety or sense of poverty; his drink is the pure water of the streams; he moves where fancy leads him, unconstrained; he sleeps by the river-bank, or in the wood; for his vesture is one that grows not old or worn; his home

is space; his couch, the world; he moves in paths where the beaten road is ended; the wise man, delighting in the supreme Eternal.

Dwelling in this body as a mere temporary halting-place, he meets the things of sense just as they come, like a child subject to another's will; thus lives the knower of the Self, who shows no outward sign, nor is attached to external things.

Whether clothed in space alone, or wearing other vestures, or clothed in skins, or in a vesture of thought; like one in trance, or like a child, or like a shade, he walks the earth. [540]

Withdrawing desire from the things of desire, ever contented in the Self, the sage stands firm through the Self alone.

Now as a fool, now a wise man; now as a great and wealthy king; now a wanderer, now a sage; now dwelling like a serpent, solitary; now full of honor; now rejected and unknown; thus the sage walks, ever rejoicing in perfect bliss.

Though without wealth, contented ever; ever rejoicing, though without sensuous enjoyments; though not like others, yet ever seeming as the rest.

Ever active, though acting not at all; though tasting no experience, yet experiencing all; bodiless, though possessing a body; though limited, yet penetrating all.

This knower of the Eternal, ever bodiless, things pleasant or painful touch not at all, nor things fair or foul.

For pleasure and pain, things fair and foul, are for him who is bound by the vestures, who believes them real; but for him whose bonds are broken, for the sage whose Self is real Being, what fruit is fair, or what is foul?

Just as in an eclipse of the sun, people say, “the sun is darkened,” though the sun indeed is not darkened, and they speak ignorantly, knowing not the truth of things.

Thus verily they behold the most excellent knower of Brahma as though bound to a body, while he is in truth freed for ever from the body, and they are deluded by the mere seeming of the body. [548]

For Ever Free

THE SERPENT'S SLOUGH (Verses 549 - 561)

But the body he has left, like the cast-off slough of a snake, remains there, moved hither and thither by every wind of life.

As a tree is carried down by a stream, and stranded on every shallow; so is his body carried along to one sensation after another.

Through the mind-pictures built up by works already entered on, the body of him who has reached freedom wanders among sensations, like an animal; but the adept himself dwells in silence, looking on, like the center of a wheel, having neither doubts nor desires.

He no longer engages his powers in things of sense, nor needs to disengage them; for he stands in the character of observer only. He no longer looks at all to the personal reward of his acts; for his heart is full of exultation, drunk with the abounding essence of bliss.

Leaving the path of things known or unknown, he stands in the Self alone; like a god in presence is this most excellent knower of the Eternal.

Though still in life, yet ever free; his last aim reached; the most excellent knower of the Eternal, when his disguise falls off, becoming the Eternal, enters into the secondless Eternal.

Like a mimic, who has worn the disguises of well-being and ill, the most excellent knower of the Eternal was Brahma all the time, and no other.

The body of the sage who has become the Eternal is consumed away, even before it has fallen to the ground — like a fresh leaf withered — by the fire of consciousness.

The sage who stands in the Eternal, the Self of being, ever full, of the secondless bliss of the Self, has none of the hopes fitted to time and space that make for the formation of a body of skin, and flesh, subject to dissolution.

Putting off the body is not Freedom, any more than putting away one's staff and water-pot; but getting free from the knots of unwisdom in the heart — that is Freedom, in very deed.

Whether its leaf fall in a running river, or on holy ground, prepared for sacred rites, what odds does it make to the tree for good or ill?

Like the loss of a leaf, or a flower, or a fruit, is the loss of the body, or powers, or vital breath, or mind; but the Self itself, ever one's own, formed of bliss, is like the tree and stands.

The divine saying declares the Self to be the assemblage of all consciousness; the real is the actor, and they speak only of the destruction of the disguise — unwisdom.

THE SELF ENDURES (Verses 562 - 574)

Indestructible, verily, is the Self — thus says the scripture of the Self, declaring that it is not destroyed when all its changing vestures are destroyed.

Stones, and trees, grass, and corn, and straw are consumed by fire, but the earth itself remains the same. So the body, powers, life, breath and mind and all things visible, are burned up by the fire of wisdom, leaving the being of the higher Self alone.

As the darkness, that is its opposite, is melted away in the radiance of the sun, so, indeed, all things visible are melted away in the Eternal.

As, when the jar is broken, the space in it becomes clear space, so, when the disguises melt away, the Eternal stands as the Eternal and the Self.

As milk poured in milk, oil in oil, water in water, becomes perfectly one, so the sage who knows the Self becomes one with the Self.

Thus reaching bodiless purity, mere Being, partless, the being of the Eternal, the sage returns to this world no more.

He whose forms born of unwisdom are burnt up by knowledge of oneness with the everlasting Self, since he has become the Eternal, how could he, being the Eternal, come to birth again?

Both bonds and the getting rid of them are works of glamor, and exist not really in the Self; they are like the presence of the imagined serpent and its vanishing, in the rope which really does not change.

Binding and getting rid of bondage have to be spoken of, because of the existence, and yet the unreality, of enveloping by unwisdom. But there is no enveloping of the Eternal; it is not enveloped because nothing besides the Eternal exists to envelop it.

The binding and the getting rid of bondage are both mirages; the deluded attribute the work of thought to the thing itself; just as they attribute the cloud-born cutting off of vision to the sun; for the unchanging is secondless consciousness, free from every clinging stain.

The belief that bondage of the Real, is, and the belief that it has ceased, are both mere things of thought; not of the everlasting Real.

Therefore these two, glamor-built, bondage and the getting rid of bonds, exist not in the Real; the partless, changeless, peaceful; the unassailable, stainless; for what building-up could there be in the secondless, supreme reality, any more than in clear space?

There is no limiting, nor letting go, no binding nor gaining of success; there is neither the seeker of Freedom, nor the free; this, verily, is the ultimate truth.

BENEDICTION (Verses 575 - 580)

This secret of secrets supreme, the perfect attainment, the perfection of the Self, has been shown to thee by me today; making thee as my new-born child, freed from the sin of the iron age, all thought of desire gone, making towards Freedom.

Thus hearing the teacher's words and paying him due reverence, he went forth, free from his bondage, with the Master's consent.

And he, the Teacher, his mind bathed in the happy streams of Being, went forth to make the whole world clean, incessantly.

Thus, by this Discourse of Teacher and Pupil, the character of the Self is taught to those seeking Freedom, that they may be born to the joy of awakening.

Therefore let all those who put away and cast aside every sin of thought, who are sated with this world's joys, whose thoughts are full of peace, who delight in words of wisdom, who rule themselves, who long to be free, draw near to this teaching, which is dedicated to them.

To those who, on the road of birth and death, are sore stricken by the heat that the rays of the sun of pain pour down; who wander through this desert-world, in weariness and longing for water; this well-spring of wisdom, close at hand, is pointed out, to bring them joy — the secondless Eternal. This Teaching of Sankara's bringing Liberation, wins the victory for them.

Thus is ended THE CREST-JEWEL OF WISDOM, made by the ever-blessed SANKARA, pupil at the holy feet of GOVINDA his Teacher, the supreme Swan, the Wanderer of the World.

Light on the Path

Mabel Collins

A TREATISE
WRITTEN FOR THE PERSONAL USE OF THOSE WHO
ARE IGNORANT OF THE EASTERN WISDOM, AND
WHO DESIRE TO ENTER WITHIN ITS INFLUENCE

*Written down by M. C.
with Notes by the Author*

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PART I

These rules are written for all disciples: Attend you to them.

Before the eyes can see, they must be incapable of tears. Before the ear can hear, it must have lost its sensitiveness. Before the voice can speak in the presence of the Masters it must have lost the power to wound. Before the soul can stand in the presence of the Masters its feet must be washed in the blood of the heart.

1. Kill out ambition.
2. Kill out desire of life.
3. Kill out desire of comfort.
4. Work as those work who are ambitious.

Respect life as those do who desire it. Be happy as those are who live for happiness.

Seek in the heart the source of evil and expunge it. It lives fruitfully in the heart of the devoted disciple as well as in the heart of the man of desire. Only the strong can kill it out. The weak must wait for its growth, its fruition, its death. And it is a plant that lives and increases throughout the ages. It flowers when the man has accumulated unto himself innumerable existences. He who will enter upon the path of power must tear this thing out of his heart. And then the heart will bleed, and the whole life of the man seem to be utterly dissolved. This ordeal must be endured; it may come at the first step of the perilous ladder which leads to the path of life: it may not come until the last. But, O disciple, remember that it has to be endured: and fasten the energies of your soul upon the task. Live neither in the present nor the future, but in the eternal. This giant weed cannot flower there: this blot upon existence is wiped out by the very atmosphere of eternal thought.

5. Kill out all sense of separateness.
6. Kill out desire for sensation.
7. Kill out the hunger for growth.

8. Yet stand alone and isolated, because nothing that is imbodyed, nothing that is conscious of separation, nothing that is out of the eternal, can aid you. Learn from sensation and observe it, because only so can you commence the science of self-knowledge, and plant your foot on the first step of the ladder. Grow as the flower grows, unconsciously, but eagerly anxious to open its soul to the air. So must you press forward to open your soul to the eternal. But it must be the eternal that draws forth your strength and beauty, not desire of growth. For in the one case you develop in the luxuriance of purity, in the other you harden by the forcible passion for personal stature.

9. Desire only that which is within you.

10. Desire only that which is beyond you.

11. Desire only that which is unattainable.

12. For within you is the light of the world — the only light that can be shed upon the Path. If you are unable to perceive it within you, it is useless to look for it elsewhere. It is beyond you; because when you reach it you have lost yourself. It is unattainable, because it for ever recedes. You will enter the light, but you will never touch the flame.

13. Desire power ardently.

14. Desire peace fervently.

15. Desire possessions above all.

16. But those possessions must belong to the pure soul only, and be possessed therefore by all pure souls equally, and thus be the especial property of the whole only when united. Hunger for such possessions as can be held by the pure soul, that you may accumulate wealth for that united spirit of life which is your only true self. The peace you shall desire is that sacred peace which nothing can disturb, and in which the soul grows as does the holy flower upon the still lagoons. And that power which the disciple shall covet is that which shall make him appear as nothing in the eyes of men.

17. Seek out the way.

18. Seek the way by retreating within.
19. Seek the way by advancing boldly without.

20. Seek it not by any one road. To each temperament there is one road which seems the most desirable. But the way is not found by devotion alone, by religious contemplation alone, by ardent progress, by self-sacrificing labor, by studious observation of life. None alone can take the disciple more than one step onward. All steps are necessary to make up the ladder. The vices of men become steps in the ladder, one by one, as they are surmounted. The virtues of man are steps indeed, necessary — not by any means to be dispensed with. Yet, though they create a fair atmosphere and a happy future, they are useless if they stand alone. The whole nature of man must be used wisely by the one who desires to enter the way. Each man is to himself absolutely the way, the truth, and the life. But he is only so when he grasps his whole individuality firmly, and, by the force of his awakened spiritual will, recognizes this individuality as not himself, but that thing which he has with pain created for his own use, and by means of which he purposes, as his growth slowly develops his intelligence, to reach to the life beyond individuality. When he knows that for this his wonderful complex separated life exists, then, indeed, and then only, he is upon the way. Seek it by plunging into the mysterious and glorious depths of your own inmost being. Seek it by testing all experience, by utilizing the senses in order to understand the growth and meaning of individuality, and the beauty and obscurity of those other divine fragments which are struggling side by side with you, and form the race to which you belong. Seek it by study of the laws of being, the laws of nature, the laws of the supernatural: and seek it by making the profound obeisance of the soul to the dim star that burns within. Steadily, as you watch and worship, its light will grow stronger. Then you may know you have found the beginning of the way. And when you have found the end its light will suddenly become the infinite light.

21. Look for the flower to bloom in the silence that follows the storm: not till then.

It shall grow, it will shoot up, it will make branches and leaves and form buds, while the storm continues, while the battle lasts. But not till the whole personality of the man is dissolved and melted — not until it is held by the divine fragment which has created it, as a mere subject for grave experiment and experience — not until the whole nature has

yielded and become subject unto its higher self, can the bloom open. Then will come a calm such as comes in a tropical country after the heavy rain, when Nature works so swiftly that one may see her action. Such a calm will come to the harassed spirit. And in the deep silence the mysterious event will occur which will prove that the way has been found. Call it by what name you will, it is a voice that speaks where there is none to speak — it is a messenger that comes, a messenger without form or substance; or it is the flower of the soul that has opened. It cannot be described by any metaphor. But it can be felt after, looked for, and desired, even amid the raging of the storm. The silence may last a moment of time or it may last a thousand years. But it will end. Yet you will carry its strength with you. Again and again the battle must be fought and won. It is only for an interval that Nature can be still.

These written above are the first of the rules which are written on the walls of the Hall of Learning. Those that ask shall have. Those that desire to read shall read. Those who desire to learn shall learn.

PEACE BE WITH YOU.

PART II

Out of the silence that is peace a resonant voice shall arise. And this voice will say, It is not well; thou hast reaped, now thou must sow. And knowing this voice to be the silence itself thou wilt obey.

Thou who art now a disciple, able to stand, able to hear, able to see, able to speak, who hast conquered desire and attained to self-knowledge, who hast seen thy soul in its bloom and recognized it, and heard the voice of the silence, go thou to the Hall of Learning and read what is written there for thee.

1. Stand aside in the coming battle, and though thou fightest be not thou the warrior.

2. Look for the warrior and let him fight in thee.

3. Take his orders for battle and obey them.

4. Obey him not as though he were a general, but as though he were thyself, and his spoken words were the utterance of thy secret desires; for he is thyself, yet infinitely wiser and stronger than thyself. Look for him, else in the fever and hurry of the fight thou mayest pass him; and he will not know thee unless thou knowest him. If thy cry meet his listening ear, then will he fight in thee and fill the dull void within. And if this is so, then canst thou go through the fight cool and unwearied, standing aside and letting him battle for thee. Then it will be impossible for thee to strike one blow amiss. But if thou look not for him, if thou pass him by, then there is no safeguard for thee. Thy brain will reel, thy heart grow uncertain, and in the dust of the battlefield thy sight and senses will fail, and thou wilt not know thy friends from thy enemies.

He is thyself, yet thou art but finite and liable to error. He is eternal and is sure. He is eternal truth. When once he has entered thee and become thy warrior, he will never utterly desert thee, and at the day of the great peace he will become one with thee.

5. Listen to the song of life.

6. Store in your memory the melody you hear.

7. Learn from it the lesson of harmony.

8. You can stand upright now, firm as a rock amid the turmoil, obeying the warrior who is thyself and thy king. Unconcerned in the battle save to do his bidding, having no longer any care as to the result of the battle, for one thing only is important, that the warrior shall win, and you know he is incapable of defeat — standing thus, cool and awakened, use the hearing you have acquired by pain and by the destruction of pain. Only fragments of the great song come to your ears while yet you are but man. But if you listen to it, remember it faithfully, so that none which has reached you is lost, and endeavor to learn from it the meaning of the mystery which surrounds you. In time you will need no teacher. For as the individual has voice, so has that in which the individual exists. Life itself has speech and is never silent. And its utterance is not, as you that are deaf may suppose, a cry: it is a song. Learn from it that you are part of the harmony; learn from it to obey the laws of the harmony.

9. Regard earnestly all the life that surrounds you.

10. Learn to look intelligently into the hearts of men.

11. Regard most earnestly your own heart.

12. For through your own heart comes the one light which can illuminate life and make it clear to your eyes.

Study the hearts of men, that you may know what is that world in which you live and of which you will to be a part. Regard the constantly changing and moving life which surrounds you, for it is formed by the hearts of men; and as you learn to understand their constitution and meaning, you will by degrees be able to read the larger word of life.

13. Speech comes only with knowledge. Attain to knowledge and you will attain to speech.

14. Having obtained the use of the inner senses, having conquered the desires of the outer senses, having conquered the desires of the individual soul, and having obtained knowledge, prepare now, O disciple, to enter upon the way in reality. The path is found: make yourself ready to tread it.

15. Inquire of the earth, the air, and the water, of the secrets they hold for you. The development of your inner senses will enable you to do this.

16. Inquire of the holy ones of the earth of the secrets they hold for you. The conquering of the desires of the outer senses will give you the right to do this.

17. Inquire of the inmost, the one, of its final secret which it holds for you through the ages.

The great and difficult victory, the conquering of the desires of the individual soul, is a work of ages; therefore expect not to obtain its reward until ages of experience have been accumulated. When the time of learning this seventeenth rule is reached, man is on the threshold of becoming more than man.

18. The knowledge which is now yours is only yours because your soul has become one with all pure souls and with the inmost. It is a trust vested in you by the Most High. Betray it, misuse your knowledge, or neglect it, and it is possible even now for you to fall from the high estate you have attained. Great ones fall back, even from the threshold, unable to sustain the weight of their responsibility, unable to pass on. Therefore look forward always with awe and trembling to this moment, and be prepared for the battle.

19. It is written that for him who is on the threshold of divinity no law can be framed, no guide can exist. Yet to enlighten the disciple, the final struggle may be thus expressed:

Hold fast to that which has neither substance nor existence.

20. Listen only to the voice which is soundless.

21. Look only on that which is invisible alike to the inner and the outer sense.

PEACE BE WITH YOU.

KARMA

Consider with me that the individual existence is a rope which stretches from the infinite to the infinite and has no end and no commencement, neither is it capable of being broken. This rope is formed of innumerable fine threads, which, lying closely together, form its thickness. These threads are colorless, are perfect in their qualities of straightness, strength, and levelness. This rope, passing as it does through all places, suffers strange accidents. Very often a thread is caught and becomes attached, or perhaps is only violently pulled away from its even way. Then for a great time it is disordered, and it disorders the whole. Sometimes one is stained with dirt or with color, and not only does the stain run on further than the spot of contact, but it discolors other of the threads. And remember that the threads are living — are like electric wires, more, are like quivering nerves. How far, then, must the stain, the drag awry, be communicated! But eventually the long strands, the living threads which in their unbroken continuity form the individual, pass out of the shadow into the shine. Then the threads are no longer colorless, but golden; once more they lie together, level. Once more harmony is established between them; and from that harmony within the greater harmony is perceived.

This illustration presents but a small portion — a single side of the truth: it is less than a fragment. Yet, dwell on it; by its aid you may be led to perceive more. What it is necessary first to understand is, not that the future is arbitrarily formed by any separate acts of the present, but that the whole of the future is in unbroken continuity with the present as the present is with the past. On one plane, from one point of view, the illustration of the rope is correct.

It is said that a little attention to occultism produces great Karmic results. That is because it is impossible to give any attention to occultism without making a definite choice between what are familiarly called good and evil. The first step in occultism brings the student to the tree of knowledge. He must pluck and eat; he must choose. No longer is he capable of the indecision of ignorance. He goes on, either on the good or on the evil path. And to step definitely and knowingly even but one step on either path produces great Karmic results. The mass of men walk waveringly, uncertain as to the goal they aim at; their standard of life is indefinite; consequently their Karma operates in a confused manner. But when once the threshold of knowledge is reached, the confusion begins

to lessen, and consequently the Karmic results increase enormously, because all are acting in the same direction on all the different planes: for the occultist cannot be half-hearted, nor can he return when he has passed the threshold. These things are as impossible as that the man should become the child again. The individuality has approached the state of responsibility by reason of growth; it cannot recede from it.

He who would escape from the bondage of Karma must raise his individuality out of the shadow into the shine; must so elevate his existence that these threads do not come in contact with soiling substances, do not become so attached as to be pulled awry. He simply lifts himself out of the region in which Karma operates. He does not leave the existence which he is experiencing because of that. The ground may be rough and dirty, or full of rich flowers whose pollen stains, and of sweet substances that cling and become attachments — but overhead there is always the free sky. He who desires to be Karmaless must look to the air for a home; and after that to the ether. He who desires to form good Karma will meet with many confusions, and in the effort to sow rich seed for his own harvesting may plant a thousand weeds, and among them the giant. Desire to sow no seed for your own harvesting; desire only to sow that seed the fruit of which shall feed the world. You are a part of the world; in giving it food you feed yourself. Yet in even this thought there lurks a great danger which starts forward and faces the disciple, who has for long thought himself working for good, while in his inmost soul he has perceived only evil; that is, he has thought himself to be intending great benefit to the world while all the time he has unconsciously embraced the thought of Karma, and the great benefit he works for is for himself. A man may refuse to allow himself to think of reward. But in that very refusal is seen the fact that reward is desired. And it is useless for the disciple to strive to learn by means of checking himself. The soul must be unfettered, the desires free. But until they are fixed only on that state wherein there is neither reward nor punishment, good nor evil, it is in vain that he endeavors. He may seem to make great progress, but some day he will come face to face with his own soul, and will recognize that when he came to the tree of knowledge he chose the bitter fruit and not the sweet; and then the veil will fall utterly, and he will give up his freedom and become a slave of desire. Therefore be warned, you who are but turning toward the life of occultism. Learn now that there is no cure for desire, no cure for the love of reward, no cure for the misery of longing, save in the fixing of the sight and hearing upon that which is invisible and soundless. Begin even now to practice

it, and so a thousand serpents will be kept from your path. Live in the eternal.

The operations of the actual laws of Karma are not to be studied until the disciple has reached the point at which they no longer affect himself. The initiate has a right to demand the secrets of nature and to know the rules which govern human life. He obtains this right by having escaped from the limits of nature and by having freed himself from the rules which govern human life. He has become a recognized portion of the divine element, and is no longer affected by that which is temporary. He then obtains a knowledge of the laws which govern temporary conditions. Therefore you who desire to understand the laws of Karma, attempt first to free yourself from these laws; and this can only be done by fixing your attention on that which is unaffected by those laws.

NOTES

Note on Rule 1. — Ambition is the first curse: the great tempter of the man who is rising above his fellows. It is the simplest form of looking for reward. Men of intelligence and power are led away from their higher possibilities by it continually. Yet it is a necessary teacher. Its results turn to dust and ashes in the mouth; like death and estrangement it shows the man at last that to work for self is to work for disappointment. But though this first rule seems so simple and easy, do not quickly pass it by. For these vices of the ordinary man pass through a subtle transformation and reappear with changed aspect in the heart of the disciple. It is easy to say, I will not be ambitious: it is not so easy to say, when the Master reads my heart he will find it clean utterly. The pure artist who works for the love of his work is sometimes more firmly planted on the right road than the occultist, who fancies he has removed his interest from self, but who has in reality only enlarged the limits of experience and desire, and transferred his interest to the things which concern his larger span of life. The same principle applies to the other two seemingly simple rules. Linger over them and do not let yourself be easily deceived by your own heart. For now, at the threshold, a mistake can be corrected. But carry it on with you and it will grow and come to fruition, or else you must suffer bitterly in its destruction.

Note on Rule 5. — Do not fancy you can stand aside from the bad man or the foolish man. They are yourself, though in a less degree than your friend or your master. But if you allow the idea of separateness from any evil thing or person to grow up within you, by so doing you create Karma, which will bind you to that thing or person till your soul recognizes that it cannot be isolated. Remember that the sin and shame of the world are your sin and shame; for you are a part of it; your Karma is inextricably interwoven with the great Karma. And before you can attain knowledge you must have passed through all places, foul and clean alike. Therefore, remember that the soiled garment you shrink from touching may have been yours yesterday, may be yours tomorrow. And if you turn with horror from it, when it is flung upon your shoulders, it will cling the more closely to you. The self-righteous man makes for himself a bed of mire. Abstain because it is right to abstain — not that yourself shall be kept clean.

Note on Rule 17. — These four words seem, perhaps, too slight to stand alone. The disciple may say, Should I study these thoughts at all did I

not seek out the way? Yet do not pass on hastily. Pause and consider awhile. Is it the way you desire, or is it that there is a dim perspective in your visions of great heights to be scaled by yourself, of a great future for you to compass? Be warned. The way is to be sought for its own sake, not with regard to your feet that shall tread it.

There is a correspondence between this rule and the 17th of the 2nd series. When after ages of struggle and many victories the final battle is won, the final secret demanded, then you are prepared for a further path. When the final secret of this great lesson is told, in it is opened the mystery of the new way — a path which leads out of all human experience, and which is utterly beyond human perception or imagination. At each of these points it is needful to pause long and consider well. At each of these points it is necessary to be sure that the way is chosen for its own sake. The way and the truth come first, then follows the life.

Note on Rule 20. — Seek it by testing all experience, and remember that when I say this I do not say, Yield to the seductions of sense in order to know it. Before you have become an occultist you may do this; but not afterwards. When you have chosen and entered the path you cannot yield to these seductions without shame. Yet you can experience them without horror: can weigh, observe and test them, and wait with the patience of confidence for the hour when they shall affect you no longer. But do not condemn the man that yields; stretch out your hand to him as a brother pilgrim whose feet have become heavy with mire. Remember, O disciple, that great though the gulf may be between the good man and the sinner, it is greater between the good man and the man who has attained knowledge; it is immeasurable between the good man and the one on the threshold of divinity. Therefore be wary lest too soon you fancy yourself a thing apart from the mass. When you have found the beginning of the way the star of your soul will show its light; and by that light you will perceive how great is the darkness in which it burns. Mind, heart, brain, all are obscure and dark until the first great battle has been won. Be not appalled and terrified by this sight; keep your eyes fixed on the small light and it will grow. But let the darkness within help you to understand the helplessness of those who have seen no light, whose souls are in profound gloom. Blame them not, shrink not from them, but try to lift a little of the heavy Karma of the world; give your aid to the few strong hands that hold back the powers of darkness from obtaining complete victory. Then do you enter into a partnership of joy,

which brings indeed terrible toil and profound sadness, but also a great and ever-increasing delight.

Note on Rule 21. — The opening of the bloom is the glorious moment when perception awakes: with it comes confidence, knowledge, certainty. The pause of the soul is the moment of wonder, and the next moment of satisfaction, that is the silence.

Know, O disciple, that those who have passed through the silence, and felt its peace and retained its strength, they long that you shall pass through it also. Therefore, in the Hall of Learning, when he is capable of entering there, the disciple will always find his master.

Those that ask shall have. But though the ordinary man asks perpetually, his voice is not heard. For he asks with his mind only; and the voice of the mind is only heard on that plane on which the mind acts. Therefore, not until the first twenty-one rules are past do I say those that ask shall have.

To read, in the occult sense, is to read with the eyes of the spirit. To ask is to feel the hunger within — the yearning of spiritual aspiration. To be able to read means having obtained the power in a small degree of gratifying that hunger. When the disciple is ready to learn, then he is accepted, acknowledged, recognized. It must be so, for he has lit his lamp, and it cannot be hidden. But to learn is impossible until the first great battle has been won. The mind may recognize truth, but the spirit cannot receive it. Once having passed through the storm and attained the peace, it is then always possible to learn, even though the disciple waver, hesitate, and turn aside. The voice of the silence remains within him, and though he leave the path utterly, yet one day it will resound and rend him asunder and separate his passions from his divine possibilities. Then with pain and desperate cries from the deserted lower self he will return.

Therefore I say, Peace be with you. My peace I give unto you can only be said by the Master to the beloved disciples who are as himself. There are some even among those who are ignorant of the Eastern wisdom to whom this can be said, and to whom it can daily be said with more completeness.

Regard the three truths. They are equal.

Note on Sect. II — To be able to stand is to have confidence; to be able to hear is to have opened the doors of the soul; to be able to see is to have attained perception; to be able to speak is to have attained the power of helping others; to have conquered desire is to have learned how to use and control the self; to have attained to self-knowledge is to have retreated to the inner fortress from whence the personal man can be viewed with impartiality; to have seen thy soul in its bloom is to have obtained a momentary glimpse in thyself of the transfiguration which shall eventually make thee more than man; to recognize is to achieve the great task of gazing upon the blazing light without dropping the eyes and not falling back in terror, as though before some ghastly phantom. This happens to some, and so when the victory is all but won it is lost; to hear the voice of the silence is to understand that from within comes the only true guidance; to go to the Hall of Learning is to enter the state in which learning becomes possible. Then will many words be written there for thee, and written in fiery letters for thee easily to read. For when the disciple is ready the Master is ready also.

Note on Rule 5. — Look for it and listen to it first in your own heart. At first you may say it is not there; when I search I find only discord. Look deeper. If again you are disappointed, pause and look deeper again. There is a natural melody, an obscure fount in every human heart. It may be hidden over and utterly concealed and silenced — but it is there. At the very base of your nature you will find faith, hope, and love. He that chooses evil refuses to look within himself, shuts his ears to the melody of his heart, as he blinds his eyes to the light of his soul. He does this because he finds it easier to live in desires. But underneath all life is the strong current that cannot be checked; the great waters are there in reality. Find them, and you will perceive that none, not the most wretched of creatures, but is a part of it, however he blind himself to the fact and build up for himself a phantasmal outer form of horror. In that sense it is that I say to you — All those beings among whom you struggle on are fragments of the Divine. And so deceptive is the illusion in which you live, that it is hard to guess where you will first detect the sweet voice in the hearts of others. But know that it is certainly within yourself. Look for it there, and once having heard it, you will more readily recognize it around you.

Note on Rule 10. — From an absolutely impersonal point of view, otherwise your sight is colored. Therefore impersonality must first be understood.

Intelligence is impartial: no man is your enemy: no man is your friend. All alike are your teachers. Your enemy becomes a mystery that must be solved, even though it take ages: for man must be understood. Your friend becomes a part of yourself, an extension of yourself, a riddle hard to read. Only one thing is more difficult to know — your own heart. Not until the bonds of personality are loosed, can that profound mystery of self begin to be seen. Not till you stand aside from it will it in any way reveal itself to your understanding. Then, and not till then, can you grasp and guide it. Then, and not till then, can you use all its powers, and devote them to a worthy service.

Note on Rule 13. — It is impossible to help others till you have obtained some certainty of your own. When you have learned the first 21 rules and have entered the Hall of Learning with your powers developed and sense unchained, then you will find there is a fount within you from which speech will arise.

After the 13th rule I can add no words to what is already written.

My peace I give unto you.

These notes are written only for those to whom I give my peace; those who can read what I have written with the inner as well as the outer sense.

COMMENTS

I: “Before the Eyes Can See They Must Be Incapable of Tears.”

It should be very clearly remembered by all readers of this volume that it is a book which may appear to have some little philosophy in it, but very little sense, to those who believe it to be written in ordinary English. To the many, who read in this manner it will be — not caviare so much as olives strong of their salt. Be warned and read but a little in this way.

There is another way of reading, which is, indeed, the only one of any use with many authors. It is reading, not between the lines but within the words. In fact, it is deciphering a profound cipher. All alchemical works are written in the cipher of which I speak; it has been used by the great philosophers and poets of all time. It is used systematically by the adepts in life and knowledge, who, seemingly giving out their deepest wisdom, hide in the very words which frame it its actual mystery. They cannot do more. There is a law of nature which insists that a man shall read these mysteries for himself. By no other method can he obtain them. A man who desires to live must eat his food himself: this is the simple law of nature — which applies also to the higher life. A man who would live and act in it cannot be fed like a babe with a spoon; he must eat for himself.

I propose to put into new and sometimes plainer language parts of “Light on the Path”; but whether this effort of mine will really be any interpretation I cannot say. To a deaf and dumb man, a truth is made no more intelligible if, in order to make it so, some misguided linguist translates the words in which it is couched into every living or dead language, and shouts these different phrases in his ear. But for those who are not deaf and dumb one language is generally easier than the rest; and it is to such as these I address myself.

The very first aphorisms of “Light on the Path,” included under Number I. have, I know well, remained sealed as to their inner meaning to many who have otherwise followed the purpose of the book.

There are four proven and certain truths with regard to the entrance to occultism. The Gates of Gold bar that threshold; yet there are some who pass those gates and discover the sublime and illimitable beyond. In the

far spaces of Time all will pass those gates. But I am one who wish that Time, the great deluder, were not so over-masterful. To those who know and love him I have no word to say; but to the others — and there are not so very few as some may fancy — to whom the passage of Time is as the stroke of a sledge-hammer, and the sense of Space like the bars of an iron cage, I will translate and re-translate until they understand fully.

The four truths written on the first page of “Light on the Path,” refer to the trial initiation of the would-be occultist. Until he has passed it, he cannot even reach to the latch of the gate which admits to knowledge. Knowledge is man’s greatest inheritance; why, then, should he not attempt to reach it by every possible road? The laboratory is not the only ground for experiment; *science*, we must remember, is derived from *sciens*, present participle of *scire*, “to know,” — its origin is similar to that of the word “discern,” “to ken.” Science does not therefore deal only with matter, no, not even its subtlest and obscurest forms. Such an idea is born merely of the idle spirit of the age. Science is a word which covers all forms of knowledge. It is exceedingly interesting to hear what chemists discover, and to see them finding their way through the densities of matter to its finer forms; but there are other kinds of knowledge than this, and it is not every one who restricts his (strictly scientific) desire for knowledge to experiments which are capable of being tested by the physical senses.

Everyone who is not a dullard, or a man stupefied by some predominant vice, has guessed, or even perhaps discovered with some certainty, that there are subtle senses lying within the physical senses. There is nothing at all extraordinary in this; if we took the trouble to call Nature into the witness box we should find that everything which is perceptible to the ordinary sight, has something even more important than itself hidden within it; the microscope has opened a world to us, but within those encasements which the microscope reveals, lies a mystery which no machinery can probe.

The whole world is animated and lit, down to its most material shapes, by a world within it. This inner world is called Astral by some people, and it is as good a word as any other, though it merely means starry; but the stars, as Locke pointed out, are luminous bodies which give light of themselves. This quality is characteristic of the life which lies within matter; for those who see it, need no lamp to see it by. The word star,

moreover, is derived from the Anglo-Saxon “stir-an,” to steer, to stir, to move, and undeniably it is the inner life which is master of the outer, just as a man’s brain guides the movements of his lips. So that although Astral is no very excellent word in itself, I am content to use it for my present purpose.

The whole of “Light on the Path” is written in an astral cipher and can therefore only be deciphered by one who reads astrally. And its teaching is chiefly directed towards the cultivation and development of the astral life. Until the first step has been taken in this development, the swift knowledge, which is called intuition with certainty, is impossible to man. And this positive and certain intuition is the only form of knowledge which enables a man to work rapidly or reach his true and high estate, within the limit of his conscious effort. To obtain knowledge by experiment is too tedious a method for those who aspire to accomplish real work; he who gets it by certain intuition, lays hands on its various forms with supreme rapidity, by fierce effort of will; as a determined workman grasps his tools, indifferent to their weight or any other difficulty which may stand in his way. He does not stay for each to be tested — he uses such as he sees are fittest.

All the rules contained in “Light on the Path,” are written for all disciples, but only for disciples — those who “take knowledge.” To none else but the student in this school are its laws of any use or interest.

To all who are interested seriously in Occultism, I say first — take knowledge. To him who hath shall be given. It is useless to wait for it. The womb of Time will close before you, and in later days you will remain unborn, without power. I therefore say to those who have any hunger or thirst for knowledge, attend to these rules.

They are none of my handicraft or invention. They are merely the phrasing of laws in super-nature, the putting into words truths as absolute in their own sphere, as those laws which govern the conduct of the earth and its atmosphere.

The senses spoken of in these four statements are the astral, or inner senses.

No man desires to see that light which illumines the spaceless soul until pain and sorrow and despair have driven him away from the life of

ordinary humanity. First he wears out pleasure; then he wears out pain — till, at last, his eyes become incapable of tears.

This is a truism, although I know perfectly well that it will meet with a vehement denial from many who are in sympathy with thoughts which spring from the inner life. *To see* with the astral sense of sight is a form of activity which it is difficult for us to understand immediately. The scientist knows very well what a miracle is achieved by each child that is born into the world, when it first conquers its eyesight and compels it to obey its brain. An equal miracle is performed with each sense certainly, but this ordering of sight is perhaps the most stupendous effort. Yet the child does it almost unconsciously, by force of the powerful heredity of habit. No one now is aware that he has ever done it at all; just as we cannot recollect the individual movements which enabled us to walk up a hill a year ago. This arises from the fact that we move and live and have our being in matter. Our knowledge of it has become intuitive.

With our astral life it is very much otherwise. For long ages past, man has paid very little attention to it — so little, that he has practically lost the use of his senses. It is true, that in every civilization the star arises, and man confesses, with more or less of folly and confusion, that he knows himself to be. But most often he denies it, and in being a materialist becomes that strange thing, a being which cannot see its own light, a thing of life which will not live, an astral animal which has eyes, and ears, and speech, and power, yet will use none of these gifts. This is the case, and the habit of ignorance has become so confirmed, that now none will see with the inner vision till agony has made the physical eyes not only unseeing, but without tears — the moisture of life. To be incapable of tears is to have faced and conquered the simple human nature, and to have attained an equilibrium which cannot be shaken by personal emotions. It does not imply any hardness of heart, or any indifference. It does not imply the exhaustion of sorrow, when the suffering soul seems powerless to suffer acutely any longer; it does not mean the deadness of old age, when emotion is becoming dull because the strings which vibrate to it are wearing out. None of these conditions are fit for a disciple, and if any one of them exist in him it must be overcome before the path can be entered upon. Hardness of heart belongs to the selfish man, the egotist, to whom the gate is for ever closed. Indifference belongs to the fool and the false philosopher; those whose lukewarmness makes them mere puppets, not strong enough to

face the realities of existence. When pain or sorrow has worn out the keenness of suffering, the result is a lethargy not unlike that which accompanies old age, as it is usually experienced by men and women. Such a condition makes the entrance to the path impossible, because the first step is one of difficulty and needs a strong man, full of psychic and physical vigor, to attempt it.

It is a truth, that, as Edgar Allan Poe said, the eyes are the windows for the soul, the windows of that haunted palace in which it dwells. This is the very nearest interpretation into ordinary language of the meaning of the text. If grief, dismay, disappointment or pleasure, can shake the soul so that it loses its fixed hold on the calm spirit which inspires it, and the moisture of life breaks forth, drowning knowledge in sensation, then all is blurred, the windows are darkened, the light is useless. This is as literal a fact as that if a man, at the edge of a precipice, loses his nerve through some sudden emotion he will certainly fall. The poise of the body, the balance, must be preserved, not only in dangerous places, but even on the level ground, and with all the assistance Nature gives us by the law of gravitation. So it is with the soul, it is the link between the outer body and the starry spirit beyond; the divine spark dwells in the still place where no convulsion of Nature can shake the air; this is so always. But the soul may lose its hold on that, its knowledge of it, even though these two are part of one whole; and it is by emotion, by sensation, that this hold is loosed. To suffer either pleasure or pain, causes a vivid vibration which is, to the consciousness of man, life. Now this sensibility does not lessen when the disciple enters upon his training; it increases. It is the first test of his strength; he must suffer, must enjoy or endure, more keenly than other men, while yet he has taken on him a duty which does not exist for other men, that of not allowing his suffering to shake him from his fixed purpose. He has, in fact, at the first step to take himself steadily in hand and put the bit into his own mouth; no one else can do it for him.

The first four aphorisms of "Light on the Path," refer entirely to astral development. This development must be accomplished to a certain extent — that is to say it must be fully entered upon — before the remainder of the book is really intelligible except to the intellect; in fact, before it can be read as a practical, not a metaphysical treatise.

In one of the great mystic Brotherhoods, there are four ceremonies, that take place early in the year, which practically illustrate and elucidate

these aphorisms. They are ceremonies in which only novices take part, for they are simply services of the threshold. But it will show how serious a thing it is to become a disciple, when it is understood that these are all ceremonies of sacrifice. The first one is this of which I have been speaking. The keenest enjoyment, the bitterest pain, the anguish of loss and despair, are brought to bear on the trembling soul, which has not yet found light in the darkness, which is helpless as a blind man is, and until these shocks can be endured without loss of equilibrium the astral senses must remain sealed. This is the merciful law. The “medium,” or “spiritualist,” who rushes into the psychic world without preparation, is a law-breaker, a breaker of the laws of super-nature. Those who break Nature’s laws lose their physical health; those who break the laws of the inner life, lose their psychic health. “Mediums” become mad, suicides, miserable creatures devoid of moral sense; and often end as unbelievers, doubters even of that which their own eyes have seen. The disciple is compelled to become his own master before he adventures on this perilous path, and attempts to face those beings who live and work in the astral world, and whom we call masters, because of their great knowledge and their ability to control not only themselves but the forces around them.

The condition of the soul when it lives for the life of sensation as distinguished from that of knowledge, is vibratory or oscillating, as distinguished from fixed. That is the nearest literal representation of the fact; but it is only literal to the intellect, not to the intuition. For this part of man’s consciousness a different vocabulary is needed. The idea of “fixed” might perhaps be transposed into that of “at home.” In sensation no permanent home can be found, because change is the law of this vibratory existence. That fact is the first one which must be learned by the disciple. It is useless to pause and weep for a scene in a kaleidoscope which has passed.

It is a very well-known fact, one with which Bulwer Lytton dealt with great power, that an intolerable sadness is the very first experience of the neophyte in Occultism. A sense of blankness falls upon him which makes the world a waste, and life a vain exertion. This follows his first serious contemplation of the abstract. In gazing, or even in attempting to gaze, on the ineffable mystery of his own higher nature, he himself causes the initial trial to fall on him. The oscillation between pleasure and pain ceases for — perhaps an instant of time; but that is enough to have cut him loose from his fast moorings in the world of sensation. He

has experienced, however briefly, the greater life; and he goes on with ordinary existence weighted by a sense of unreality, of blank, of horrid negation. This was the nightmare which visited Bulwer Lytton's neophyte in "Zanoni"; and even Zanoni himself, who had learned great truths, and been entrusted with great powers, had not actually passed the threshold where fear and hope, despair and joy seem at one moment absolute realities, at the next mere forms of fancy.

This initial trial is often brought on us by life itself. For life is after all, the great teacher. We return to study it, after we have acquired power over it, just as the master in chemistry learns more in the laboratory than his pupil does. There are persons so near the door of knowledge that life itself prepares them for it, and no individual hand has to invoke the hideous guardian of the entrance. These must naturally be keen and powerful organizations, capable of the most vivid pleasure; then pain comes and fills its great duty. The most intense forms of suffering fall on such a nature, till at last it arouses from its stupor of consciousness, and by the force of its internal vitality steps over the threshold into a place of peace. Then the vibration of life loses its power of tyranny. The sensitive nature must suffer still; but the soul has freed itself and stands aloof, guiding the life towards its greatness. Those who are the subjects of Time, and go slowly through all his spaces, live on through a long-drawn series of sensations, and suffer a constant mingling of pleasure and of pain. They do not dare to take the snake of self in a steady grasp and conquer it, so becoming divine; but prefer to go on fretting through divers experiences, suffering blows from the opposing forces.

When one of these subjects of Time decides to enter on the path of Occultism, it is this which is his first task. If life has not taught it to him, if he is not strong enough to teach himself, and if he has power enough to demand the help of a master, then this fearful trial, depicted in Zanoni, is put upon him. The oscillation in which he lives, is for an instant stilled; and he has to survive the shock of facing what seems to him at first sight as the abyss of nothingness. Not till he has learned to dwell in this abyss, and has found its peace, is it possible for his eyes to have become incapable of tears.

II: "Before the Ear Can Hear, It Must Have Lost Its Sensitiveness."

The first four rules of "Light on the Path" are, undoubtedly, curious though the statement may seem, the most important in the whole book,

save one only. Why they are so important is that they contain the vital law, the very creative essence of the astral man. And it is only in the astral (or self-illuminated) consciousness that the rules which follow them have any living meaning. Once attain to the use of the astral senses and it becomes a matter of course that one commences to use them; and the later rules are but guidance in their use. When I speak like this I mean, naturally, that the first four rules are the ones which are of importance and interest to those who read them in print upon a page. When they are engraved on a man's heart and on his life, unmistakably then the other rules become not merely interesting, or extraordinary, metaphysical statements, but actual facts in life which have to be grasped and experienced.

The four rules stand written in the great chamber of every actual lodge of a living Brotherhood. Whether the man is about to sell his soul to the devil, like Faust; whether he is to be worsted in the battle, like Hamlet; or whether he is to pass on within the precincts; in any case these words are for him. The man can choose between virtue and vice, but not until he is a man; a babe or a wild animal cannot so choose. Thus with the disciple, he must first become a disciple before he can even see the paths to choose between. This effort of creating himself as a disciple, the rebirth, he must do for himself without any teacher. Until the four rules are learned no teacher can be of any use to him; and that is why "the Masters" are referred to in the way they are. No real masters, whether adepts in power, in love, or in blackness, can affect a man till these four rules are passed.

Tears, as I have said, may be called the moisture of life. The soul must have laid aside the emotions of humanity, must have secured a balance which cannot be shaken by misfortune, before its eyes can open upon the super-human world.

The voice of the Masters is always in the world; but only those hear it whose ears are no longer receptive of the sounds which affect the personal life. Laughter no longer lightens the heart, anger may no longer enrage it, tender words bring it no balm. For that within, to which the ears are as an outer gateway, is an unshaken place of peace in itself which no person can disturb.

As the eyes are the windows of the soul, so are the ears its gateways or doors. Through them comes knowledge of the confusion of the world.

The great ones who have conquered life, who have become more than disciples, stand at peace and undisturbed amid the vibration and kaleidoscopic movement of humanity. They hold within themselves a certain knowledge, as well as a perfect peace; and thus they are not roused or excited by the partial and erroneous fragments of information which are brought to their ears by the changing voices of those around them. When I speak of knowledge, I mean intuitive knowledge. This certain information can never be obtained by hard work, or by experiment; for these methods are only applicable to matter, and matter is in itself a perfectly uncertain substance, continually affected by change. The most absolute and universal laws of natural and physical life, as understood by the scientist, will pass away when the life of this universe has passed away, and only its soul is left in the silence. What then will be the value of the knowledge of its laws acquired by industry and observation? I pray that no reader or critic will imagine that by what I have said I intend to depreciate or disparage acquired knowledge, or the work of scientists. On the contrary, I hold that scientific men are the pioneers of modern thought. The days of literature and of art, when poets and sculptors saw the divine light, and put it into their own great language — these days lie buried in the long past with the ante-Phidian sculptors and the pre-Homeric poets. The mysteries no longer rule the world of thought and beauty; human life is the governing power, not that which lies beyond it. But the scientific workers are progressing, not so much by their own will as by sheer force of circumstances, towards the far line which divides things interpretable from things uninterpretable. Every fresh discovery drives them a step onward. Therefore do I very highly esteem the knowledge obtained by work and experiment.

But intuitive knowledge is an entirely different thing. It is not acquired in any way, but is, so to speak, a faculty of the soul; not the animal soul, that which becomes a ghost after death, when lust or liking or the memory of ill deeds holds it to the neighborhood of human beings, but the divine soul which animates all the external forms of the individualized being.

This is, of course, a faculty which indwells in that soul, which is inherent. The would-be disciple has to arouse himself to the consciousness of it by a fierce and resolute and indomitable effort of will. I use the word indomitable for a special reason. Only he who is untameable, who cannot be dominated, who knows he has to play the

lord over men, over facts, over all things save his own divinity, can arouse this faculty. "With faith all things are possible." The skeptical laugh at faith and pride themselves on its absence from their own minds. The truth is that faith is a great engine, an enormous power, which in fact can accomplish all things. For it is the covenant or engagement between man's divine part and his lesser self.

The use of this engine is quite necessary in order to obtain intuitive knowledge; for unless a man believes such knowledge exists within himself how can he claim and use it?

Without it he is more helpless than any driftwood or wreckage on the great tides of the ocean. They are cast hither and thither indeed; so may a man be by the chances of fortune. But such adventures are purely external and of very small account. A slave may be dragged through the streets in chains, and yet retain the quiet soul of a philosopher, as was well seen in the person of Epictetus. A man may have every worldly prize in his possession, and stand absolute master of his personal fate, to all appearance, and yet he knows no peace, no certainty, because he is shaken within himself by every tide of thought that he touches on. And these changing tides do not merely sweep the man bodily hither and thither like driftwood on the water; that would be nothing. They enter into the gateways of his soul, and wash over that soul and make it blind and blank and void of all permanent intelligence, so that passing impressions affect it.

To make my meaning plainer I will use an illustration. Take an author at his writing, a painter at his canvas, a composer listening to the melodies that dawn upon his glad imagination; let any one of these workers pass his daily hours by a wide window looking on a busy street. The power of the animating life blinds sight and hearing alike, and the great traffic of the city goes by like nothing but a passing pageant. But a man whose mind is empty, whose day is objectless, sitting at that same window, notes the passers-by and remembers the faces that chance to please or interest him. So it is with the mind in its relation to eternal truth. If it no longer transmits its fluctuations, its partial knowledge, its unreliable information to the soul, then in the inner place of peace already found when the first rule has been learned — in that inner place there leaps into flame the light of actual knowledge. Then the ears begin to hear. Very dimly, very faintly at first. And, indeed, so faint and tender

are these first indications of the commencement of true actual life, that they are sometimes pushed aside as mere fancies, mere imaginings.

But before these are capable of becoming more than mere imaginings, the abyss of nothingness has to be faced in another form. The utter silence which can only come by closing the ears to all transitory sounds comes as a more appalling horror than even the formless emptiness of space. Our only mental conception of blank space is, I think, when reduced to its barest element of thought, that of black darkness. This is a great physical terror to most persons, and when regarded as an eternal and unchangeable fact, must mean to the mind the idea of annihilation rather than anything else. But it is the obliteration of one sense only; and the sound of a voice may come and bring comfort even in the profoundest darkness. The disciple, having found his way into this blackness, which is the fearful abyss, must then so shut the gates of his soul that no comforter can enter there nor any enemy. And it is in making this second effort that the fact of pain and pleasure being but one sensation becomes recognizable by those who have before been unable to perceive it. For when the solitude of silence is reached the soul hungers so fiercely and passionately for some sensation on which to rest, that a painful one would be as keenly welcomed as a pleasant one. When this consciousness is reached the courageous man by seizing and retaining it, may destroy the "sensitiveness" at once. When the ear no longer discriminates between that which is pleasant or that which is painful, it will no longer be affected by the voices of others. And then it is safe and possible to open the doors of the soul.

"Sight" is the first effort, and the easiest, because it is accomplished partly by an intellectual effort. The intellect can conquer the heart, as is well known in ordinary life. Therefore, this preliminary step still lies within the dominion of matter. But the second step allows of no such assistance, nor of any material aid whatever. Of course, I mean by material aid the action of the brain, or emotions, or human soul. In compelling the ears to listen only to the eternal silence, the being we call man becomes something which is no longer man. A very superficial survey of the thousand and one influences which are brought to bear on us by others will show that this must be so. A disciple will fulfil all the duties of his manhood; but he will fulfil them according to his own sense of right, and not according to that of any person or body of persons. This is a very evident result of following the creed of knowledge instead of any of the blind creeds.

To obtain the pure silence necessary for the disciple, the heart and emotions, the brain and its intellectualisms, have to be put aside. Both are but mechanisms, which will perish with the span of man's life. It is the essence beyond, that which is the motive power, and makes man live, that is now compelled to rouse itself and act. Now is the greatest hour of danger. In the first trial men go mad with fear; of this first trial Bulwer Lytton wrote. No novelist has followed to the second trial, though some of the poets have. Its subtlety and great danger lies in the fact that in the measure of a man's strength is the measure of his chance of passing beyond it or coping with it at all. If he has power enough to awaken that unaccustomed part of himself, the supreme essence, then has he power to lift the gates of gold, then is he the true alchemist, in possession of the elixir of life.

It is at this point of experience that the occultist becomes separated from all other men and enters on to a life which is his own; on to the path of individual accomplishment instead of mere obedience to the genii which rule our earth. This raising of himself into an individual power does in reality identify him with the nobler forces of life and make him one with them. For they stand beyond the powers of this earth and the laws of this universe. Here lies man's only hope of success in the great effort; to leap right away from his present standpoint to his next and at once become an intrinsic part of the divine power as he has been an intrinsic part of the intellectual power, of the great nature to which he belongs. He stands always in advance of himself, if such a contradiction can be understood. It is the men who adhere to this position, who believe in their innate power of progress, and that of the whole race, who are the elder brothers, the pioneers. Each man has to accomplish the great leap for himself and without aid; yet it is something of a staff to lean on to know that others have gone on that road. It is possible that they have been lost in the abyss; no matter, they have had the courage to enter it. Why I say that it is possible they have been lost in the abyss is because of this fact, that one who has passed through is unrecognizable until the other and altogether new condition is attained by both. It is unnecessary to enter upon the subject of what that condition is at present.

I only say this, that in the early state in which man is entering upon the silence he loses knowledge of his friends, of his lovers, of all who have been near and dear to him; and also loses sight of his teachers and of those who have preceded him on his way. I explain this because scarce one passes through without bitter complaint. Could but the mind grasp

beforehand that the silence must be complete, surely this complaint need not arise as a hindrance on the path. Your teacher, or your predecessor may hold your hand in his, and give you the utmost sympathy the human heart is capable of. But when the silence and the darkness comes, you lose all knowledge of him; you are alone and he cannot help you, not because his power is gone, but because you have invoked your great enemy.

By your great enemy, I mean yourself. If you have the power to face your own soul in the darkness and silence, you will have conquered the physical or animal self which dwells in sensation only.

This statement, I feel, will appear involved; but in reality it is quite simple. Man, when he has reached his fruition, and civilization is at its height, stands between two fires. Could he but claim his great inheritance, the encumbrance of the mere animal life would fall away from him without difficulty. But he does not do this, and so the races of men flower and then droop and die and decay off the face of the earth, however splendid the bloom may have been. And it is left to the individual to make this great effort; to refuse to be terrified by his greater nature, to refuse to be drawn back by his lesser or more material self. Every individual who accomplishes this is a redeemer of the race. He may not blazon forth his deeds, he may dwell in secret and silence; but it is a fact that he forms a link between man and his divine part; between the known and the unknown; between the stir of the market place and the stillness of the snow-capped Himalayas. He has not to go about among men in order to form this link; in the astral he *is* that link, and this fact makes him a being of another order from the rest of mankind. Even so early on the road towards knowledge, when he has but taken the second step, he finds his footing more certain, and becomes conscious that he is a recognized part of a whole.

This is one of the contradictions in life which occur so constantly that they afford fuel to the fiction writer. The occultist finds them become much more marked as he endeavors to live the life he has chosen. As he retreats within himself and becomes self-dependent, he finds himself more definitely becoming part of a great tide of definite thought and feeling. When he has learned the first lesson, conquered the hunger of the heart, and refused to live on the love of others, he finds himself more capable of inspiring love. As he flings life away it comes to him in a new form and with a new meaning. The world has always been a place

with many contradictions in it, to the man; when he becomes a disciple he finds life is describable as a series of paradoxes. This is a fact in nature, and the reason for it is intelligible enough. Man's soul "dwells like a star apart," even that of the vilest among us; while his consciousness is under the law of vibratory and sensuous life. This alone is enough to cause those complications of character which are the material for the novelist; every man is a mystery, to friend and enemy alike, and to himself. His motives are often undiscoverable, and he cannot probe to them or know why he does this or that. The disciple's effort is that of awakening consciousness in this starry part of himself, where his power and divinity lie sleeping. As this consciousness becomes awakened, the contradictions in the man himself become more marked than ever; and so do the paradoxes which he lives through. For, of course man creates his own life; and "adventures are to the adventurous" is one of those wise proverbs which are drawn from actual fact, and cover the whole area of human experience.

Pressure on the divine part of man re-acts upon the animal part. As the silent soul awakes it makes the ordinary life of the man more purposeful, more vital, more real, and responsible. To keep to the two instances already mentioned, the occultist who has withdrawn into his own citadel has found his strength; immediately he becomes aware of the demands of duty upon him. He does not obtain his strength by his own right, but because he is a part of the whole; and as soon as he is safe from the vibration of life and can stand unshaken, the outer world cries out to him to come and labor in it. So with the heart. When it no longer wishes to take, it is called upon to give abundantly.

"Light on the Path" has been called a book of paradoxes, and very justly; what else could it be, when it deals with the actual personal experience of the disciple?

To have acquired the astral senses of sight and hearing; or in other words to have attained perception and opened the doors of the soul, are gigantic tasks and may take the sacrifice of many successive incarnations. And yet, when the will has reached its strength, the whole miracle may be worked in a second of time. Then is the disciple the servant of Time no longer.

These two first steps are negative; that is to say they imply retreat from a present condition of things rather than advance towards another. The two next are active, implying the advance into another state of being.

III: “Before the Voice Can Speak in the Presence of the Masters.”

Speech is the power of communication; the moment of entrance into active life is marked by its attainment.

And now, before I go any further, let me explain a little the way in which the rules written down in “Light on the Path” are arranged. The first seven of those which are numbered are sub-divisions of the two first unnumbered rules, those with which I have dealt in the two preceding papers. The numbered rules were simply an effort of mine to make the unnumbered ones more intelligible. “Eight” to “fifteen” of these numbered rules belong to this unnumbered rule which is now my text.

As I have said, these rules are written for all disciples, but for none else; they are not of interest to any other persons. Therefore I trust no one else will trouble to read these papers any further. The first two rules, which include the whole of that part of the effort which necessitates the use of the surgeon’s knife, I will enlarge upon further if I am asked to do so. But the disciple is expected to deal with the snake, his lower self, unaided; to suppress his human passions and emotions by the force of his own will. He can only demand assistance of a master when this is accomplished, or at all events, partially so. Otherwise the gates and windows of his soul are blurred, and blinded, and darkened, and no knowledge can come to him. I am not, in these papers, purposing to tell a man how to deal with his own soul; I am simply giving, to the disciple, knowledge. That I am not writing, even now, so that all who run may read, is owing to the fact that super-nature prevents this by its own immutable laws.

The four rules which I have written down for those in the West who wish to study them, are as I have said, written in the ante-chamber of every living Brotherhood; I may add more, in the ante-chamber of every living or dead Brotherhood, or Order yet to be formed. When I speak of a Brotherhood or an Order, I do not mean an arbitrary constitution made by scholiasts and intellectualists; I mean an actual fact in super-nature, a stage of development towards the absolute God or Good. During this development the disciple encounters harmony, pure knowledge, pure

truth, in different degrees, and, as he enters these degrees, he finds himself becoming part of what might be roughly described as a layer of human consciousness. He encounters his equals, men of his own selfless character, and with them his association becomes permanent and indissoluble, because founded on a vital likeness of nature. To them he becomes pledged by such vows as need no utterance or framework in ordinary words. This is one aspect of what I mean by a Brotherhood.

If the first rules are conquered, the disciple finds himself standing at the threshold. Then if his will is sufficiently resolute his power speech comes; a two-fold power. For, as he advances now, he finds himself entering into a state of blossoming, where every bud that opens throws out its several rays or petals. If he is to exercise his new gift, he must use it in its two-fold character. He finds in himself the power to speak in the presence of the masters; in other words, he has the right to demand contact with the divinest element of that state of consciousness into which he has entered. But he finds himself compelled, by the nature of his position, to act in two ways at the same time. He cannot send his voice up to the heights where sit the gods till he has penetrated to the deep places where their light shines not at all. He has come within the grip of an iron law. If he demands to become a neophyte, he at once becomes a servant. Yet his service is sublime, if only from the character of those who share it. For the masters are also servants; they serve and claim their reward afterwards. Part of their service is to let their knowledge touch him; his first act of service is to give some of that knowledge to those who are not yet fit to stand where he stands. This is no arbitrary decision, made by any master or teacher or any such person, however divine. It is a law of that life which the disciple has entered upon.

Therefore was it written in the inner doorway of the lodges of the old Egyptian Brotherhood, "The laborer is worthy of his hire."

"Ask and ye shall have," sounds like something too easy and simple to be credible. But the disciple cannot "ask" in the mystic sense in which the word is used in this scripture until he has attained the power of helping others.

Why is this? Has the statement too dogmatic a sound?

Is it too dogmatic to say that a man must have foothold before he can spring? The position is the same. If help is given, if work is done, then there is an actual claim — not what we call a personal claim of payment, but the claim of co-nature. The divine give, they demand that you also shall give before you can be of their kin.

This law is discovered as soon as the disciple endeavors to speak. For speech is a gift which comes only to the disciple of power and knowledge. The spiritualist enters the psychic-astral world, but he does not find there any certain speech, unless he at once claims it and continues to do so. If he is interested in “phenomena,” or the mere circumstance and accident of astral life, then he enters no direct ray of thought or purpose, he merely exists and amuses himself in the astral life as he has existed and amused himself in the physical life. Certainly there are one or two simple lessons which the psychic-astral can teach him, just as there are simple lessons which material and intellectual life teach him. And these lessons have to be learned; the man who proposes to enter upon the life of the disciple without having learned the early and simple lessons must always suffer from his ignorance. They are vital, and have to be studied in a vital manner; experienced through and through, over and over again, so that each part of the nature has been penetrated by them.

To return. In claiming the power of speech, as it is called, the Neophyte cries out to the Great One who stands foremost in the ray of knowledge on which he has entered, to give him guidance. When he does this, his voice is hurled back by the power he has approached, and echoes down to the deep recesses of human ignorance. In some confused and blurred manner the news that there is knowledge and a beneficent power which teaches is carried to as many men as will listen to it. No disciple can cross the threshold without communicating this news, and placing it on record in some fashion or other.

He stands horror-struck at the imperfect and unprepared manner in which he has done this; and then comes the desire to do it well, and with the desire thus to help others comes the power. For it is a pure desire, this which comes upon him; he can gain no credit, no glory, no personal reward by fulfilling it. And therefore he obtains the power to fulfil it.

The history of the whole past, so far as we can trace it, shows very plainly that there is neither credit, glory, nor reward to be gained by this first task which is given to the Neophyte. Mystics have always been

sneered at, and seers disbelieved; those who have had the added power of intellect have left for posterity their written record, which to most men appears unmeaning and visionary, even when the authors have the advantage of speaking from a far-off past. The disciple who undertakes the task, secretly hoping for fame or success, to appear as a teacher and apostle before the world, fails even before his task is attempted, and his hidden hypocrisy poisons his own soul, and the souls of those he touches. He is secretly worshipping himself, and this idolatrous practice must bring its own reward.

The disciple who has the power of entrance, and is strong enough to pass each barrier, will, when the divine message comes to his spirit, forget himself utterly in the new consciousness which falls on him. If this lofty contact can really rouse him, he becomes as one of the divine in his desire to give rather than to take, in his wish to help rather than be helped, in his resolution to feed the hungry rather than take manna from Heaven himself. His nature is transformed, and the selfishness which prompts men's actions in ordinary life suddenly deserts him.

IV: “Before the Voice Can Speak in the Presence of the Masters, It Must Have Lost the Power to Wound.”

Those who give a merely passing and superficial attention to the subject of occultism — and their name is Legion — constantly inquire why, if adepts in life exist, they do not appear in the world and show their power. That the chief body of these wise ones should be understood to dwell beyond the fastnesses of the Himalayas, appears to be a sufficient proof that they are only figures of straw. Otherwise, why place them so far off?

Unfortunately, Nature has done this and not personal choice or arrangement. There are certain spots on the earth where the advance of “civilization” is unfelt, and the nineteenth century fever is kept at bay. In these favored places there is always time, always opportunity, for the realities of life; they are not crowded out by the doings of an inchoate, money-loving, pleasure seeking society. While there are adepts upon the earth, the earth must preserve to them places of seclusion. This is a fact in nature which is only an external expression of a profound fact in super-nature.

The demand of the neophyte remains unheard until the voice in which it is uttered has lost the power to wound. This is because the divine-

astral life* is a place in which order reigns, just as it does in natural life. There is, of course, always the center and the circumference as there is in nature. Close to the central heart of life, on any plane, there is knowledge, there order reigns completely; and chaos makes dim and confused the outer margin of the circle. In fact, life in every form bears a more or less strong resemblance to a philosophic school. There are always the devotees of knowledge who forget their own lives in their pursuit of it; there are always the flippant crowd who come and go — of such, Epictetus said that it was as easy to teach them philosophy as to eat custard with a fork. The same state exists in the super-astral life; and the adept has an even deeper and more profound seclusion there in which to dwell. This place of retreat is so safe, so sheltered, that no sound which has discord in it can reach his ears. Why should this be, will be asked at once, if he is a being of such great powers as those say who believe in his existence? The answer seems very apparent. He serves humanity and identifies himself with the whole world; he is ready to make vicarious sacrifice for it at any moment — *by living not by dying for it*. Why should he not die for it? Because he is part of the great whole, and one of the most valuable parts of it. Because he lives under laws of order which he does not desire to break. His life is not his own, but that of the forces which work behind him. He is the flower of humanity, the bloom which contains the divine seed. He is, in his own person, a treasure of the universal nature, which is guarded and made safe in order that the fruition shall be perfected. It is only at definite periods of the world's history that he is allowed to go among the herd of men as their redeemer. But for those who have the power to separate themselves from this herd he is always at hand. And for those who are strong enough to conquer the vices of the personal human nature, as set forth in these four rules, he is consciously at hand, easily recognized, ready to answer.

* Of course every occultist knows by reading Eliphas Levi and other authors that the “astral” plane is a plane of unequalized forces, and that a state of confusion necessarily prevails. But this does not apply to the “divine astral” plane, which is a plane where wisdom, and therefore order, prevails.

But this conquering of self implies a destruction of qualities which most men regard as not only indestructible but desirable. The “power to wound” includes much that men value, not only in themselves, but in others. The instinct of self-defense and of self-preservation is part of it; the idea that one has any right or rights, either as citizen, or man, or

individual, the pleasant consciousness of self-respect and of virtue. These are hard sayings to many; yet they are true. For these words that I am writing now, and those which I have written on this subject, are not in any sense my own. They are drawn from the traditions of the lodge of the Great Brotherhood, which was once the secret splendor of Egypt. The rules written in its ante-chamber were the same as those now written in the ante-chamber of existing schools. Through all time the wise men have lived apart from the mass. And even when some temporary purpose or object induces one of them to come into the midst of human life, his seclusion and safety is preserved as completely as ever. It is part of his inheritance, part of his position, he has an actual title to it, and can no more put it aside than the Duke of Westminster can say he does not choose to be the Duke of Westminster. In the various great cities of the world an adept lives for a while from time to time, or perhaps only passes through; but all are occasionally aided by the actual power and presence of one of these men. Here in London, as in Paris and St. Petersburg, there are men high in development. But they are only known as mystics by those who have the power to recognize; the power given by the conquering of self. Otherwise how could they exist, even for an hour, in such a mental and psychic atmosphere as is created by the confusion and disorder of a city? Unless protected and made safe their own growth would be interfered with, their work injured. And the neophyte may meet an adept in the flesh, may live in the same house with him, and yet be unable to recognize him, and unable to make his own voice heard by him. For no nearness in space, no closeness of relations, no daily intimacy, can do away with the inexorable laws which give the adept his seclusion. No voice penetrates to his inner hearing till it has become a divine voice, a voice which gives no utterance to the cries of self. Any lesser appeal would be as useless, as much a waste of energy and power, as for mere children who are learning their alphabet to be taught it by a professor of philology. Until a man has become, in heart and spirit, a disciple, he has no existence for those who are teachers of disciples. And he becomes this by one method only — the surrender of his personal humanity.

For the voice to have lost the power to wound, a man must have reached that point where he sees himself only as one of the vast multitudes that live; one of the sands washed hither and thither by the sea of vibratory existence. It is said that every grain of sand in the ocean bed does, in its turn, get washed up on to the shore and lie for a moment in the sunshine. So with human beings, they are driven hither and thither by a great force,

and each, in his turn, finds the sunrays on him. When a man is able to regard his own life as part of a whole like this he will no longer struggle in order to obtain anything for himself. This is the surrender of personal rights. The ordinary man expects, not to take equal fortunes with the rest of the world, but in some points, about which he cares, to fare better than the others. The disciple does not expect this. Therefore, though he be, like Epictetus, a chained slave, he has no word to say about it. He knows that the wheel of life turns ceaselessly. Burne Jones has shown it in his marvelous picture — the wheel turns, and on it are bound the rich and the poor, the great and the small — each has his moment of good fortune when the wheel brings him uppermost — the King rises and falls, the poet is *feted* and forgotten, the slave is happy and afterwards discarded. Each in his turn is crushed as the wheel turns on. The disciple knows that this is so, and though it is his duty to make the utmost of the life that is his, he neither complains of it nor is elated by it, nor does he complain against the better fortune of others. All alike, as he well knows, are but learning a lesson; and he smiles at the socialist and the reformer who endeavor by sheer force to re-arrange circumstances which arise out of the forces of human nature itself. This is but kicking against the pricks; a waste of life and energy.

In realizing this a man surrenders his imagined individual rights, of whatever sort. That takes away one keen sting which is common to all ordinary men.

When the disciple has fully recognized that the very thought of individual rights is only the outcome of the venomous quality in himself, that it is the hiss of the snake of self which poisons with its sting his own life and the lives of those about him, then he is ready to take part in a yearly ceremony which is open to all neophytes who are prepared for it. All weapons of defense and offense are given up; all weapons of mind and heart, and brain, and spirit. Never again can another man be regarded as a person who can be criticized or condemned; never again can the neophyte raise his voice in self-defense or excuse. From that ceremony he returns into the world as helpless, as unprotected, as a newborn child. That, indeed, is what he is. He has begun to be born again on to the higher plane of life, that breezy and well-lit plateau from whence the eyes see intelligently and regard the world with a new insight.

I have said, a little way back, that after parting with the sense of individual rights, the disciple must part also with the sense of self-respect and of virtue. This may sound a terrible doctrine, yet all occultists know well that it is not a doctrine, but a fact. He who thinks himself holier than another, he who has any pride in his own exemption from vice or folly, he who believes himself wise, or in any way superior to his fellow men, is incapable of discipleship. A man must become as a little child before he can enter into the kingdom of heaven.

Virtue and wisdom are sublime things; but if they create pride and a consciousness of separateness from the rest of humanity in the mind of a man, then they are only the snakes of self re-appearing in a finer form. At any moment he may put on his grosser shape and sting as fiercely as when he inspired the actions of a murderer who kills for gain or hatred, or a politician who sacrifices the mass for his own or his party's interests.

In fact, to have lost the power to wound, implies that the snake is not only scotched, but killed. When it is merely stupefied or lulled to sleep it awakes again and the disciple uses his knowledge and his power for his own ends, and is a pupil of the many masters of the black art, for the road to destruction is very broad and easy, and the way can be found blindfold. That it is the way to destruction is evident, for when a man begins to live for self he narrows his horizon steadily till at last the fierce driving inwards leaves him but the space of a pin's-head to dwell in. We have all seen this phenomenon occur in ordinary life. A man who becomes selfish isolates himself, grows less interesting and less agreeable to others. The sight is an awful one, and people shrink from a very selfish person at last, as from a beast of prey. How much more awful is it when it occurs on the more advanced plane of life, with the added powers of knowledge, and through the greater sweep of successive incarnations!

Therefore I say, pause and think well upon the threshold. For if the demand of the neophyte is made without the complete purification, it will not penetrate the seclusion of the divine adept, but will evoke the terrible forces which attend upon the black side of our human nature.

V: "Before the Soul Can Stand in the Presence of the Masters, Its Feet Must Be Washed in the Blood of the Heart."

The word soul, as used here, means the divine soul, or "starry spirit."

“To be able to stand is to have confidence”; and to have confidence means that the disciple is sure of himself, that he has surrendered his emotions, his very self, even his humanity; that he is incapable of fear and unconscious of pain; that his whole consciousness is centered in the divine life, which is expressed symbolically by the term “the Masters”; that he has neither eyes, nor ears, nor speech, nor power, save in and for the divine ray on which his highest sense has touched. Then is he fearless, free from suffering, free from anxiety or dismay; his soul stands without shrinking or desire of postponement, in the full blaze of the divine light which penetrates through and through his being. Then he has come into his inheritance and can claim his kinship with the teachers of men; he is upright, he has raised his head, he breathes the same air that they do.

But before it is in any way possible for him to do this, the feet of the soul must be washed in the blood of the heart.

The sacrifice, or surrender of the heart of man, and its emotions, is the first of the rules; it involves the “attaining of an equilibrium which cannot be shaken by personal emotion.” This is done by the stoic philosopher; he, too, stands aside and looks equably upon his own sufferings, as well as on those of others.

In the same way that “tears” in the language of occultists expresses the soul of emotion, not its material appearance, so blood expresses, not that blood which is an essential of physical life, but the vital creative principle in man’s nature, which drives him into human life in order to experience pain and pleasure, joy and sorrow. When he has let the blood flow from the heart he stands before the Masters as a pure spirit which no longer wishes to incarnate for the sake of emotion and experience. Through great cycles of time successive incarnations in gross matter may yet be his lot; but he no longer desires them, the crude wish to live has departed from him. When he takes upon him man’s form in the flesh he does it in the pursuit of a divine object, to accomplish the work of “the Masters,” and for no other end. He looks neither for pleasure nor pain, asks for no heaven, and fears no hell; yet he has entered upon a great inheritance which is not so much a compensation for these things surrendered, as a state which simply blots out the memory of them. He lives now not in the world, but with it; his horizon has extended itself to the width of the whole universe.

THROUGH THE GATES OF GOLD

A Fragment of Thought

Mabel Collins

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“Through the Gates of Gold” from *The Path*

Once, as I sat alone writing, a mysterious Visitor entered my study, unannounced, and stood beside me. I forgot to ask who he was or why he entered so unceremoniously, for he began to tell me of the Gates of Gold. He spoke from knowledge, and from the fire of his speech I caught faith. I have written down his words; but, alas, I cannot hope that the fire shall burn so brightly in my writing as in his speech.
— M. C.

PROLOGUE

EVERY man has a philosophy of life of his own, except the true philosopher. The most ignorant boor has some conception of his object in living, and definite ideas as to the easiest and wisest way of attaining that object. The man of the world is often, unconsciously to himself, a philosopher of the first rank. He deals with his life on principles of the clearest character, and refuses to let his position be shattered by chance disaster. The man of thought and imagination has less certainty, and finds himself continually unable to formulate his ideas on that subject most profoundly interesting to human nature, — human life itself. The true philosopher is the one who would lay no claim to the name whatever, who has discovered that the mystery of life is unapproachable by ordinary thought, just as the true scientist confesses his complete ignorance of the principles which lie behind science.

Whether there is any mode of thought or any effort of the mind which will enable a man to grasp the great principles that evidently exist as causes in human life, is a question no ordinary thinker can determine. Yet the dim consciousness that there is cause behind the effects we see, that there is order ruling the chaos and sublime harmony pervading the discords, haunts the eager souls of the earth, and makes them long for vision of the unseen and knowledge of the unknowable.

Why long and look for that which is beyond all hope until the inner eyes are opened? Why not piece together the fragments that we have at hand, and see whether from them some shape cannot be given to the vast puzzle?

PART 1

Chapter I THE SEARCH FOR PLEASURE

I

We are all acquainted with that stern thing called misery, which pursues man, and strangely enough, as it seems at first, pursues him with no vague or uncertain method, but with a positive and unbroken pertinacity. Its presence is not absolutely continuous, else man must cease to live; but its pertinacity is without any break. There is always the shadowy form of despair standing behind man ready to touch him with its terrible finger if for too long he finds himself content. What has given this ghastly shape the right to haunt us from the hour we are born until the hour we die? What has given it the right to stand always at our door, keeping that door ajar with its impalpable yet plainly horrible hand, ready to enter at the moment it sees fit? The greatest philosopher that ever lived succumbs before it at last; and he only is a philosopher, in any sane sense, who recognizes the fact that it is irresistible, and knows that like all other men he must suffer soon or late. It is part of the heritage of men, this pain and distress; and he who determines that nothing shall make him suffer, does but cloak himself in a profound and chilly selfishness. This cloak may protect him from pain; it will also separate him from pleasure. If peace is to be found on earth, or any joy in life, it cannot be by closing up the gates of feeling, which admit us to the loftiest and most vivid part of our existence. Sensation, as we obtain it through the physical body, affords us all that induces us to live in that shape. It is inconceivable that any man would care to take the trouble of breathing, unless the act brought with it a sense of satisfaction. So it is with every deed of every instant of our life. We live because it is pleasant even to have the sensation of pain. It is sensation we desire, else we would with one accord taste of the deep waters of oblivion, and the human race would become extinct. If this is the case in the physical life, it is evidently the case with the life of the emotions, — the imagination, the sensibilities, all those fine and delicate formations which, with the marvelous recording mechanism of the brain, make up the inner or subtle man. Sensation is that which makes their pleasure; an infinite series of sensations is life to them. Destroy the sensation which makes them wish to persevere in the experiment of living, and there is nothing left. Therefore the man who attempts to obliterate the

sense of pain, and who proposes to maintain an equal state whether he is pleased or hurt, strikes at the very root of life, and destroys the object of his own existence. And that must apply, so far as our present reasoning or intuitive powers can show us, to every state, even to that of the Oriental's longed-for Nirvana. This condition can only be one of infinitely subtler and more exquisite sensation, if it is a state at all, and not annihilation; and according to the experience of life from which we are at present able to judge, increased subtlety of sensation means increased vividness, — as, for instance, a man of sensibility and imagination feels more in consequence of the unfaithfulness or faithfulness of a friend than can a man of even the grossest physical nature feel through the medium of the senses. Thus it is clear that the philosopher who refuses to feel, leaves himself no place to retreat to, not even the distant and unattainable Nirvanic goal. He can only deny himself his heritage of life, which is in other words the right of sensation. If he chooses to sacrifice that which makes him man, he must be content with mere idleness of consciousness, — a condition compared to which the oyster's is a life of excitement.

But no man is able to accomplish such a feat. The fact of his continued existence proves plainly that he still desires sensation, and desires it in such positive and active form that the desire must be gratified in physical life. It would seem more practical not to deceive one's self by the sham of stoicism, not to attempt renunciation of that with which nothing would induce one to part. Would it not be a bolder policy, a more promising mode of solving the great enigma of existence, to grasp it, to take hold firmly and to demand of it the mystery of itself? If men will but pause and consider what lessons they have learned from pleasure and pain, much might be guessed of that strange thing which causes these effects. But men are prone to turn away hastily from self-study, or from any close analysis of human nature. Yet there must be a science of life as intelligible as any of the methods of the schools. The science is unknown, it is true, and its existence is merely guessed, merely hinted at, by one or two of our more advanced thinkers. The development of a science is only the discovery of what is already in existence; and chemistry is as magical and incredible now to the ploughboy as the science of life is to the man of ordinary perceptions. Yet there may be, and there must be, a seer who perceives the growth of the new knowledge as the earliest dabbles in the experiments of the laboratory saw the system of knowledge now attained evolving itself out of nature for man's use and benefit.

II

Doubtless many more would experiment in suicide, as many now do, in order to escape from the burden of life, if they could be convinced that in that manner oblivion might be found. But he who hesitates before drinking the poison from the fear of only inviting change of mode of existence, and perhaps a more active form of misery, is a man of more knowledge than the rash souls who fling themselves wildly on the unknown, trusting to its kindness. The waters of oblivion are something very different from the waters of death, and the human race cannot become extinct by means of death while the law of birth still operates. Man returns to physical life as the drunkard returns to the flagon of wine, — he knows not why, except that he desires the sensation produced by life as the drunkard desires the sensation produced by wine. The true waters of oblivion lie far behind our consciousness, and can only be reached by ceasing to exist in that consciousness, — by ceasing to exert the will which makes us full of senses and sensibilities.

Why does not the creature man return into that great womb of silence whence he came, and remain in peace, as the unborn child is at peace before the impetus of life has reached it? He does not do so because he hungers for pleasure and pain, joy and grief, anger and love. The unfortunate man will maintain that he has no desire for life; and yet he proves his words false by living. None can compel him to live; the galley-slave may be chained to his oar, but his life cannot be chained to his body. The superb mechanism of the human body is as useless as an engine whose fires are not lit, if the will to live ceases, — that will which we maintain resolutely and without pause, and which enables us to perform the tasks which otherwise would fill us with dismay, as, for instance, the momentarily drawing in and giving out of the breath. Such herculean efforts as this we carry on without complaint, and indeed with pleasure, in order that we may exist in the midst of innumerable sensations.

And more; we are content, for the most part, to go on without object or aim, without any idea of a goal or understanding of which way we are going. When the man first becomes aware of this aimlessness, and is dimly conscious that he is working with great and constant efforts, and without any idea towards what end those efforts are directed, then descends on him the misery of nineteenth-century thought. He is lost

and bewildered, and without hope. He becomes sceptical, disillusioned, weary, and asks the apparently unanswerable question whether it is indeed worth while to draw his breath for such unknown and seemingly unknowable results. But are these results unknowable? At least, to ask a lesser question, is it impossible to make a guess as to the direction in which our goal lies?

III

This question, born of sadness and weariness, which seems to us essentially part of the spirit of the nineteenth century, is in fact a question which must have been asked all through the ages. Could we go back throughout history intelligently, no doubt we should find that it came always with the hour when the flower of civilization had blown to its full, and when its petals were but slackly held together. The natural part of man has reached then its utmost height; he has rolled the stone up the Hill of Difficulty only to watch it roll back again when the summit is reached, — as in Egypt, in Rome, in Greece. Why this useless labor? Is it not enough to produce a weariness and sickness unutterable, to be forever accomplishing a task only to see it undone again? Yet that is what man has done throughout history, so far as our limited knowledge reaches. There is one summit to which, by immense and united efforts, he attains, where there is a great and brilliant efflorescence of all the intellectual, mental, and material part of his nature. The climax of sensuous perfection is reached, and then his hold weakens, his power grows less, and he falls back, through despondency and satiety, to barbarism. Why does he not stay on this hill-top he has reached, and look away to the mountains beyond, and resolve to scale those greater heights? Because he is ignorant, and seeing a great glittering in the distance, drops his eyes bewildered and dazzled, and goes back for rest to the shadowy side of his familiar hill. Yet there is now and then one brave enough to gaze fixedly on this glittering, and to decipher something of the shape within it. Poets and philosophers, thinkers and teachers, — all those who are the “elder brothers of the race,” — have beheld this sight from time to time, and some among them have recognized in the bewildering glitter the outlines of the Gates of Gold.

Those Gates admit us to the sanctuary of man’s own nature, to the place whence his life-power comes, and where he is priest of the shrine of life. That it is possible to enter here, to pass through those Gates, some one or two have shown us. Plato, Shakespeare, and a few other strong ones

have gone through and spoken to us in veiled language on the near side of the Gates. When the strong man has crossed the threshold he speaks no more to those at the other side. And even the words he utters when he is outside are so full of mystery, so veiled and profound, that only those who follow in his steps can see the light within them.

IV

What men desire is to ascertain how to exchange pain for pleasure; that is, to find out in what way consciousness may be regulated in order that the sensation which is most agreeable is the one that is experienced. Whether this can be discovered by dint of human thought is at least a question worth considering.

If the mind of man is turned upon any given subject with a sufficient concentration, he obtains illumination with regard to it sooner or later. The particular individual in whom the final illumination appears is called a genius, an inventor, one inspired; but he is only the crown of a great mental work created by unknown men about him, and receding back from him through long vistas of distance. Without them he would not have had his material to deal with. Even the poet requires innumerable poetasters to feed upon. He is the essence of the poetic power of his time, and of the times before him. It is impossible to separate an individual of any species from his kin.

If, therefore, instead of accepting the unknown as unknowable, men were *with one accord* to turn their thoughts towards it, those Golden Gates would not remain so inexorably shut. It does but need a strong hand to push them open. The courage to enter them is the courage to search the recesses of one's own nature without fear and without shame. In the fine part, the essence, the flavor of the man, is found the key which unlocks those great Gates. And when they open, what is it that is found?

Voices here and there in the long silence of the ages speak to answer that question. Those who have passed through have left words behind them as legacies to others of their kin. In these words we can find definite indications of what is to be looked for beyond the Gates. But only those who desire to go that way read the meaning hidden within the words. Scholars, or rather scholiasts, read the sacred books of different nations, the poetry and the philosophy left by enlightened minds, and find in it all the merest materiality. Imagination glorifying

legends of nature, or exaggerating the psychic possibilities of man, explains to them all that they find in the Bibles of humanity.

What is to be found within the words of those books is to be found in each one of us; and it is impossible to find in literature or through any channel of thought that which does not exist in the man who studies. This is of course an evident fact known to all real students. But it has to be especially remembered in reference to this profound and obscure subject, as men so readily believe that nothing can exist for others where they themselves find emptiness.

One thing is soon perceived by the man who reads: those who have gone before have not found that the Gates of Gold lead to oblivion. On the contrary, sensation becomes real for the first time when that threshold is crossed. But it is of a new order, an order unknown to us now, and by us impossible to appreciate without at least some clew as to its character. This clew can be obtained undoubtedly by any student who cares to go through all the literature accessible to us. That mystic books and manuscripts exist, but remain inaccessible simply because there is no man ready to read the first page of any one of them, becomes the conviction of all who have studied the subject sufficiently. For there must be the continuous line all through: we see it go from dense ignorance up to intelligence and wisdom; it is only natural that it should go on to intuitive knowledge and to inspiration. Some scant fragments we have of these great gifts of man; where, then, is the whole of which they must be a part? Hidden behind the thin yet seemingly impassable veil which hides it from us as it hid all science, all art, all powers of man till he had the courage to tear away the screen. That courage comes only of conviction. When once man believes that the thing exists which he desires, he will obtain it at any cost. The difficulty in this case lies in man's incredulity. It requires a great tide of thought and attention to set in towards the unknown region of man's nature in order that its gates may be unlocked and its glorious vistas explored.

That it is worth while to do this whatever the hazard may be, all must allow who have asked the sad question of the nineteenth century, — Is life worth living? Surely it is sufficient to spur man to new effort, — the suspicion that beyond civilization, beyond mental culture, beyond art and mechanical perfection, there is a new, another gateway, admitting to the realities of life.

When it seems as if the end was reached, the goal attained, and that man has no more to do, — just then, when he appears to have no choice but between eating and drinking and living in his comfort as the beasts do in theirs, and scepticism which is death, — then it is that in fact, if he will but look, the Golden Gates are before him. With the culture of the age within him and assimilated perfectly, so that he is himself an incarnation of it, then he is fit to attempt the great step which is absolutely possible, yet is attempted by so few even of those who are fitted for it. It is so seldom attempted, partly because of the profound difficulties which surround it, but much more because man does not realize that this is actually the direction in which pleasure and satisfaction are to be obtained.

There are certain pleasures which appeal to each individual; every man knows that in one layer or another of sensation he finds his chief delight. Naturally he turns to this systematically through life, just as the sunflower turns to the sun and the water-lily leans on the water. But he struggles throughout with an awful fact which oppresses him to the soul, — that no sooner has he obtained his pleasure than he loses it again and has once more to go in search of it. More than that; he never actually reaches it, for it eludes him at the final moment. This is because he endeavors to seize that which is untouchable and satisfy his soul's hunger for sensation by contact with external objects. How can that which is external satisfy or even please the inner man, — the thing which reigns within and has no eyes for matter, no hands for touch of objects, no senses with which to apprehend that which is outside its magic walls? Those charmed barriers which surround it are limitless, for it is everywhere; it is to be discovered in all living things, and no part of the universe can be conceived of without it, if that universe is regarded as a coherent whole. And unless that point is granted at the outset it is useless to consider the subject of life at all. Life is indeed meaningless unless it is universal and coherent, and unless we maintain our existence by reason of the fact that we are part of that which is, not by reason of our own being.

This is one of the most important factors in the development of man, the recognition — profound and complete recognition — of the law of universal unity and coherence. The separation which exists between individuals, between worlds, between the different poles of the universe

and of life, the mental and physical fantasy called space, is a nightmare of the human imagination. That nightmares exist, and exist only to torment, every child knows; and what we need is the power of discrimination between the phantasmagoria of the brain, which concern ourselves only, and the phantasmagoria of daily life, in which others also are concerned. This rule applies also to the larger case. It concerns no one but ourselves that we live in a nightmare of unreal horror, and fancy ourselves alone in the universe and capable of independent action, so long as our associates are those only who are a part of the dream; but when we desire to speak with those who have tried the Golden Gates and pushed them open, then it is very necessary — in fact it is essential — to discriminate, and not bring into our life the confusions of our sleep. If we do, we are reckoned as madmen, and fall back into the darkness where there is no friend but chaos. This chaos has followed every effort of man that is written in history; after civilization has flowered, the flower falls and dies, and winter and darkness destroy it. While man refuses to make the effort of discrimination which would enable him to distinguish between the shapes of night and the active figures of day, this must inevitably happen.

But if man has the courage to resist this reactionary tendency, to stand steadily on the height he has reached and put out his foot in search of yet another step, why should he not find it? There is nothing to make one suppose the pathway to end at a certain point, except that tradition which has declared it is so, and which men have accepted and hug to themselves as a justification for their indolence.

VI

Indolence is, in fact, the curse of man. As the Irish peasant and the cosmopolitan gypsy dwell in dirt and poverty out of sheer idleness, so does the man of the world live contented in sensuous pleasures for the same reason. The drinking of fine wines, the tasting of delicate food, the love of bright sights and sounds, of beautiful women and admirable surroundings, — these are no better for the cultivated man, no more satisfactory as a final goal of enjoyment for him, than the coarse amusements and gratifications of the boor are for the man without cultivation. There can be no final point, for life in every form is one vast series of fine gradations; and the man who elects to stand still at the point of culture he has reached, and to avow that he can go no further, is simply making an arbitrary statement for the excuse of his indolence.

Of course there is a possibility of declaring that the gypsy is content in his dirt and poverty, and, because he is so, is as great a man as the most highly cultured. But he only is so while he is ignorant; the moment light enters the dim mind the whole man turns towards it. So it is on the higher platform; only the difficulty of penetrating the mind, of admitting the light, is even greater. The Irish peasant loves his whiskey, and while he can have it cares nothing for the great laws of morality and religion which are supposed to govern humanity and induce men to live temperately. The cultivated gourmand cares only for subtle tastes and perfect flavors; but he is as blind as the merest peasant to the fact that there is anything beyond such gratifications. Like the boor he is deluded by a mirage that oppresses his soul; and he fancies, having once obtained a sensuous joy that pleases him, to give himself the utmost satisfaction by endless repetition, till at last he reaches madness. The bouquet of the wine he loves enters his soul and poisons it, leaving him with no thoughts but those of sensuous desire; and he is in the same hopeless state as the man who dies mad with drink. What good has the drunkard obtained by his madness? None; pain has at last swallowed up pleasure utterly, and death steps in to terminate the agony. The man suffers the final penalty for his persistent ignorance of a law of nature as inexorable as that of gravitation, — a law which forbids a man to stand still. Not twice can the same cup of pleasure be tasted; the second time it must contain either a grain of poison or a drop of the elixir of life.

The same argument holds good with regard to intellectual pleasures; the same law operates. We see men who are the flower of their age in intellect, who pass beyond their fellows and tower over them, entering at last upon a fatal treadmill of thought, where they yield to the innate indolence of the soul and begin to delude themselves by the solace of repetition. Then comes the barrenness and lack of vitality, — that unhappy and disappointing state into which great men too often enter when middle life is just passed. The fire of youth, the vigor of the young intellect, conquers the inner inertia and makes the man scale heights of thought and fill his mental lungs with the free air of the mountains. But then at last the physical reaction sets in; the physical machinery of the brain loses its powerful impetus and begins to relax its efforts, simply because the youth of the body is at an end. Now the man is assailed by the great tempter of the race who stands forever on the ladder of life waiting for those who climb so far. He drops the poisoned drop into the ear, and from that moment all consciousness takes on a dullness, and the man becomes terrified lest life is losing its possibilities for him. He

rushes back on to a familiar platform of experience, and there finds comfort in touching a well-known chord of passion or emotion. And too many having done this linger on, afraid to attempt the unknown, and satisfied to touch continually that chord which responds most readily. By this means they get the assurance that life is still burning within them. But at last their fate is the same as that of the gourmand and the drunkard. The power of the spell lessens daily as the machinery which feels loses its vitality; and the man endeavors to revive the old excitement and fervor by striking the note more violently, by hugging the thing that makes him feel, by drinking the cup of poison to its fatal dregs. And then he is lost; madness falls on his soul, as it falls on the body of the drunkard. Life has no longer any meaning for him, and he rushes wildly into the abysses of intellectual insanity. A lesser man who commits this great folly wearies the spirits of others by a dull clinging to familiar thought, by a persistent hugging of the treadmill which he asserts to be the final goal. The cloud that surrounds him is as fatal as death itself, and men who once sat at his feet turn away grieved, and have to look back at his early words in order to remember his greatness.

VII

What is the cure for this misery and waste of effort? Is there one? Surely life itself has a logic in it and a law which makes existence possible; otherwise chaos and madness would be the only state which would be attainable.

When a man drinks his first cup of pleasure his soul is filled with the unutterable joy that comes with a first, a fresh sensation. The drop of poison that he puts into the second cup, and which, if he persists in that folly, has to become doubled and trebled till at last the whole cup is poison, — that is the ignorant desire for repetition and intensification; this evidently means death, according to all analogy. The child becomes the man; he cannot retain his childhood and repeat and intensify the pleasures of childhood except by paying the inevitable price and becoming an idiot. The plant strikes its roots into the ground and throws up green leaves; then it blossoms and bears fruit. That plant which will only make roots or leaves, pausing persistently in its development, is regarded by the gardener as a thing which is useless and must be cast out.

The man who chooses the way of effort, and refuses to allow the sleep of indolence to dull his soul, finds in his pleasures a new and finer joy each time he tastes them, — a something subtile and remote which removes them more and more from the state in which mere sensuousness is all; this subtile essence is that elixir of life which makes man immortal. He who tastes it and who will not drink unless it is in the cup finds life enlarge and the world grow great before his eager eyes. He recognizes the soul within the woman he loves, and passion becomes peace; he sees within his thought the finer qualities of spiritual truth, which is beyond the action of our mental machinery, and then instead of entering on the treadmill of intellectualisms he rests on the broad back of the eagle of intuition and soars into the fine air where the great poets found their insight; he sees within his own power of sensation, of pleasure in fresh air and sunshine, in food and wine, in motion and rest, the possibilities of the subtile man, the thing which dies not either with the body or the brain. The pleasures of art, of music, of light and loveliness, — within these forms, which men repeat till they find only the forms, he sees the glory of the Gates of Gold, and passes through to find the new life beyond which intoxicates and strengthens, as the keen mountain air intoxicates and strengthens, by its very vigor. But if he has been pouring, drop by drop, more and more of the elixir of life into his cup, he is strong enough to breathe this intense air and to live upon it. Then if he die or if he live in physical form, alike he goes on and finds new and finer joys, more perfect and satisfying experiences, with every breath he draws in and gives out.

Chapter II

THE MYSTERY OF THRESHOLD I

I

There is no doubt that at the entrance on a new phase of life something has to be given up. The child, when it has become the man, puts away childish things. Saint Paul showed in these words, and in many others which he has left us, that he had tasted of the elixir of life, that he was on his way towards the Gates of Gold. With each drop of the divine draught which is put into the cup of pleasure something is purged away from that cup to make room for the magic drop. For Nature deals with her children generously: man's cup is always full to the brim; and if he chooses to taste of the fine and life-giving essence, he must cast away something of the grosser and less sensitive part of himself. This has to be done daily, hourly, momentarily, in order that the draught of life may steadily increase. And to do this unflinchingly, a man must be his own schoolmaster, must recognize that he is always in need of wisdom, must be ready to practise any austerities, to use the birch-rod unhesitatingly against himself, in order to gain his end. It becomes evident to any one who regards the subject seriously, that only a man who has the potentialities in him both of the voluptuary and the stoic has any chance of entering the Golden Gates. He must be capable of testing and valuing to its most delicate fraction every joy existence has to give; and he must be capable of denying himself all pleasure, and that without suffering from the denial. When he has accomplished the development of this double possibility, then he is able to begin sifting his pleasures and taking away from his consciousness those which belong absolutely to the man of clay. When those are put back, there is the next range of more refined pleasures to be dealt with. The dealing with these which will enable a man to find the essence of life is not the method pursued by the stoic philosopher. The stoic does not allow that there is joy within pleasure, and by denying himself the one loses the other. But the true philosopher, who has studied life itself without being bound by any system of thought, sees that the kernel is within the shell, and that, instead of crunching up the whole nut like a gross and indifferent feeder, the essence of the thing is obtained by cracking the shell and casting it away. All emotion, all sensation, lends itself to this process, else it could not be a part of man's development, an essential of his nature. For that there is before him power, life, perfection, and that every portion of his passage thitherwards is crowded with the means of helping him to his

goal, can only be denied by those who refuse to acknowledge life as apart from matter. Their mental position is so absolutely arbitrary that it is useless to encounter or combat it. Through all time the unseen has been pressing on the seen, the immaterial overpowering the material; through all time the signs and tokens of that which is beyond matter have been waiting for the men of matter to test and weigh them. Those who will not do so have chosen the place of pause arbitrarily, and there is nothing to be done but let them remain there undisturbed, working that treadmill which they believe to be the utmost activity of existence.

II

There is no doubt that a man must educate himself to perceive that which is beyond matter, just as he must educate himself to perceive that which is in matter. Every one knows that the early life of a child is one long process of adjustment, of learning to understand the use of the senses with regard to their special provinces, and of practice in the exercise of difficult, complex, yet imperfect organs entirely in reference to the perception of the world of matter. The child is in earnest and works on without hesitation if he means to live. Some infants born into the light of earth shrink from it, and refuse to attack the immense task which is before them, and which must be accomplished in order to make life in matter possible. These go back to the ranks of the unborn; we see them lay down their manifold instrument, the body, and fade into sleep. So it is with the great crowd of humanity when it has triumphed and conquered and enjoyed in the world of matter. The individuals in that crowd, which seems so powerful and confident in its familiar demesne, are infants in the presence of the immaterial universe. And we see them, on all sides, daily and hourly, refusing to enter it, sinking back into the ranks of the dwellers in physical life, clinging to the consciousnesses they have experienced and understand. The intellectual rejection of all purely spiritual knowledge is the most marked indication of this indolence, of which thinkers of every standing are certainly guilty.

That the initial effort is a heavy one is evident, and it is clearly a question of strength, as well as of willing activity. But there is no way of acquiring this strength, or of using it when acquired, except by the exercise of the will. It is vain to expect to be born into great possessions. In the kingdom of life there is no heredity except from the man's own past. He has to accumulate that which is his. This is evident to any observer of life who uses his eyes without blinding them by prejudice;

and even when prejudice is present, it is impossible for a man of sense not to perceive the fact. It is from this that we get the doctrine of punishment and salvation, either lasting through great ages after death, or eternal. This doctrine is a narrow and unintelligent mode of stating the fact in Nature that what a man sows that shall he reap. Swedenborg's great mind saw the fact so clearly that he hardened it into a finality in reference to this particular existence, his prejudices making it impossible for him to perceive the possibility of new action when there is no longer the sensuous world to act in. He was too dogmatic for scientific observation, and would not see that, as the spring follows the autumn, and the day the night, so birth must follow death. He went very near the threshold of the Gates of Gold, and passed beyond mere intellectualism, only to pause at a point but one step farther. The glimpse of the life beyond which he had obtained appeared to him to contain the universe; and on his fragment of experience he built up a theory to include all life, and refused progress beyond that state or any possibility outside it. This is only another form of the weary treadmill. But Swedenborg stands foremost in the crowd of witnesses to the fact that the Golden Gates exist and can be seen from the heights of thought, and he has cast us a faint surge of sensation from their threshold.

III

When once one has considered the meaning of those Gates, it is evident that there is no other way out of this form of life except through them. They only can admit man to the place where he becomes the fruit of which manhood is the blossom. Nature is the kindest of mothers to those who need her; she never wearies of her children or desires them to lessen in multitude. Her friendly arms open wide to the vast throng who desire birth and to dwell in forms; and while they continue to desire it, she continues to smile a welcome. Why, then, should she shut her doors on any? When one life in her heart has not worn out a hundredth part of the soul's longing for sensation such as it finds there, what reason can there be for its departure to any other place? Surely the seeds of desire spring up where the sower has sown them. This seems but reasonable; and on this apparently self-evident fact the Indian mind has based its theory of re-incarnation, of birth and re-birth in matter, which has become so familiar a part of Eastern thought as no longer to need demonstration. The Indian knows it as the Western knows that the day he is living through is but one of many days which make up the span of a man's life. This certainty which is possessed by the Eastern with regard to natural

laws that control the great sweep of the soul's existence is simply acquired by habits of thought. The mind of many is fixed on subjects which in the West are considered unthinkable. Thus it is that the East has produced the great flowers of the spiritual growth of humanity. On the mental steps of a million men Buddha passed through the Gates of Gold; and because a great crowd pressed about the threshold he was able to leave behind him words which prove that those Gates will open.

Chapter III THE INITIAL EFFORT

I

It is very easily seen that there is no one point in a man's life or experience where he is nearer the soul of things than at any other. That soul, the sublime essence, which fills the air with a burnished glow, is there, behind the Gates it colors with itself. But that there is no one pathway to it is immediately perceived from the fact that this soul must from its very nature be universal. The Gates of Gold do not admit to any special place; what they do is to open for egress from a special place. Man passes through them when he casts off his limitation. He may burst the shell that holds him in darkness, tear the veil that hides him from the eternal, at any point where it is easiest for him to do so; and most often this point will be where he least expects to find it. Men go in search of escape with the help of their minds, and lay down arbitrary and limited laws as to how to attain the, to them, unattainable. Many, indeed, have hoped to pass through by the way of religion, and instead they have formed a place of thought and feeling so marked and fixed that it seems as though long ages would be insufficient to enable them to get out of the rut. Some have believed that by the aid of pure intellect a way was to be found; and to such men we owe the philosophy and metaphysics which have prevented the race from sinking into utter sensuousness. But the end of the man who endeavors to live by thought alone is that he dwells in fantasies, and insists on giving them to other men as substantial food. Great is our debt to the metaphysicians and transcendentalists; but he who follows them to the bitter end, forgetting that the brain is only one organ of use, will find himself dwelling in a place where a dull wheel of argument seems to turn forever on its axis, yet goes nowhither and carries no burden.

Virtue (or what seems to each man to be virtue, his own special standard of morality and purity) is held by those who practise it to be a way to heaven. Perhaps it is, to the heaven of the modern sybarite, the ethical voluptuary. It is as easy to become a gourmand in pure living and high thinking as in the pleasures of taste or sight or sound. Gratification is the aim of the virtuous man as well as of the drunkard; even if his life be a miracle of abstinence and self-sacrifice, a moment's thought shows that in pursuing this apparently heroic path he does but pursue pleasure. With him pleasure takes on a lovely form because his gratifications are

those of a sweet savor, and it pleases him to give gladness to others rather than to enjoy himself at their expense. But the pure life and high thoughts are no more finalities in themselves than any other mode of enjoyment; and the man who endeavors to find contentment in them must intensify his effort and continually repeat it, — all in vain. He is a green plant indeed, and the leaves are beautiful; but more is wanted than leaves. If he persists in his endeavor blindly, believing that he has reached his goal when he has not even perceived it, then he finds himself in that dreary place where good is done perforce, and the deed of virtue is without the love that should shine through it. It is well for a man to lead a pure life, as it is well for him to have clean hands, — else he becomes repugnant. But virtue as we understand it now can no more have any special relation to the state beyond that to which we are limited than any other part of our constitution. Spirit is not a gas created by matter, and we cannot create our future by forcibly using one material agent and leaving out the rest. Spirit is the great life on which matter rests, as does the rocky world on the free and fluid ether; whenever we can break our limitations we find ourselves on that marvelous shore where Wordsworth once saw the gleam of the gold. When we enter there all the present must disappear alike, — virtue and vice, thought and sense. That a man reaps what he has sown must of course be true also; he has no power to carry virtue, which is of the material life, with him; yet the aroma of his good deeds is a far sweeter sacrifice than the odor of crime and cruelty. Yet it may be, however, that by the practice of virtue he will fetter himself into one groove, one changeless fashion of life in matter, so firmly that it is impossible for the mind to conceive that death is a sufficient power to free him, and cast him upon the broad and glorious ocean, — a sufficient power to undo for him the inexorable and heavy latch of the Golden Gate. And sometimes the man who has sinned so deeply that his whole nature is scarred and blackened by the fierce fire of selfish gratification is at last so utterly burned out and charred that from the very vigor of the passion light leaps forth. It would seem more possible for such a man at least to reach the threshold of the Gates than for the mere ascetic or philosopher.

But it is little use to reach the threshold of the Gates without the power to pass through. And that is all that the sinner can hope to do by the dissolution of himself which comes from seeing his own soul. At least this appears to be so, inevitably because his condition is negative. The man who lifts the latch of the Golden Gate must do so with his own strong hand, must be absolutely positive. This we can see by analogy.

In everything else in life, in every new step or development, it is necessary for a man to exercise his most dominant will in order to obtain it fully. Indeed in many cases, though he has every advantage and though he use his will to some extent, he will fail utterly of obtaining what he desires from lack of the final and unconquerable resolution. No education in the world will make a man an intellectual glory to his age, even if his powers are great; for unless he positively desires to seize the flower of perfection, he will be but a dry scholar, a dealer in words, a proficient in mechanical thought, and a mere wheel of memory. And the man who has this positive quality in him will rise in spite of adverse circumstances, will recognize and seize upon the tide of thought which is his natural food, and will stand as a giant at last in the place he willed to reach. We see this practically every day in all walks of life. Wherefore it does not seem possible that the man who has simply succeeded through the passions in wrecking the dogmatic and narrow part of his nature should pass through those great Gates. But as he is not blinded by prejudice, nor has fastened himself to any treadmill of thought, nor caught the wheel of his soul in any deep rut of life, it would seem that if once the positive will might be born within him, he could at some time not hopelessly far distant lift his hand to the latch.

Undoubtedly it is the hardest task we have yet seen set us in life, that which we are now talking of, — to free a man of all prejudice, of all crystallized thought or feeling, of all limitations, yet develop within him the positive will. It seems too much of a miracle; for in ordinary life positive will is always associated with crystallized ideas. But many things which have appeared to be too much of a miracle for accomplishment have yet been done, even in the narrow experience of life given to our present humanity. All the past shows us that difficulty is no excuse for dejection, much less for despair; else the world would have been without the many wonders of civilization. Let us consider the thing more seriously, therefore, having once used our minds to the idea that it is not impossible.

The great initial difficulty is that of fastening the interest on that which is unseen. Yet this is done every day, and we have only to observe how it is done in order to guide our own conduct. Every inventor fastens his interest firmly on the unseen; and it entirely depends on the firmness of that attachment whether he is successful or whether he fails. The poet who looks on to his moment of creation as that for which he lives, sees that which is invisible and hears that which is soundless.

Probably in this last analogy there is a clew as to the mode by which success in this voyage to the unknown bourn ("whence," indeed, "no traveller returns") is attained. It applies also to the inventor and to all who reach out beyond the ordinary mental and psychical level of humanity. The clew lies in that word "creation."

II

The words "to create" are often understood by the ordinary mind to convey the idea of evolving something out of nothing. This is clearly not its meaning; we are mentally obliged to provide our Creator with chaos from which to produce the worlds. The tiller of the soil, who is the typical producer of social life, must have his material, his earth, his sky, rain, and sun, and the seeds to place within the earth. Out of nothing he can produce nothing. Out of a void Nature cannot arise; there is that material beyond, behind, or within, from which she is shaped by our desire for a universe. It is an evident fact that the seeds and the earth, air, and water which cause them to germinate exist on every plane of action. If you talk to an inventor, you will find that far ahead of what he is now doing he can always perceive some other thing to be done which he cannot express in words because as yet he has not drawn it into our present world of objects. That knowledge of the unseen is even more definite in the poet, and more inexpressible until he has touched it with some part of that consciousness which he shares with other men. But in strict proportion to his greatness he lives in the consciousness which the ordinary man does not even believe can exist, — the consciousness which dwells in the greater universe, which breathes in the vaster air, which beholds a wider earth and sky, and snatches seeds from plants of giant growth.

It is this place of consciousness that we need to reach out to. That it is not reserved only for men of genius is shown by the fact that martyrs and heroes have found it and dwelt in it. It is not reserved for men of genius only, but it can only be found by men of great soul.

In this fact there is no need for discouragement. Greatness in man is popularly supposed to be a thing inborn. This belief must be a result of want of thought, of blindness to facts of nature. Greatness can only be attained by growth; that is continually demonstrated to us. Even the mountains, even the firm globe itself, these are great by dint of the mode of growth peculiar to that state of materiality, — accumulation of atoms.

As the consciousness inherent in all existing forms passes into more advanced forms of life it becomes more active, and in proportion it acquires the power of growth by assimilation instead of accumulation. Looking at existence from this special point of view (which indeed is a difficult one to maintain for long, as we habitually look at life in planes and forget the great lines which connect and run through these), we immediately perceive it to be reasonable to suppose that as we advance beyond our present standpoint the power of growth by assimilation will become greater and probably change into a method yet more rapid, easy, and unconscious. The universe is, in fact, full of magnificent promise for us, if we will but lift our eyes and see. It is that lifting of the eyes which is the first need and the first difficulty; we are so apt readily to be content with what we see within touch of our hands. It is the essential characteristic of the man of genius that he is comparatively indifferent to that fruit which is just within touch, and hungers for that which is afar on the hills. In fact he does not need the sense of contact to arouse longing. He knows that this distant fruit, which he perceives without the aid of the physical senses, is a subtler and a stronger food than any which appeals to them. And how is he rewarded! When he tastes that fruit, how strong and sweet is its flavor, and what a new sense of life rushes upon him! For in recognizing that flavor he has recognized the existence of the subtle senses, those which feed the life of the inner man; and it is by the strength of that inner man, and by his strength only, that the latch of the Golden Gates can be lifted.

In fact it is only by the development and growth of the inner man that the existence of these Gates, and of that to which they admit, can be even perceived. While man is content with his gross senses and cares nothing for his subtle ones, the Gates remain literally invisible. As to the boor the gateway of the intellectual life is as a thing uncreate and non-existent, so to the man of the gross senses, even if his intellectual life is active, that which lies beyond is uncreate and non-existent, only because he does not open the book.

To the servant who dusts the scholar's library the closed volumes are meaningless; they do not even appear to contain a promise unless he also is a scholar, not merely a servant. It is possible to gaze throughout eternity upon a shut exterior from sheer indolence, — mental indolence, which is incredulity, and which at last men learn to pride themselves on; they call it scepticism, and talk of the reign of reason. It is no more a state to justify pride than that of the Eastern sybarite who will not even

lift his food to his mouth; he is “reasonable” also in that he sees no value in activity, and therefore does not exercise it. So with the sceptic; decay follows the condition of inaction, whether it be mental, psychic, or physical.

III

And now let us consider how the initial difficulty of fastening the interest on that which is unseen is to be overcome. Our gross senses refer only to that which is objective in the ordinary sense of the word; but just beyond this field of life there are finer sensations which appeal to finer senses. Here we find the first clew to the stepping-stones we need. Man looks from this point of view like a point where many rays or lines center; and if he has the courage or the interest to detach himself from the simplest form of life, the point, and explore but a little way along these lines or rays, his whole being at once inevitably widens and expands, the man begins to grow in greatness. But it is evident, if we accept this illustration as a fairly true one, that the chief point of importance is to explore no more persistently on one line than another; else the result must be a deformity. We all know how powerful is the majesty and personal dignity of a forest tree which has had air enough to breathe, and room for its widening roots, and inner vitality with which to accomplish its unceasing task. It obeys the perfect natural law of growth, and the peculiar awe it inspires arises from this fact.

How is it possible to obtain recognition of the inner man, to observe its growth and foster it?

Let us try to follow a little way the clew we have obtained, though words will probably soon be useless.

We must each travel alone and without aids, as the traveller has to climb alone when he nears the summit of the mountain. No beast of burden can help him there; neither can the gross senses or anything that touches the gross senses help him here. But for a little distance words may go with us.

The tongue recognizes the value of sweetness or piquancy in food. To the man whose senses are of the simplest order there is no other idea of sweetness than this. But a finer essence, a more highly placed sensation of the same order, is reached by another perception. The sweetness on

the face of a lovely woman, or in the smile of a friend, is recognized by the man whose inner senses have even a little — a mere stirring of — vitality. To the one who has lifted the golden latch the spring of sweet waters, the fountain itself whence all softness arises, is opened and becomes part of his heritage.

But before this fountain can be tasted, or any other spring reached, any source found, a heavy weight has to be lifted from the heart, an iron bar which holds it down and prevents it from arising in its strength.

The man who recognizes the flow of sweetness from its source through Nature, through all forms of life, he has lifted this, he has raised himself into that state in which there is no bondage. He knows that he is a part of the great whole, and it is this knowledge which is his heritage. It is through the breaking asunder of the arbitrary bond which holds him to his personal center that he comes of age and becomes ruler of his kingdom. As he widens out, reaching by manifold experience along those lines which center at the point where he stands embodied, he discovers that he has touch with all life, that he contains within himself the whole. And then he has but to yield himself to the great force which we call good, to clasp it tightly with the grasp of his soul, and he is carried swiftly on to the great, wide waters of real living. What are those waters? In our present life we have but the shadow of the substance. No man loves without satiety, no man drinks wine without return of thirst. Hunger and longing darken the sky and make the earth unfriendly. What we need is an earth that will bear living fruit, a sky that will be always full of light. Needing this positively, we shall surely find it.

Chapter IV THE MEANING OF PAIN

I

Look into the deep heart of life, whence pain comes to darken men's lives. She is always on the threshold, and behind her stands despair.

What are these two gaunt figures, and why are they permitted to be our constant followers?

It is we who permit them, we who order them, as we permit and order the action of our bodies; and we do so as unconsciously. But by scientific experiment and investigation we have learned much about our physical life, and it would seem as if we can obtain at least as much result with regard to our inner life by adopting similar methods.

Pain arouses, softens, breaks, and destroys. Regarded from a sufficiently removed standpoint, it appears as medicine, as a knife, as a weapon, as a poison, in turn. It is an implement, a thing which is used, evidently. What we desire to discover is, who is the user; what part of ourselves is it that demands the presence of this thing so hateful to the rest?

Medicine is used by the physician, the knife by the surgeon; but the weapon of destruction is used by the enemy, the hater.

Is it, then, that we do not only use means, or desire to use means, for the benefit of our souls, but that also we wage warfare within ourselves, and do battle in the inner sanctuary? It would seem so; for it is certain that if man's will relaxed with regard to it he would no longer retain life in that state in which pain exists. Why does he desire his own hurt?

The answer may at first sight seem to be that he primarily desires pleasure, and so is willing to continue on that battlefield where it wages war with pain for the possession of him, hoping always that pleasure will win the victory and take him home to herself. This is but the external aspect of the man's state. In himself he knows well that pain is co-ruler with pleasure, and that though the war wages always it never will be won. The superficial observer concludes that man submits to the inevitable. But that is a fallacy not worthy of discussion. A little serious thought shows us that man does not exist at all except by exercise of his

positive qualities; it is but logical to suppose that he chooses the state he will live in by the exercise of those same qualities.

Granted, then, for the sake of our argument, that he desires pain, why is it that he desires anything so annoying to himself?

II

If we carefully consider the constitution of man and its tendencies, it would seem as if there were two definite directions in which he grows. He is like a tree which strikes its roots into the ground while it throws up young branches towards the heavens. These two lines which go outward from the central personal point are to him clear, definite, and intelligible. He calls one good and the other evil. But man is not, according to any analogy, observation, or experience, a straight line. Would that he were, and that life, or progress, or development, or whatever we choose to call it, meant merely following one straight road or another, as the religionists pretend it does. The whole question, the mighty problem, would be very easily solved then. But it is not so easy to go to hell as preachers declare it to be. It is as hard a task as to find one's way to the Golden Gate. A man may wreck himself utterly in sense-pleasure, — may debase his whole nature, as it seems, — yet he fails of becoming the perfect devil, for there is still the spark of divine light within him. He tries to choose the broad road which leads to destruction, and enters bravely on his headlong career. But very soon he is checked and startled by some unthought-of tendency in himself, — some of the many other radiations which go forth from his center of self. He suffers as the body suffers when it develops monstrosities which impede its healthy action. He has created pain, and encountered his own creation. It may seem as if this argument is difficult of application with regard to physical pain. Not so, if man is regarded from a loftier standpoint than that we generally occupy. If he is looked upon as a powerful consciousness which forms its external manifestations according to its desires, then it is evident that physical pain results from deformity in those desires. No doubt it will appear to many minds that this conception of man is too gratuitous, and involves too large a mental leap into unknown places where proof is unobtainable. But if the mind is accustomed to look upon life from this standpoint, then very soon none other is acceptable; the threads of existence, which to the purely materialistic observer appear hopelessly entangled, become separated and straightened, so that a new intelligibleness illumines the universe.

The arbitrary and cruel Creator who inflicts pain and pleasure at will then disappears from the stage; and it is well, for he is indeed an unnecessary character, and, worse still, is a mere creature of straw, who cannot even strut upon the boards without being upheld on all sides by dogmatists. Man comes into this world, surely, on the same principle that he lives in one city of the earth or another; at all events, if it is too much to say that this is so, one may safely ask, why is it not so? There is neither for nor against which will appeal to the materialist, or which would weigh in a court of justice; but I aver this in favor of the argument, — that no man having once seriously considered it can go back to the formal theories of the sceptics. It is like putting on swaddling-clothes again.

Granting, then, for the sake of this argument, that man is a powerful consciousness who if his own creator, his own judge, and within whom lies all life in potentiality, even the ultimate goal, then let us consider why he causes himself to suffer.

If pain is the result of uneven development, of monstrous growths, of defective advance at different points, why does man not learn the lesson which this should teach him, and take pains to develop equally?

It would seem to me as if the answer to this question is that this is the very lesson which the human race is engaged in learning. Perhaps this may seem too bold a statement to make in the face of ordinary thinking, which either regards man as a creature of chance dwelling in chaos, or as a soul bound to the inexorable wheel of a tyrant's chariot and hurried on either to heaven or to hell. But such a mode of thought is after all but the same as that of the child who regards his parents as the final arbiters of his destinies, and in fact the gods or demons of his universe. As he grows he casts aside this idea, finding that it is simply a question of coming of age, and that he is himself the king of life like any other man.

So it is with the human race. It is king of its world, arbiter of its own destiny, and there is none to say it nay. Who talk of Providence and chance have not paused to think.

Destiny, the inevitable, does indeed exist for the race and for the individual; but who can ordain this save the man himself? There is no clew in heaven or earth to the existence of any ordainer other than the man who suffers or enjoys that which is ordained. We know so little of

our own constitution, we are so ignorant of our divine functions, that it is impossible for us yet to know how much or how little we are actually fate itself. But this at all events we know, — that so far as any provable perception goes, no clew to the existence of an ordainer has yet been discovered; whereas if we give but a very little attention to the life about us in order to observe the action of the man upon his own future, we soon perceive this power as an actual force in operation. It is visible, although our range of vision is so very limited.

The man of the world, pure and simple, is by far the best practical observer and philosopher with regard to life, because he is not blinded by any prejudices. He will be found always to believe that as a man sows so shall he reap. And this is so evidently true when it is considered, that if one takes the larger view, including all human life, it makes intelligible the awful Nemesis which seems consciously to pursue the human race, — that inexorable appearance of pain in the midst of pleasure. The great Greek poets saw this apparition so plainly that their recorded observation has given to us younger and blinder observers the idea of it. It is unlikely that so materialistic a race as that which has grown up all over the West would have discovered for itself the existence of this terrible factor in human life without the assistance of the older poets, — the poets of the past. And in this we may notice, by the way, one distinct value of the study of the classics, — that the great ideas and facts about human life which the superb ancients put into their poetry shall not be absolutely lost as are their arts. No doubt the world will flower again, and greater thoughts and more profound discoveries than those of the past will be the glory of the men of the future efflorescence; but until that far-off day comes we cannot prize too dearly the treasures left us.

There is one aspect of the question which seems at first sight positively to negative this mode of thought; and that is the suffering in the apparently purely physical body of the dumb beings, — young children, idiots, animals, — and their desperate need of the power which comes of any sort of knowledge to help them through their sufferings.

The difficulty which will arise in the mind with regard to this comes from the untenable idea of the separation of the soul from the body. It is supposed by all those who look only at material life (and especially by the physicians of the flesh) that the body and the brain are a pair of partners who live together hand in hand and react one upon another.

Beyond that they recognize no cause and therefore allow of none. They forget that the brain and the body are as evidently mere mechanism as the hand or the foot. There is the inner man — the soul — behind, using all these mechanisms; and this is as evidently the truth with regard to all the existences we know of as with regard to man himself. We cannot find any point in the scale of being at which soul-causation ceases or can cease. The dull oyster must have that in him which makes him choose the inactive life he leads; none else can choose it for him but the soul behind, which makes him be. How else can he be where he is, or be at all? Only by the intervention of an impossible creator called by some name or other.

It is because man is so idle, so indisposed to assume or accept responsibility, that he falls back upon this temporary makeshift of a creator. It is temporary indeed, for it can only last during the activity of the particular brain power which finds its place among us. When the man drops this mental life behind him, he of necessity leaves with it its magic lantern and the pleasant illusions he has conjured up by its aid. That must be a very uncomfortable moment, and must produce a sense of nakedness not to be approached by any other sensation. It would seem as well to save one's self this disagreeable experience by refusing to accept unreal phantasms as things of flesh and blood and power. Upon the shoulders of the Creator man likes to thrust the responsibility not only of his capacity for sinning and the possibility of his salvation, but of his very life itself, his very consciousness. It is a poor Creator that he thus contents himself with, — one who is pleased with a universe of puppets, and amused by pulling their strings. If he is capable of such enjoyment, he must yet be in his infancy. Perhaps that is so, after all; the God within us is in his infancy, and refuses to recognize his high estate. If indeed the soul of man is subject to the laws of growth, of decay, and of re-birth as to its body, then there is no wonder at its blindness. But this is evidently not so; for the soul of man is of that order of life which causes shape and form, and is unaffected itself by these things, — of that order of life which like the pure, the abstract flame burns wherever it is lit. This cannot be changed or affected by time, and is of its very nature superior to growth and decay. It stands in that primeval place which is the only throne of God, — that place whence forms of life emerge and to which they return. That place is the central point of existence, where there is a permanent spot of life as there is in the midst of the heart of man. It is by the equal development of that, — first by the recognition of it, and then by its equal development upon the many

radiating lines of experience, — that man is at last enabled to reach the Golden Gate and lift the latch. The process is the gradual recognition of the god in himself; the goal is reached when that godhood is consciously restored to its right glory.

III

The first thing which it is necessary for the soul of man to do in order to engage in this great endeavor of discovering true life is the same thing that the child first does in its desire for activity in the body, — he must be able to stand. It is clear that the power of standing, of equilibrium, of concentration, of uprightness, in the soul, is a quality of a marked character. The word that presents itself most readily as descriptive of this quality is “confidence.”

To remain still amid life and its changes, and stand firmly on the chosen spot, is a feat which can only be accomplished by the man who has confidence in himself and in his destiny. Otherwise the hurrying forms of life, the rushing tide of men, the great floods of thought, must inevitably carry him with them, and then he will lose that place of consciousness whence it was possible to start on the great enterprise. For it *must* be done knowingly, and without pressure from without, — this act of the new-born man. All the great ones of the earth have possessed this confidence, and have stood firmly on that place which was to them the one solid spot in the universe. To each man this place is of necessity different. Each man must find his own earth and his own heaven.

We have the instinctive desire to relieve pain, but we work in externals in this as in everything else. We simply alleviate it; and if we do more, and drive it from its first chosen stronghold, it reappears in some other place with reinforced vigor. If it is eventually driven off the physical plane by persistent and successful effort, it reappears on the mental or emotional planes where no man can touch it. That this is so is easily seen by those who connect the various planes of sensation, and who observe life with that additional illumination. Men habitually regard these different forms of feeling as actually separate, whereas in fact they are evidently only different sides of one center, — the point of personality. If that which arises in the center, the fount of life, demands some hindered action, and consequently causes pain, the force thus created being driven from one stronghold must find another; it cannot be driven out. And all the blendings of human life which cause emotion

and distress exist for its use and purposes as well as for those of pleasure. Both have their home in man; both demand their expression of right. The marvelously delicate mechanism of the human frame is constructed to answer to their lightest touch; the extraordinary intricacies of human relations evolve themselves, as it were, for the satisfaction of these two great opposites of the soul.

Pain and pleasure stand apart and separate, as do the two sexes; and it is in the merging, the making the two into one, that joy and deep sensation and profound peace are obtained. Where there is neither male nor female, neither pain nor pleasure, there is the god in man dominant, and then is life real.

To state the matter in this way may savor too much of the dogmatist who utters his assertions uncontradicted from a safe pulpit; but it is dogmatism only as a scientist's record of effort in a new direction is dogmatism. Unless the existence of the Gates of Gold can be proved to be real, and not the mere phantasmagoria of fanciful visionaries, then they are not worth talking about at all. In the nineteenth century hard facts or legitimate arguments alone appeal to men's minds; and so much the better. For unless the life we advance towards is increasingly real and actual, it is worthless, and time is wasted in going after it. Reality is man's greatest need, and he demands to have it at all hazards, at any price. Be it so. No one doubts he is right. Let us then go in search of reality.

IV

One definite lesson learned by all acute sufferers will be of the greatest service to us in this consideration. In intense pain a point is reached where it is indistinguishable from its opposite, pleasure. This is indeed so, but few have the heroism or the strength to suffer to such a far point. It is as difficult to reach it by the other road. Only a chosen few have the gigantic capacity for pleasure which will enable them to travel to its other side. Most have but enough strength to enjoy and to become the slave of the enjoyment. Yet man has undoubtedly within himself the heroism needed for the great journey; else how is it that martyrs have smiled amid the torture? How is it that the profound sinner who lives for pleasure can at last feel stir within himself the divine afflatus?

In both these cases the possibility has arisen of finding the way; but too often that possibility is killed by the overbalance of the startled nature. The martyr has acquired a passion for pain and lives in the idea of heroic suffering; the sinner becomes blinded by the thought of virtue and worships it as an end, an object, a thing divine in itself; whereas it can only be divine as it is part of that infinite whole which includes vice as well as virtue. How is it possible to divide the infinite, — that which is one? It is as reasonable to lend divinity to any object as to take a cup of water from the sea and declare that in that is contained the ocean. You cannot separate the ocean; the salt water is part of the great sea and must be so; but nevertheless you do not hold the sea in your hand. Men so longingly desire personal power that they are ready to put infinity into a cup, the divine idea into a formula, in order that they may fancy themselves in possession of it. These only are those who cannot rise and approach the Gates of Gold, for the great breath of life confuses them; they are struck with horror to find how great it is. The idol-worshipper keeps an image of his idol in his heart and burns a candle always before it. It is his own, and he is pleased at that thought, even if he bow in reverence before it. In how many virtuous and religious men does not this same state exist? In the recesses of the soul the lamp is burning before a household god, — a thing possessed by its worshipper and subject to him. Men cling with desperate tenacity to these dogmas, these moral laws, these principles and modes of faith which are their household gods, their personal idols. Bid them burn the unceasing flame in reverence only to the infinite, and they turn from you. Whatever their manner of scorning your protest may be, within themselves it leaves a sense of aching void. For the noble soul of the man, that potential king which is within us all, knows full well that this household idol may be cast down and destroyed at any moment, — that it is without finality in itself, without any real and absolute life. And he has been content in his possession, forgetting that anything possessed can only by the immutable laws of life be held temporarily. He has forgotten that the infinite is his only friend; he has forgotten that in its glory is his only home, — that it alone can be his god. There he feels as if he is homeless; but that amid the sacrifices he offers to his own especial idol there is for him a brief resting-place; and for this he clings passionately to it.

Few have the courage even slowly to face the great desolateness which lies outside themselves, and must lie there so long as they cling to the person which they represent, the "I" which is to them the center of the world, the cause of all life. In their longing for a God they find the reason

for the existence of one; in their desire for a sense-body and a world to enjoy in, lies to them the cause of the universe. These beliefs may be hidden very deep beneath the surface, and be indeed scarcely accessible; but in the fact that they are there is the reason why the man holds himself upright. To himself he is himself the infinite and the God; he holds the ocean in a cup. In this delusion he nurtures the egoism which makes life pleasure and makes pain pleasant. In this profound egoism is the very cause and source of the existence of pleasure and of pain. For unless man vacillated between these two, and ceaselessly reminded himself by sensation that he exists, he would forget it. And in this fact lies the whole answer to the question, "Why does man create pain for his own discomfort?"

The strange and mysterious fact remains unexplained as yet, that man in so deluding himself is merely interpreting Nature backwards and putting into the words of death the meaning of life. For that man does indeed hold within him the infinite, and that the ocean is really in the cup, is an incontestable truth; but it is only so because the cup is absolutely non-existent. It is merely an experience of the infinite, having no permanence, liable to be shattered at any instant. It is in the claiming of reality and permanence for the four walls of his personality, that man makes the vast blunder which plunges him into a prolonged series of unfortunate incidents, and intensifies continually the existence of his favorite forms of sensation. Pleasure and pain become to him more real than the great ocean of which he is a part and where his home is; he perpetually knocks himself painfully against these walls where he feels, and his tiny self oscillates within his chosen prison.

Chapter V THE SECRET OF STRENGTH

I

Strength to step forward is the primary need of him who has chosen his path. Where is this to be found? Looking round, it is not hard to see where other men find their strength. Its source is profound conviction. Through this great moral power is brought to birth in the natural life of the man that which enables him, however frail he may be, to go on and conquer. Conquer what? Not continents, not worlds, but himself. Through that supreme victory is obtained the entrance to the whole, where all that might be conquered and obtained by effort becomes at once not his, but himself.

To put on armor and go forth to war, taking the chances of death in the hurry of the fight, is an easy thing; to stand still amid the jangle of the world, to preserve stillness within the turmoil of the body, to hold silence amid the thousand cries of the senses and desires, and then, stripped of all armor and without hurry or excitement take the deadly serpent of self and kill it, is no easy thing. Yet that is what has to be done; and it can only be done in the moment of equilibrium when the enemy is disconcerted by the silence.

But there is needed for this supreme moment a strength such as no hero of the battlefield needs. A great soldier must be filled with the profound convictions of the justness of his cause and the rightness of his method. The man who wars against himself and wins the battle can do it only when he knows that in that war he is doing the one thing which is worth doing, and when he knows that in doing it he is winning heaven and hell as his servitors. Yes, he stands on both. He needs no heaven where pleasure comes as a long-promised reward; he fears no hell where pain waits to punish him for his sins. For he has conquered once for all that shifting serpent in himself which turns from side to side in its constant desire of contact, in its perpetual search after pleasure and pain. Never again (the victory once really won) can he tremble or grow exultant at any thought of that which the future holds. Those burning sensations which seemed to him to be the only proofs of his existence are his no longer. How, then, can he know that he lives? He knows it only by argument. And in time he does not care to argue about it. For him there

is then peace; and he will find in that peace the power he has coveted. Then he will know what is that faith which can remove mountains.

II

Religion holds a man back from the path, prevents his stepping forward, for various very plain reasons. First, it makes the vital mistake of distinguishing between good and evil. Nature knows no such distinction; and the moral and social laws set us by our religions are as temporary, as much a thing of our own special mode and form of existence, as are the moral and social laws of the ants or the bees. We pass out of that state in which these things appear to be final, and we forget them forever. This is easily shown, because a man of broad habits of thought and of intelligence must modify his code of life when he dwells among another people. These people among whom he is an alien have their own deep-rooted religions and hereditary convictions, against which he cannot offend. Unless his is an abjectly narrow and unthinking mind, he sees that their form of law and order is as good as his own. What then can he do but reconcile his conduct gradually to their rules? And then if he dwells among them many years the sharp edge of difference is worn away, and he forgets at last where their faith ends and his commences. Yet is it for his own people to say he has done wrong, if he has injured no man and remained just?

I am not attacking law and order; I do not speak of these things with rash dislike. In their place they are as vital and necessary as the code which governs the life of a beehive is to its successful conduct. What I wish to point out is that law and order in themselves are quite temporary and unsatisfactory. When a man's soul passes away from its brief dwelling-place, thoughts of law and order do not accompany it. If it is strong, it is the ecstasy of true being and real life which it becomes possessed of, as all know who have watched by the dying. If the soul is weak, it faints and fades away, overcome by the first flush of the new life.

Am I speaking too positively? Only those who live in the active life of the moment, who have not watched beside the dead and dying, who have not walked the battlefield and looked in the faces of men in their last agony, will say so. The strong man goes forth from his body exultant.

Why? Because he is no longer held back and made to quiver by hesitation. In the strange moment of death he has had release given him; and with a sudden passion of delight he recognizes that it is release. Had he been sure of this before, he would have been a great sage, a man to rule the world, for he would have had the power to rule himself and his own body. That release from the chains of ordinary life can be obtained as easily during life as by death. It only needs a sufficiently profound conviction to enable the man to look on his body with the same emotions as he would look on the body of another man, or on the bodies of a thousand men. In contemplating a battlefield it is impossible to realize the agony of every sufferer; why, then, realize your own pain more keenly than another's? Mass the whole together, and look at it all from a wider standpoint than that of the individual life. That you actually feel your own physical wound is a weakness of your limitation. The man who is developed psychically feels the wound of another as keenly as his own, and does not feel his own at all if he is strong enough to will it so. Every one who has examined at all seriously into psychic conditions knows this to be a fact, more or less marked, according to the psychic development. In many instances the psychic is more keenly and selfishly aware of his own pain than of any other person's; but that is when the development, marked perhaps so far as it has gone, only reaches a certain point. It is the power which carries the man to the margin of that consciousness which is profound peace and vital activity. It can carry him no further. But if he has reached its margin he is freed from the paltry dominion of his own self. That is the first great release. Look at the sufferings which come upon us from our narrow and limited experience and sympathy. We each stand quite alone, a solitary unit, a pygmy in the world. What good fortune can we expect? The great life of the world rushes by, and we are in danger each instant that it will overwhelm us or even utterly destroy us. There is no defence to be offered to it; no opposition army can be set up, because in this life every man fights his own battle against every other man, and no two can be united under the same banner. There is only one way of escape from this terrible danger which we battle against every hour. Turn round, and instead of standing against the forces, join them; become one with Nature, and go easily upon her path. Do not resist or resent the circumstances of life any more than the plants resent the rain and the wind. Then suddenly, to your own amazement, you find you have time and strength to spare, to use in the great battle which it is inevitable every man must fight, — that in himself, that which leads to his own conquest.

Some might say, to his own destruction. And why? Because from the hour when he first tastes the splendid reality of living he forgets more and more his individual self. No longer does he fight for it, or pit its strength against the strength of others. No longer does he care to defend or to feed it. Yet when he is thus indifferent to its welfare, the individual self grows more stalwart and robust, like the prairie grasses and the trees of untrodden forests. It is a matter of indifference to him whether this is so or not. Only, if it is so, he has a fine instrument ready to his hand; and in due proportion to the completeness of his indifference to it is the strength and beauty of his personal self. This is readily seen; a garden flower becomes a mere degenerate copy of itself if it is simply neglected; a plant must be cultivated to the highest pitch, and benefit by the whole of the gardener's skill, or else it must be a pure savage, wild, and fed only by the earth and sky. Who cares for any intermediate state? What value or strength is there in the neglected garden rose which has the canker in every bud? For diseased or dwarfed blossoms are sure to result from an arbitrary change of condition, resulting from the neglect of the man who has hitherto been the providence of the plant in its unnatural life. But there are wind-blown plains where the daisies grow tall, with moon faces such as no cultivation can produce in them. Cultivate, then, to the very utmost; forget no inch of your garden ground, no smallest plant that grows in it; make no foolish pretence nor fond mistake in the fancy that you are ready to forget it, and so subject it to the frightful consequences of half-measures. The plant that is watered today and forgotten tomorrow must dwindle or decay. The plant that looks for no help but from Nature itself measures its strength at once, and either dies and is re-created or grows into a great tree whose boughs fill the sky. But make no mistake like the religionists and some philosophers; leave no part of yourself neglected while you know it to be yourself. While the ground is the gardener's it is his business to tend it; but some day a call may come to him from another country or from death itself, and in a moment he is no longer the gardener, his business is at an end, he has no more duty of that kind at all. Then his favorite plants suffer and die, and the delicate ones become one with the earth. But soon fierce Nature claims the place for her own, and covers it with thick grass or giant weeds, or nurses some sapling in it till its branches shade the ground. Be warned, and tend your garden to the utmost, till you can pass away utterly and let it return to Nature and become the wind-blown plain where the wild-flowers grow. Then, if you pass that way and look at it, whatever has happened will neither grieve nor elate

you. For you will be able to say, "I am the rocky ground, I am the great tree, I am the strong daisies," indifferent which it is that flourishes where once your rose-trees grew. But you must have learned to study the stars to some purpose before you dare to neglect your roses, and omit to fill the air with their cultivated fragrance. You must know your way through the trackless air, and from thence to the pure ether; you must be ready to lift the bar of the Golden Gate.

Cultivate, I say, and neglect nothing. Only remember, all the while you tend and water, that you are impudently usurping the tasks of Nature herself. Having usurped her work, you must carry it through until you have reached a point when she has no power to punish you, when you are not afraid of her, but can with a bold front return her her own. She laughs in her sleeve, the mighty mother, watching you with covert, laughing eye, ready relentlessly to cast the whole of your work into the dust if you do but give her the chance, if you turn idler and grow careless. The idler is father of the madman in the sense that the child is the father of the man. Nature has put her vast hand on him and crushed the whole edifice. The gardener and his rose-trees are alike broken and stricken by the great storm which her movement has created; they lie helpless till the sand is swept over them and they are buried in a weary wilderness. From this desert spot Nature herself will re-create, and will use the ashes of the man who dared to face her as indifferently as the withered leaves of his plants. His body, soul, and spirit are all alike claimed by her.

III

The man who is strong, who has resolved to find the unknown path, takes with the utmost care every step. He utters no idle word, he does no unconsidered action, he neglects no duty or office however homely or however difficult. But while his eyes and hands and feet are thus fulfilling their tasks, new eyes and hands and feet are being born within him. For his passionate and unceasing desire is to go that way on which the subtle organs only can guide him. The physical world he has learned, and knows how to use; gradually his power is passing on, and he recognizes the psychic world. But he has to learn this world and know how to use it, and he dare not lose hold of the life he is familiar with till he has taken hold of that with which he is unfamiliar. When he has acquired such power with his psychic organs as the infant has with its physical organs when it first opens its lungs, then is the hour for the great adventure. How little is needed — yet how much that is! The man

does but need the psychic body to be formed in all parts, as is an infant's; he does but need the profound and unshakable conviction which impels the infant, that the new life is desirable. Once those conditions gained and he may let himself live in the new atmosphere and look up to the new sun. But then he must remember to check his new experience by the old. He is breathing still, though differently; he draws air into his lungs, and takes life from the sun. He has been born into the psychic world, and depends now on the psychic air and light. His goal is not here: this is but a subtile repetition of physical life; he has to pass through it according to similar laws. He must study, learn, grow, and conquer; never forgetting the while that his goal is that place where there is no air nor any sun or moon.

Do not imagine that in this line of progress the man himself is being moved or changing his place. Not so. The truest illustration of the process is that of cutting through layers of crust or skin. The man, having learned his lesson fully, casts off the physical life; having learned his lesson fully, casts off the psychic life; having learned his lesson fully, casts off the contemplative life, or life of adoration.

All are cast aside at last, and he enters the great temple where any memory of self or sensation is left outside as the shoes are cast from the feet of the worshipper. That temple is the place of his own pure divinity, the central flame which, however obscured, has animated him through all these struggles. And having found this sublime home he is sure as the heavens themselves. He remains still, filled with all knowledge and power. The outer man, the adoring, the acting, the living personification, goes its own way hand in hand with Nature, and shows all the superb strength of the savage growth of the earth, lit by that instinct which contains knowledge. For in the inmost sanctuary, in the actual temple, the man has found the subtile essence of Nature herself. No longer can there be any difference between them or any half-measures. And now comes the hour of action and power. In that inmost sanctuary all is to be found: God and his creatures, the fiends who prey on them, those among men who have been loved, those who have been hated. Difference between them exists no longer. Then the soul of man laughs in its strength and fearlessness, and goes forth into the world in which its actions are needed, and causes these actions to take place without apprehension, alarm, fear, regret, or joy.

This state is possible to man while yet he lives in the physical; for men have attained it while living. It alone can make actions in the physical divine and true.

Life among objects of sense must forever be an outer shape to the sublime soul, — it can only become powerful life, the life of accomplishment, when it is animated by the crowned and indifferent god that sits in the sanctuary.

The obtaining of this condition is so supremely desirable because from the moment it is entered there is no more trouble, no more anxiety, no more doubt or hesitation. As a great artist paints his picture fearlessly and never committing any error which causes him regret, so the man who has formed his inner self deals with his life.

But that is when the condition is entered. That which we who look towards the mountains hunger to know is the mode of entrance and the way to the Gate. The Gate is that Gate of Gold barred by a heavy bar of iron. The way to the threshold of it turns a man giddy and sick. It seems no path, it seems to end perpetually, its way lies along hideous precipices, it loses itself in deep waters.

Once crossed and the way found it appears wonderful that the difficulty should have looked so great. For the path where it disappears does but turn abruptly, its line upon the precipice edge is wide enough for the feet, and across the deep waters that look so treacherous there is always a ford and a ferry. So it happens in all profound experiences of human nature. When the first grief tears the heart asunder it seems that the path has ended and a blank darkness taken the place of the sky. And yet by groping the soul passes on, and that difficult and seemingly hopeless turn in the road is passed.

So with many another form of human torture. Sometimes throughout a long period or a whole lifetime the path of existence is perpetually checked by what seem like insurmountable obstacles. Grief, pain, suffering, the loss of all that is beloved or valued, rise up before the terrified soul and check it at every turn. Who places those obstacles there? The reason shrinks at the childish dramatic picture which the religionists place before it, — God permitting the Devil to torment His creatures for their ultimate good! When will that ultimate good be attained? The idea involved in this picture supposes an end, a goal.

There is none. We can any one of us safely assent to that; for as far as human observation, reason, thought, intellect, or instinct can reach towards grasping the mystery of life, all data obtained show that the path is endless and that eternity cannot be blinked and converted by the idling soul into a million years.

In man, taken individually or as a whole, there clearly exists a double constitution. I am speaking roughly now, being well aware that the various schools of philosophy cut him up and subdivide him according to their several theories. What I mean is this: that two great tides of emotion sweep through his nature, two great forces guide his life; the one makes him an animal, and the other makes him a god. No brute of the earth is so brutal as the man who subjects his godly power to his animal power. This is a matter of course, because the whole force of the double nature is then used in one direction. The animal pure and simple obeys his instincts only and desires no more than to gratify his love of pleasure; he pays but little regard to the existence of other beings except in so far as they offer him pleasure or pain; he knows nothing of the abstract love of cruelty or of any of those vicious tendencies of the human being which have in themselves their own gratification. Thus the man who becomes a beast has a million times the grasp of life over the natural beast, and that which in the pure animal is sufficiently innocent enjoyment, uninterrupted by an arbitrary moral standard, becomes in him vice, because it is gratified on principle. Moreover he turns all the divine powers of his being into this channel, and degrades his soul by making it the slave of his senses. The god, deformed and disguised, waits on the animal and feeds it.

Consider then whether it is not possible to change the situation. The man himself is king of the country in which this strange spectacle is seen. He allows the beast to usurp the place of the god because for the moment the beast pleases his capricious royal fancy the most. This cannot last always; why let it last any longer? So long as the animal rules there will be the keenest sufferings in consequence of change, of the vibration between pleasure and pain, of the desire for prolonged and pleasant physical life. And the god in his capacity of servant adds a thousand-fold to all this, by making physical life so much more filled with keenness of pleasure, — rare, voluptuous, aesthetic pleasure, — and by intensity of pain so passionate that one knows not where it ends and where pleasure commences. So long as the god serves, so long the life of the animal will be enriched and increasingly valuable. But let the king

resolve to change the face of his court and forcibly evict the animal from the chair of state, restoring the god to the place of divinity.

Ah, the profound peace that falls upon the palace! All is indeed changed. No longer is there the fever of personal longings or desires, no longer is there any rebellion or distress, no longer any hunger for pleasure or dread of pain. It is like a great calm descending on a stormy ocean; it is like the soft rain of summer falling on parched ground; it is like the deep pool found amidst the weary, thirsty labyrinths of the unfriendly forest.

But there is much more than this. Not only is man more than an animal because there is the god in him, but he is more than a god because there is the animal in him.

Once force the animal into his rightful place, that of the inferior, and you find yourself in possession of a great force hitherto unsuspected and unknown. The god as servant adds a thousand-fold to the pleasures of the animal; the animal as servant adds a thousand-fold to the powers of the god. And it is upon the union, the right relation of these two forces in himself, that man stands as a strong king, and is enabled to raise his hand and lift the bar of the Golden Gate. When these forces are unfitly related, then the king is but a crowned voluptuary, without power, and whose dignity does but mock him; for the animals, undivine, at least know peace and are not torn by vice and despair.

That is the whole secret. That is what makes man strong, powerful, able to grasp heaven and earth in his hands. Do not fancy it is easily done. Do not be deluded into the idea that the religious or the virtuous man does it! Not so. They do no more than fix a standard, a routine, a law, by which they hold the animal in check. The god is compelled to serve him in a certain way, and does so, pleasing him with the beliefs and cherished fantasies of the religious, with the lofty sense of personal pride which makes the joy of the virtuous. These special and canonized vices are things too low and base to be possible to the pure animal, whose only inspirer is Nature herself, always fresh as the dawn. The god in man, degraded, is a thing unspeakable in its infamous power of production.

The animal in man, elevated, is a thing unimaginable in its great powers of service and of strength.

You forget, you who let your animal self live on, merely checked and held within certain bounds, that it is a great force, an integral portion of the animal life of the world you live in. With it you can sway men, and influence the very world itself, more or less perceptibly according to your strength. The god, given his right place, will so inspire and guide this extraordinary creature, so educate and develop it, so force it into action and recognition of its kind, that it will make you tremble when you recognize the power that has awakened within you. The animal in yourself will then be a king among the animals of the world.

This is the secret of the old-world magicians, who made Nature serve them and work miracles every day for their convenience. This is the secret of the coming race which Lord Lytton foreshadowed for us.

But this power can only be attained by giving the god the sovereignty. Make your animal ruler over yourself, and he will never rule others.

EPILOGUE

Secreted and hidden in the heart of the world and in the heart of man is the light which can illumine all life, the future and the past. Shall we not search for it? Surely some must do so. And then perhaps those will add what is needed to this poor fragment of thought.

THROUGH THE GATES OF GOLD

From *The Path*, March, 1887

The most notable book for guidance in Mysticism which has appeared since *Light on the Path* was written has just been published under the significant title of *Through the Gates of Gold*.

Though the author's name is withheld, the occult student will quickly discern that it must proceed from a very high source. In certain respects the book may be regarded as a commentary on *Light on the Path*. The reader would do well to bear this in mind. Many things in that book will be made clear by the reading of this one, and one will be constantly reminded of that work, which has already become a classic in our literature. *Through the Gates of Gold* is a work to be kept constantly at hand for reference and study. It will surely take rank as one of the standard books of Theosophy.

The "Gates of Gold" represent the entrance to that realm of the soul unknowable through the physical perceptions, and the purpose of this work is to indicate some of the steps necessary to reach their threshold. Through its extraordinary beauty of style and the clearness of its statement it will appeal to a wider portion of the public than most works of a Theosophical character. It speaks to the Western World in its own language, and in this fact lies much of its value.

Those of us who have been longing for something "practical" will find it here, while it will probably come into the hands of thousands who know little or nothing of Theosophy, and thus meet wants deeply felt though unexpressed. There are also doubtless many, we fancy, who will be carried far along in its pages by its resistless logic until they encounter something which will give a rude shock to some of their old conceptions, which they have imagined as firmly based as upon a rock — a shock which may cause them to draw back in alarm, but from which they will not find it so easy to recover, and which will be likely to set them thinking seriously.

The titles of the five chapters of the book are, respectively, "The Search for Pleasure," "The Mystery of Threshold," "The Initial Effort," "The Meaning of Pain," and "The Secret of Strength." Instead of speculating upon mysteries that lie at the very end of man's destiny, and which cannot be approached by any manner of conjecture, the work

very sensibly takes up that which lies next at hand, that which constitutes the first step to be taken if we are ever to take a second one, and teaches us its significance. At the outset we must cope with sensation and learn its nature and meaning. An important teaching of *Light on the Path* has been misread by many. We are not enjoined to kill out sensation, but to “kill out *desire* for sensation,” which is something quite different. “Sensation, as we obtain it through the physical body, affords us all that induces us to live in that shape,” says this work. The problem is, to extract the meaning which it holds for us. That is what existence is for. “If men will but pause and consider what lessons they have learned from pleasure and pain, much might be guessed of that strange thing which causes these effects.”

“The question concerning results seemingly unknowable, that concerning the life beyond the Gates,” is presented as one that has been asked throughout the ages, coming at the hour “when the flower of civilization had blown to its full, and when its petals are but slackly held together,” the period when man reaches the greatest physical development of his cycle. It is then that in the distance a great glittering is seen, before which many drop their eyes bewildered and dazzled, though now and then one is found brave enough to gaze fixedly on this glittering, and to decipher something of the shape within it. “Poets and philosophers, thinkers and teachers, all those who are the ‘elder brothers of the race’ — have beheld this sight from time to time, and some among them have recognized in the bewildering glitter the outlines of the Gates of Gold.”

Those Gates admit us to the sanctuary of man’s own nature, to the place whence his life-power comes, and where he is priest of the shrine of life. It needs but a strong hand to push them open, we are told. “The courage to enter them is the courage to search the recesses of one’s own nature without fear and without shame. In the fine part, the essence, the flavor of the man, is found the key which unlocks those great Gates.”

The necessity of killing out the sense of separateness is profoundly emphasized as one of the most important factors in this process. We must divest ourselves of the illusions of the material life. “When we desire to speak with those who have tried the Golden Gates and pushed them open, then it is very necessary — in fact it is essential — to discriminate, and not bring into our life the confusions of our sleep. If we do, we are reckoned as madmen, and fall back into the darkness

where there is no friend but chaos. This chaos has followed every effort of man that is written in history; after civilization has flowered, the flower falls and dies, and winter and darkness destroy it." In this last sentence is indicated the purpose of civilization. It is the blossoming of a race, with the purpose of producing a certain spiritual fruit; this fruit having ripened, then the degeneration of the great residuum begins, to be worked over and over again in the grand fermenting processes of reincarnation. Our great civilization is now flowering and in this fact we may read the reason for the extraordinary efforts to sow the seed of the Mystic Teachings wherever the mind of man may be ready to receive it.

In the "Mystery of Threshold," we are told that "only a man who has the potentialities in him both of the voluptuary and the stoic has any chance of entering the Golden Gates. He must be capable of testing and valuing to its most delicate fraction every joy existence has to give; and he must be capable of denying himself all pleasure, and that without suffering from the denial."

The fact that the way is different for each individual is finely set forth in "The Initial Effort," in the words that man "may burst the shell that holds him in darkness, tear the veil that hides him from the eternal, at any moment where it is easiest for him to do so; and most often this point will be where he least expects to find it." By this we may see the uselessness of laying down arbitrary laws in the matter.

The meaning of those important words, "All steps are necessary to make up the ladder," finds a wealth of illustration here. These sentences are particularly pregnant: "Spirit is not a gas created by matter, and we cannot create our future by forcibly using one material agent and leaving out the rest. Spirit is the great life on which matter rests, as does the rocky world on the free and fluid ether; whenever we can break our limitations we find ourselves on that marvelous shore where Wordsworth once saw the gleam of the gold." Virtue, being of the material life, man has not the power to carry it with him, "yet the aroma of his good deeds is a far sweeter sacrifice than the odor of crime and cruelty."

"To the one who has lifted the golden latch the spring of sweet waters, the fountain itself whence all softness arises, is opened and becomes part of his heritage. But before this can be reached a heavy weight has

to be lifted from the heart, an iron bar which holds it down and prevents it from arising in its strength.”

The author here wishes to show that there is sweetness and light in occultism, and not merely a wide dry level of dreadful Karma, such as some Theosophists are prone to dwell on. And this sweetness and light may be reached when we discover the iron bar and raising it shall permit the heart to be free. This iron bar is what the Hindus call “the knot of the heart”! In their scriptures they talk of unloosing this knot, and say that when that is accomplished freedom is near. But what is the iron bar and the knot? is the question we must answer. It is the astringent power of self — of egotism — of the idea of separateness. This idea has many strongholds. It holds its most secret court and deepest counsels near the far removed depths and center of the heart. But it manifests itself first, in that place which is nearest to our ignorant perceptions, where we see it first after beginning the search. When we assault and conquer it there it disappears. It has only retreated to the next row of outworks where for a time it appears not to our sight, and we imagine it killed, while it is laughing at our imaginary conquests and security. Soon again we find it and conquer again, only to have it again retreat. So we must follow it up if we wish to grasp it at last in its final stand just near the “kernel of the heart.” There it has become “an iron bar that holds down the heart,” and there only can the fight be really won. That disciple is fortunate who is able to sink past all the pretended outer citadels and seize at once this *personal devil* who holds the bar of iron, and there wage the battle. If won there, it is easy to return to the outermost places and take them by capitulation. This is very difficult, for many reasons. It is not a mere juggle of words to speak of this trial. It is a living tangible thing that can be met by any real student. The great difficulty of rushing at once to the center lies in the unimaginable terrors which assault the soul on its short journey there. This being so it is better to begin the battle on the outside in just the way pointed out in this book and *Light on the Path*, by testing experience and learning from it.

In the lines quoted the author attempts to direct the eyes of a very materialistic age to the fact which is an accepted one by all true students of occultism, that the true heart of a man — which is visibly represented by the muscular heart — is the focus point for spirit, for knowledge, for power; and that from that point the converged rays begin to spread out fan-like, until they embrace the Universe. So it is the Gate. And it is just at that neutral spot of concentration that the pillars and the doors are

fixed. It is beyond it that the glorious golden light burns, and throws up a "burnished glow." We find in this the same teachings as in the Upanishads. The latter speaks of "the ether which is within the heart," and also says that we must pass across that ether.

"The Meaning of Pain" is considered in a way which throws a great light on the existence of that which for ages has puzzled many learned men. "Pain arouses, softens, breaks, and destroys. Regarded from a sufficiently removed standpoint, it appears as a medicine, as a knife, as a weapon, as a poison, in turn. It is an implement, a thing which is used, evidently. What we desire to discover is, who is the user; what part of ourselves is it that demands the presence of this thing so hateful to the rest?"

The task is, to rise above both pain and pleasure and unite them to our service. "Pain and pleasure stand apart and separate, as do the two sexes; and it is in the merging, the making the two into one, that joy and deep sensation and profound peace are obtained. Where there is neither male nor female, neither pain nor pleasure, there is the god in man dominant, and then is life real."

The following passage can hardly fail to startle many good people: "Destiny, the inevitable, does indeed exist for the race and for the individual; but who can ordain this save the man himself? There is no clew in heaven or earth to the existence of any ordainer other than the man who suffers or enjoys that which is ordained." But can any earnest student of Theosophy deny, or object to this? Is it not a pure statement of the law of Karma? Does it not agree perfectly with the teaching of the Bhagavat-Gita? There is surely no power which sits apart like a judge in court, and fines us or rewards us for this misstep or that merit; it is we who shape, or ordain, our own future.

God is not denied. The seeming paradox that a God exists within each man is made clear when we perceive that our separate existence is an illusion; the physical, which makes us separate individuals, must eventually fall away, leaving each man one with all men, and with God, who is the Infinite.

And the passage which will surely be widely misunderstood is that in "The Secret of Strength." "Religion holds a man back from the path, prevents his stepping forward, for various very plain reasons. First, it makes the vital mistake of distinguishing between good and evil. Nature

knows no such distinctions.” Religion is always man-made. It cannot therefore be the whole truth. It is a good thing for the ordinary and outside man, but surely it will never bring him to the Gates of Gold. If religion be of God how is it that we find that same God in his own works and acts violating the precepts of religion? He kills each man once in life; every day the fierce elements and strange circumstances which he is said to be the author of, bring on famine, cold and innumerable untimely deaths; where then, in The True, can there be any room for such distinctions as right and wrong? The disciple must, as he walks on the path, abide by law and order, but if he pins his faith on any religion whatever he will stop at once, and it makes no matter whether he sets up Mahatmas, Gods, Krishna, Vedas or mysterious acts of grace, each of these will stop him and throw him into a rut from which even heavenly death will not release him. Religion can only teach morals and ethics. It cannot answer the question “what am I?” The Buddhist ascetic holds a fan before his eyes to keep away the sight of objects condemned by his religion. But he thereby gains no knowledge, for that part of him which is affected by the improper sights has to be known by the man himself, and it is by experience alone that the knowledge can be possessed and assimilated.

The book closes gloriously, with some hints that have been much needed. Too many, even of the sincerest students of occultism, have sought to ignore that one-half of their nature, which is here taught to be necessary. Instead of crushing out the animal nature, we have here the high and wise teaching that we must learn to fully understand the animal and subordinate it to the spiritual. “The god in man, degraded, is a thing unspeakable in its infamous power of production. The animal in man, elevated, is a thing unimaginable in its great powers of service and of strength,” and we are told that our animal self is a great force, the secret of the old-world magicians, and of the coming race which Lord Lytton foreshadowed. “But this power can only be attained by giving the god the sovereignty. Make your animal ruler over your self, and he will never rule others.”

This teaching will be seen to be identical with that of the closing words of *The Idyll of the White Lotus*: “He will learn how to expound spiritual truths, and to enter into the life of his highest self, and he can learn also to hold within him the glory of that higher self, and yet to retain life upon this planet so long as it shall last, if need be; to retain life in the

vigor of manhood, till his entire work is completed, and he has taught the three truths to all who look for light.”

There are three sentences in the book which ought to be imprinted in the reader’s mind, and we present them inversely:

“Secreted and hidden in the heart of the world and the heart of man is the light which can illumine all life, the future and the past.”

“On the mental steps of a million men Buddha passed through the Gates of Gold; and because a great crowd pressed about the threshold he was able to leave behind him words which prove that those gates will open.”

“This is one of the most important factors in the development of man, the recognition — profound and complete recognition — of the law of universal unity and coherence.”

THE VOICE OF THE SILENCE.

FIRST SERIES.

THE VOICE OF THE SILENCE

BEING

CHOSEN FRAGMENTS

FROM THE

“BOOK OF THE GOLDEN PRECEPTS.”

FOR THE DAILY USE OF LANOOS (DISCIPLES).

TRANSLATED AND ANNOTATED

BY

“H.P.B.”

Verbatim Verse Edition

ARRANGER'S NOTE.

THE following is a new arrangement of the original work, in which the lines have been broken into verse form. I realized that I had always read the *Voice* that way — as poetry, dividing thoughts, sounds, and phrasing mentally into lines and verses. I suddenly could not understand why I had never seen it like that before — a working of it into a more lyrical verse. Out of respect for the author and Her initial arrangement is no doubt the answer; as well as a desire to retain its ‘sacred’ originality.

Yet there was an overwhelming urge that perhaps its time had come. In theosophy, there is no dogma, and crystallization of things eventually produces stagnation. So, the *Voice* is put into a new form here, letting it sing its song in a changed way, for weal or woe. The arrangement lent itself modestly to the form presented, and imaginably brings out a quality beyond the original prose — even though they are *exactly* the same words.

This book uses as a base, the Theosophical University Press, 2015 edition of *The Voice of the Silence*; as the most trusted corrected* version. The text, punctuation, and paragraph breaks used herein, are as they appear in that edition. Pagination is different throughout, as lines and continuity of verse take on a decidedly different form. In the right margin of the main text, the original page numbers have been shown at their approximate starting points.

This version is not meant to supplant the original version, but to augment it for those with a love of verse. The altered cadence may even break free some established ‘brain grooves’ and bring new sparks of insight to light. I trust it will be as enjoyable to read as it was to prepare.

SCOTT J. OSTERHAGE

*From the TUP 2015 edition copyright page: “This edition is verbatim with the original 1889 edition. Spelling and typographical errors have been corrected, and transliterations of foreign terms standardized.”

PREFACE.

THE following pages are derived from “The Book of the Golden Precepts,” one of the works put into the hands of mystic students in the East. The knowledge of them is obligatory in that school, the teachings of which are accepted by many Theosophists. Therefore, as I know many of these Precepts by heart, the work of translating has been relatively an easy task for me.

It is well known that, in India, the methods of psychic development differ with the Gurus (teachers or masters), not only because of their belonging to different schools of philosophy, of which there are six, but because every Guru has his own system, which he generally keeps very secret. But beyond the Himalayas the method in the Esoteric Schools does not differ, unless the Guru is simply a Lama, but little more learned than those he teaches.

The work from which I here translate forms part of the same series as that from which the “Stanzas” of the *Book of Dzyan* were taken, on which the *Secret Doctrine* is based. Together with the great mystic work called *Paramârtha*, which, the legend of *Nâgârjuna* tells us, was delivered to the great Arhat by the Nâgas or “Serpents” (in truth a name given to the ancient Initiates), the “Book of the Golden Precepts” claims the same origin. Yet its maxims and ideas, however noble and original, are often found under different forms in Sanskrit works, such as the *Jñâneśvari*, that superb mystic treatise in which Krishna describes to Arjuna in glowing colours the condition of a fully illumined Yogi; and again in certain Upanishads. This is but natural, since most, if not all, of the greatest Arhats, the first followers of Gautama Buddha were Hindus and Âryans, not Mongolians, especially those who emigrated into Tibet. The works left by Âryâsanga alone are very numerous.

The original *Precepts* are engraved on thin oblong squares; copies very often on discs. These discs, or plates, are generally preserved on the altars of the temples attached to centres where the so-called “contemplative” or Mahâyâna (Yogâchâra) schools are established. They are written variously, sometimes in Tibetan but mostly in ideographs. The sacerdotal language (Senzar), besides an alphabet of its own, may be rendered in several modes of writing in cypher characters, which partake more of the nature of ideographs than of syllables.

Another method (*lug*, in Tibetan) is to use the numerals and colours, each of which corresponds to a letter of the Tibetan alphabet (thirty simple and seventy-four compound letters) thus forming a complete cryptographic alphabet. When the ideographs are used there is a definite mode of reading the text; as in this case the symbols and signs used in astrology, namely the twelve zodiacal animals and the seven primary colours, each a triplet in shade, *i.e.* the light, the primary, and the dark — stand for the thirty-three letters of the simple alphabet, for words and sentences. For in this method, the twelve “animals” five times repeated and coupled with the five elements and the seven colours, furnish a whole alphabet composed of sixty sacred letters and twelve signs. A sign placed at the beginning of the text determines whether the reader has to spell it according to the Indian mode, when every word is simply a Sanskrit adaptation, or according to the Chinese principle of reading the ideographs. The easiest way however, is that which allows the reader to use no special, or *any* language he likes, as the signs and symbols were, like the Arabian numerals or figures, common and international property among initiated mystics and their followers. The same peculiarity is characteristic of one of the Chinese modes of writing, which can be read with equal facility by any one acquainted with the character: for instance, a Japanese can read it in his own language as readily as a Chinaman in his.

The Book of the Golden Precepts — some of which are pre-Buddhistic while others belong to a later date — contains about ninety distinct little treatises. Of these I learnt thirty-nine by heart, years ago. To translate the rest, I should have to resort to notes scattered among a too large number of papers and memoranda collected for the last twenty years and never put in order, to make of it by any means an easy task. Nor could they be all translated and given to a world too selfish and too much attached to objects of sense to be in any way prepared to receive such exalted ethics in the right spirit. For, unless a man perseveres seriously in the pursuit of self-knowledge, he will never lend a willing ear to advice of this nature.

And yet such ethics fill volumes upon volumes in Eastern literature, especially in the Upanishads. “Kill out all desire of life,” says Krishna to Arjuna. That desire lingers only in the body, the vehicle of the embodied Self, not in the SELF which is “eternal, indestructible, which kills not nor is it killed” (*Katha Upanishad*). “Kill out sensation,” teaches *Sutta Nipâta*; “look alike on pleasure and pain, gain and loss,

victory and defeat.” Again, “Seek shelter in the eternal alone” (*ibid*). “Destroy the sense of separateness,” repeats Krishna under every form. “The Mind (*Manas*) which follows the rambling senses, makes the Soul (*Buddhi*) as helpless as the boat which the wind leads astray upon the waters” (*Bhagavadgîtâ II. 67*).

Therefore it has been thought better to make a judicious selection only from those treatises which will best suit the few real mystics in the Theosophical Society, and which are sure to answer their needs. It is only these who will appreciate these words of Krishna-Christos, the “Higher Self”: —

“Sages do not grieve for the living nor the dead. Never did I not exist, nor you, nor these rulers of men; nor will any one of us ever hereafter cease to be.” (*Bhagavadgîtâ II. 11-12*).

In this translation, I have done my best to preserve the poetical beauty of language and imagery which characterise the original. How far this effort has been successful, is for the reader to judge.

“H.P.B.”

CONTENTS.

I. — THE VOICE OF THE SILENCE

II. — THE TWO PATHS

III. — THE SEVEN PORTALS

[All the words followed by figures within brackets are fully explained in the *Glossary* under corresponding figures at the end of the Book.]

Dedicated to the Few.

THESE instructions are for those
ignorant of the dangers of the lower IDDHI (1).

He who would hear the voice of *Nâda* (2),
“the Soundless Sound,” and comprehend it,
he has to learn the nature of *Dhâranâ* (3).

Having become indifferent to objects of perception,
the pupil must seek out *the rāja* of the senses,
the Thought-Producer, he who awakes illusion.

The Mind is the great Slayer of the Real.

Let the Disciple slay the Slayer.

For: —

2

When to himself his form appears unreal,
as do on waking
all the forms he sees in dreams;

When he has ceased to hear the many,
he may discern the ONE —
the inner sound which kills the outer.

Then only, not till then,
shall he forsake the region of *Asat*,
the false,
to come unto the realm of *Sat*,
the true.

Before the soul can see,
the Harmony within
must be attained,
and fleshly eyes be rendered blind
to all illusion.

Before the Soul can hear,
the image (man) has to become
as deaf to roarings as to whispers,
to cries of bellowing elephants
as to the silvery buzzing of the golden fire-fly.

Before the soul can comprehend
and may remember,
she must unto the Silent Speaker be united
just as the form to which the clay is modelled,
is first united with the potter's mind.

3

For then the soul will hear,
and will remember.

And then to the inner ear
will speak —

THE VOICE OF THE SILENCE

And say: —

If thy soul smiles
while bathing in the Sunlight of thy Life;
if thy soul sings
within her chrysalis of flesh and matter;
if thy soul weeps
inside her castle of illusion;
if thy soul struggles
to break the silver thread
that binds her to the MASTER (4);
know, O Disciple,
thy Soul is of the earth.

When to the World's turmoil
thy budding soul ⁽⁵⁾ lends ear;
when to the roaring voice of the great illusion
thy Soul responds ⁽⁶⁾;
when frightened at the sight of the hot tears of pain,
when deafened by the cries of distress,
thy soul withdraws like the shy turtle
within the carapace of SELFHOOD,
learn, O Disciple,
of her Silent "God,"
thy Soul is an unworthy shrine.

4

When waxing stronger,
thy Soul glides forth from her secure retreat:
and breaking loose from the protecting shrine,
extends her silver thread and rushes onward;
when beholding her image on the waves of Space
she whispers, "This is I," —
declare, O Disciple,
that thy soul is caught in the webs of delusion ⁽⁷⁾.

This Earth, Disciple,
is the Hall of Sorrow,
wherein are set along the Path of dire probations,
traps to ensnare thy EGO
by the delusion called "Great Heresy" ⁽⁸⁾.

This earth, O ignorant Disciple,
is but the dismal entrance leading to the twilight
that precedes the valley of true light —
that light which no wind can extinguish,
that light which burns without a wick or fuel.

Saith the Great Law: —

5

“In order to become the KNOWER of ALL SELF ⁽⁹⁾
thou hast first of SELF to be the knower.”

To reach the knowledge of that SELF,
thou hast to give up *Self* to Non-Self,
Being to Non-Being,
and then thou canst repose
between the wings of the GREAT BIRD.
Aye, sweet is rest between the wings
of that which is not born, nor dies,
but is the AUM ⁽¹⁰⁾ throughout eternal ages ⁽¹¹⁾.

Bestride the Bird of Life,
if thou would'st know ⁽¹²⁾.

Give up thy life,
if thou would'st live ⁽¹³⁾.

Three Halls, O weary pilgrim,
lead to the end of toils.
Three Halls, O conqueror of Mâra,
will bring thee through three states ⁽¹⁴⁾
into the fourth ⁽¹⁵⁾
and thence into the seven worlds ⁽¹⁶⁾,
the worlds of Rest Eternal.

If thou would'st learn their names,
then hearken, and remember.

The name of the first Hall is IGNORANCE — *Avidyâ*.

6

It is the Hall in which thou saw'st the light,
in which thou livest and shalt die ⁽¹⁷⁾.

The name of Hall the second is the Hall of Learning.*

In it thy Soul will find the blossoms of life,
but under every flower a serpent coiled ⁽¹⁸⁾.

The name of the third Hall is Wisdom,
beyond which stretch the shoreless waters of AKSHARA,
the indestructible Fount of Omniscience ⁽¹⁹⁾.

If thou would'st cross the first Hall safely,
let not thy mind mistake the fires of lust that burn therein
for the Sunlight of life.

If thou would'st cross the second safely,
stop not the fragrance of its stupefying blossoms to inhale.
If freed thou would'st be from the Karmic chains,
seek not for thy Guru in those Mâyâvic regions.

7

The WISE ONES tarry not
in pleasure-grounds of senses.

The WISE ONES heed not
the sweet-tongued voices of illusion.

Seek for him who is to give thee birth ⁽²⁰⁾,
in the Hall of Wisdom,
the Hall which lies beyond,
wherein all shadows are unknown,
and where the light of truth shines with unfading glory.

*The Hall of *Probationary* Learning.

That which is uncreate
 abides in thee, Disciple,
 as it abides in that Hall.
 If thou would'st reach it and blend the two,
 thou must divest thyself
 of thy dark garments of illusion.
 Stifle the voice of flesh,
 allow no image of the senses to get between its light and thine
 that thus the twain may blend in one.
 And having learnt thine own *Ajñāna* ⁽²¹⁾,
 flee from the Hall of Learning.
 This Hall is dangerous in its perfidious beauty, 8
 is needed but for thy probation.
 Beware, Lanoo, lest dazzled by illusive radiance
 thy Soul should linger
 and be caught in its deceptive light.

 This light shines
 from the jewel
 of the Great Ensnarer, (Mâra) ⁽²²⁾.
 The senses it bewitches,
 blinds the mind,
 and leaves the unwary an abandoned wreck.

 The moth attracted
 to the dazzling flame of thy night-lamp
 is doomed to perish in the viscid oil.
 The unwary Soul that fails to grapple
 with the mocking demon of illusion,
 will return to earth the slave of Mâra.

Behold the Hosts of Souls.

Watch how they hover o'er the stormy sea of human life,
and how exhausted, bleeding, broken-winged,
they drop one after other on the swelling waves.
Tossed by the fierce winds, chased by the gale,
they drift into the eddies
and disappear within the first great vortex.

If through the Hall of Wisdom,
thou would'st reach the Vale of Bliss,
Disciple, close fast thy senses
against the great dire heresy of separateness
that weans thee from the rest.

9

Let not thy "Heaven-born,"
merged in the sea of Mâyâ,
break from the Universal Parent (SOUL),
but let the fiery power retire into the inmost chamber,
the chamber of the Heart ⁽²³⁾
and the abode of the World's Mother ⁽²⁴⁾.

Then from the heart
that Power shall rise into the sixth,
the middle region, the place between thine eyes,
when it becomes the breath of the ONE-SOUL,
the voice which filleth all,
thy Master's voice.

'Tis only then thou canst become
a "Walker of the Sky" ⁽²⁵⁾
who treads the winds above the waves,
whose step touches not the waters.

Before thou set'st thy foot
upon the ladder's upper rung,
the ladder of the mystic sounds,
thou hast to hear the voice of thy *inner* GOD*
in seven manners.

The first is like the nightingale's sweet voice
chanting a song of parting to its mate. 10

The second comes as the sound of a silver cymbal of the Dhyânis,
awakening the twinkling stars.

The next is as the plaint melodious
of the ocean-sprite imprisoned in its shell.

And this is followed
by the chant of Vînâ ⁽²⁶⁾.

The fifth like sound of bamboo-flute
shrills in thine ear.

It changes next
into a trumpet-blast.

The last vibrates
like the dull rumbling of a thunder-cloud.

The seventh swallows all the other sounds.
They die, and then are heard no more.

When the six ⁽²⁷⁾ are slain
and at the Master's feet are laid,
then is the pupil merged into the ONE ⁽²⁸⁾,
becomes that ONE
and lives therein. 11

*The Higher SELF.

Before that path is entered,
thou must
destroy thy lunar body ⁽²⁹⁾,
cleanse thy mind-body ⁽³⁰⁾
and make clean thy heart.

Eternal life's pure waters,
clear and crystal,
with the monsoon tempest's
muddy torrents
cannot mingle.

Heaven's dew-drop glittering
in the morn's first sun-beam
within the bosom of the lotus,
when dropped on earth becomes a piece of clay;
behold, the pearl is now a speck of mire.

Strive with thy thoughts unclean
before they overpower thee.
Use them as they will thee,
for if thou sparest them
and they take root and grow,
know well, these thoughts
will overpower and kill thee.

Beware, Disciple, suffer not,
e'en though it be their shadow, to approach.
For it will grow, increase in size and power,
and then this thing of darkness
will absorb thy being
before thou hast well realized
the black foul monster's presence.

12

Before the “mystic Power” (31)*
can make of thee a god, Lanoo,
thou must have gained the faculty
to slay thy lunar form at will.

The Self of matter and the SELF of Spirit
can never meet.
One of the twain must disappear;
there is no place for both.

Ere thy Soul’s mind can understand,
the bud of personality must be crushed out,
the worm of sense
destroyed past resurrection.

Thou canst not travel on the Path
before thou hast become that Path itself (32).

Let thy Soul lend its ear to every cry of pain
like as the lotus bares its heart
to drink the morning sun.

Let not the fierce Sun dry one tear of pain
before thyself hast wiped it
from the sufferer’s eye.

13

But let each burning human tear drop on thy heart
and there remain, nor ever brush it off,
until the pain that caused it is removed.

*Kundalinî, the “Serpent Power” or mystic fire.

These tears,
 O thou of heart most merciful,
 these are the streams
 that irrigate the fields
 of charity immortal.
'Tis on such soil that grows
 the midnight blossom of Buddha ⁽³³⁾
 more difficult to find,
 more rare to view
 than is the flower of the Vogay tree.
It is the seed of freedom from rebirth.
It isolates the Arhat both from strife and lust,
 it leads him through the fields of Being
 unto the peace and bliss
 known only in the land
 of Silence and Non-Being.

Kill out desire;
 but if thou killest it take heed
 lest from the dead
 it should again arise.

Kill love of life,
 but if thou slayest *tanhâ* ⁽³⁴⁾,
 let this not be for thirst of life eternal,
 but to replace the fleeting by the everlasting.

Desire nothing.
Chafe not at Karma,
 nor at Nature's changeless laws.
But struggle only with the personal,
 the transitory, the evanescent and the perishable.

Help Nature and work on with her;
 and Nature will regard thee as one of her creators
 and make obeisance.

And she will open wide before thee
 the portals of her secret chambers,
 lay bare before thy gaze the treasures hidden
 in the very depths of her pure virgin bosom.
Unsullied by the hand of matter
 she shows her treasures only to the eye of Spirit —
 the eye which never closes,
 the eye for which there is no veil in all her kingdoms.

Then will she show thee the means and way,
 the first gate and the second,
 the third, up to the very seventh. 15
And then, the goal — beyond which lie,
 bathed in the sunlight of the Spirit,
 glories untold, unseen by any save the eye of Soul.

There is but one road to the Path;
 at its very end alone
 the "Voice of the Silence" can be heard.
 The ladder by which the candidate ascends
 is formed of rungs of suffering and pain;
 these can be silenced only by the voice of virtue.
 Woe, then, to thee, Disciple,
 if there is one single vice
 thou hast not left behind.
 For then the ladder will give way
 and overthrow thee;
 its foot rests in the deep mire of thy sins and failings,
 and ere thou canst attempt to cross this wide abyss of matter
 thou hast to lave thy feet in Waters of Renunciation.
 Beware lest thou should'st set a foot still soiled
 upon the ladder's lowest rung.
 Woe unto him who dares pollute
 one rung with miry feet.
 The foul and viscous mud will dry,
 become tenacious, then glue his feet unto the spot,
 and like a bird caught in the wily fowler's lime,
 he will be stayed from further progress.
 His vices will take shape and drag him down.
 His sins will raise their voices
 like as the jackal's laugh
 and sob after the sun goes down;
 his thoughts become an army,
 and bear him off a captive slave.

16

Kill thy desires, Lanoo,
make thy vices impotent,
ere the first step is taken on the solemn journey.

Strangle thy sins,
and make them dumb for ever,
before thou dost lift one foot to mount the ladder.

Silence thy thoughts
and fix thy whole attention on thy Master
whom yet thou dost not see, but whom thou feelest.

Merge into one sense thy senses,
if thou would'st be secure against the foe.
'Tis by that sense alone
which lies concealed within the hollow of thy brain,
that the steep path which leadeth to thy Master
may be disclosed before thy Soul's dim eyes.

Long and weary is the way before thee,
O Disciple.

One single thought about the past that thou hast left behind, 17
will drag thee down
and thou wilt have to start the climb anew.

Kill in thyself all memory of past experiences.
Look not behind or thou art lost.

Do not believe that lust
can ever be killed out if gratified or satiated,
for this is an abomination inspired by Mara.

It is by feeding vice
that it expands and waxes strong,
like to the worm that fattens on the blossom's heart.

The rose must re-become the bud born of its parent stem,
before the parasite has eaten through its heart
and drunk its life-sap.

The golden tree puts forth its jewel-buds
before its trunk
is withered by the storm.

The pupil must regain *the child-state he has lost*
'ere the first sound
can fall upon his ear.

The light from the ONE Master,
the one unfading golden light of Spirit,
shoots its effulgent beams on the disciple
from the very first.

18

Its rays thread through
the thick dark clouds of matter.

Now here, now there, these rays illumine it,
like sun-sparks light the earth
through the thick foliage of the jungle growth.
But, O Disciple, unless the flesh is passive, head cool,
the soul as firm and pure as flaming diamond,
the radiance will not reach the *chamber* ⁽²³⁾,
its sunlight will not warm the heart,
nor will the mystic sounds of the Âkâśic heights ⁽³⁵⁾
reach the ear, however eager, at the initial stage.

Unless thou hearest,
thou canst not see.

Unless thou seest
thou canst not hear.

To hear and see
this is the second stage.

.

When the disciple sees and hears,
and when he smells and tastes,
eyes closed, ears shut,
with mouth and nostrils stopped;
when the four senses blend
and ready are to pass into the fifth,
that of the inner touch —
then into stage the fourth he hath passed on. 19

And in the fifth, O slayer of thy thoughts,
all these again have to be killed
beyond reanimation ⁽³⁶⁾.

Withhold thy mind
from all external objects, all external sights.
Withhold internal images,
lest on thy Soul-light a dark shadow they should cast.

Thou art now in DHÂRANÂ ⁽³⁷⁾, the sixth stage.

When thou hast passed into the seventh, O happy one,
thou shalt perceive no more the sacred three ⁽³⁸⁾,
for thou shalt have become that three thyself.

Thyself and mind, like twins upon a line,
the star which is thy goal,
burns overhead ⁽³⁹⁾.

The three that dwell in glory and in bliss ineffable,
now in the world of Mâyâ
have lost their names.

They have become one star,
the fire that burns but scorches not,
that fire which is the Upâdhi ⁽⁴⁰⁾ of the Flame.

And this, O Yogi of success,
is what men call Dhyâna ⁽⁴¹⁾,
the right precursor of Samâdhi ⁽⁴²⁾. 20

And now thy *Self* is lost in SELF,
thyself unto THYSELF,
merged in THAT SELF
from which thou first didst radiate.

Where is thy individuality, Lanoo,
where the Lanoo himself?
It is the spark lost in the fire,
the drop within the ocean,
the ever-present Ray
become the all and the eternal radiance.

And now, Lanoo,
thou art the doer and the witness,
the radiator and the radiation,
Light in the Sound,
and the Sound in the Light.

Thou art acquainted with the five impediments,
O blessed one.
Thou art their conqueror, the Master of the sixth,
deliverer of the four modes of Truth ⁽⁴³⁾.
The light that falls upon them shines from thyself,
O thou who wast disciple but art Teacher now.

And of these modes of Truth: —

21

Hast thou not passed through
knowledge of all misery —
Truth the first?

Hast thou not conquered the Mâras' King at Tsi,
the portal of assembling —
truth the second? ⁽⁴⁴⁾.

Hast thou not sin
at the third gate destroyed
and truth the third attained?

Hast not thou entered *Tao*,
“the Path” that leads to knowledge — the fourth truth? ⁽⁴⁵⁾.

And now, rest 'neath the Bodhi tree,
which is perfection of all knowledge,
for, know, thou art the Master of SAMÂDHI —
the state of faultless vision.

Behold! thou hast become the light,
thou hast become the Sound,
thou art thy Master and thy God.
Thou art THYSELF the object of thy search:
the VOICE unbroken, that resounds throughout eternities, 22
exempt from change, from sin exempt,
the seven sounds in one, the

VOICE OF THE SILENCE

Om Tat Sat

 THE TWO PATHS.

AND now, O Teacher of Compassion,
 point thou the way
 to other men.

Behold, all those who knocking for admission,
 await in ignorance and darkness,
 to see the gate of the Sweet Law flung open!

The voice of the Candidates:

Shalt not thou, Master of thine own Mercy,
 reveal the Doctrine of the Heart? ⁽¹⁾
 Shalt thou refuse to lead thy Servants
 unto the Path of Liberation?

Quoth the Teacher:

The Paths are two;
 the great Perfections three;
 six are the Virtues that transform the body
 into the Tree of Knowledge ⁽²⁾.

Who shall approach them?

24

Who shall first enter them?

Who shall first hear the doctrine
 of two Paths in one,
 the truth unveiled about the Secret Heart? ⁽³⁾
 The Law which,
 shunning learning, teaches Wisdom,
 reveals a tale of woe.

Alas, alas, that all men should possess Alaya,
be one with the great Soul,
and that possessing it,
Alaya should so little avail them!

Behold how like the moon, reflected in the tranquil waves,
Alaya is reflected by the small and by the great,
is mirrored in the tiniest atoms,
yet fails to reach the heart of all.

Alas, that so few men should profit by the gift,
the priceless boon of learning truth,
the right perception of existing things,
the Knowledge of the non-existent!

Saith the pupil:

O Teacher,
what shall I do to reach to Wisdom?

25

O Wise one,
what, to gain perfection?

Search for the Paths.
But, O Lanoo,
be of clean heart
before thou startest on thy journey.
Before thou takest thy first step
learn to discern the real from the false,
the ever-fleeting from the everlasting.
Learn above all to separate
Head-learning from Soul-Wisdom,
the "Eye" from the "Heart" doctrine.

Yea, ignorance is like unto
a closed and airless vessel;
the soul a bird shut up within.
It warbles not, nor can it stir a feather;
but the songster mute and torpid sits,
and of exhaustion dies.

But even ignorance is better than Head-learning
with no Soul-wisdom
to illuminate and guide it.

The seeds of Wisdom
cannot sprout and grow
in airless space.
To live and reap experience
the mind needs breadth and depth and points
to draw it towards the Diamond Soul (4).

26

Seek not those points in *Mâyâ's* realm;
but soar beyond illusions,
search the eternal and the changeless SAT (5),
mistrusting fancy's false suggestions.

For mind is like a mirror;
it gathers dust while it reflects (6).
It needs the gentle breezes of Soul-Wisdom
to brush away the dust of our illusions.
Seek O Beginner,
to blend thy Mind and Soul.

Shun ignorance,
and likewise shun illusion.
Avert thy face from world deceptions;
mistrust thy senses, they are false.
But within thy body —
the shrine of thy sensations —
seek in the Impersonal for the “eternal man” (7);
and having sought him out, look inward:
thou art Buddha (8).

Shun praise, O Devotee.
Praise leads to self-delusion.
Thy body is not self,
thy SELF is in itself without a body,
and either praise or blame affects it not.

Self-gratulation, O disciple,
is like unto a lofty tower,
up which a haughty fool has climbed.
Thereon he sits in prideful solitude
and unperceived by any but himself.

27

False learning
is rejected by the Wise,
and scattered to the Winds by the good Law.

Its wheel revolves for all,
the humble and the proud.

The “Doctrine of the Eye” (9)
is for the crowd,
the “Doctrine of the Heart,”
for the elect.

The first repeat in pride: “Behold, I know,”
the last, they who in humbleness have garnered,
low confess, “thus have I heard” (10).

“Great Sifter”
is the name of the “Heart Doctrine,”
O disciple.

The wheel of the good Law
 moves swiftly on.
 It grinds by night and day.
 The worthless husks
 it drives from out the golden grain,
 the refuse from the flour.
 The hand of Karma guides the wheel;
 the revolutions mark the beatings
 of the Karmic heart.

True knowledge is the flour,
 false learning is the husk.
 If thou would'st eat the bread of Wisdom,
 thy flour thou hast to knead
 with Amrita's* clear waters.
 But if thou kneadest husks with Mâyâ's dew,
 thou canst create but food
 for the black doves of death,
 the birds of birth, decay and sorrow.

28

If thou art told that to become Arhan
 thou hast to cease to love all beings —
 tell them they lie.

If thou art told
 that to gain liberation
 thou hast to hate thy mother and disregard thy son;
 to disavow thy father and call him "householder" ⁽¹¹⁾;
 for man and beast all pity to renounce —
 tell them their tongue is false.

Thus teach the Tîrthikas, the unbelievers.†

*Immortality.

†Brahmin ascetics.

If thou art taught
that sin is born of action
and bliss of absolute inaction,
then tell them that they err.
Non-permanence of human action;
deliverance of mind from thralldom
by the cessation of sin and faults,
are not for "Deva Egos."*
Thus saith the "Doctrine of the Heart."

29

The Dharma of the "Eye"
is the embodiment of the external,
and the non-existing.

The Dharma of the "Heart"
is the embodiment of Bodhi,†
the Permanent and Everlasting.

The Lamp burns bright
when wick and oil are clean.
To make them clean
a cleaner is required.
The flame feels not
the process of the cleaning.
"The branches of a tree
are shaken by the wind;
the trunk remains unmoved."

Both action and inaction
may find room in thee;
thy body agitated,
thy mind tranquil,
thy Soul as limpid as a mountain lake.

*The reincarnating Ego.

†True, divine Wisdom.

Wouldst thou become
a Yogi of "Time's Circle"?
Then, O Lanoo: —

Believe thou not that sitting in dark forests,
in proud seclusion and apart from men;
believe thou not that life on roots and plants,
that thirst assuaged with snow from the great Range —
believe thou not, O Devotee,
that this will lead thee to the goal of final liberation.

Think not that breaking bone,
that rending flesh and muscle,
unites thee to thy "silent Self" ⁽¹²⁾.

Think not, that when the sins
of thy gross form are conquered,
O Victim of thy Shadows ⁽¹³⁾,
thy duty is accomplished
by nature and by man.

The blessed ones
have scorned to do so.
The Lion of the Law, the Lord of Mercy,*
perceiving the true cause of human woe,
immediately forsook the sweet but selfish rest
of quiet wilds.

From Âranyaka ⁽¹⁴⁾
He became the Teacher of mankind.
After Julai ⁽¹⁵⁾ had entered the Nirvâna,
He preached on mount and plain,
and held discourses in the cities,
to Devas, men and gods ⁽¹⁶⁾.

Sow kindly acts
and thou shalt reap their fruition.
Inaction in a deed of mercy
becomes an action in a deadly sin.

Thus saith the Sage.

*Buddha.

Shalt thou abstain from action?
Not so shall gain thy soul her freedom.
To reach Nirvâna
one must reach Self-Knowledge,
and Self-Knowledge is of loving deeds the child.

Have patience, Candidate,
as one who fears no failure,
courts no success.
Fix thy Soul's gaze upon the star
whose ray thou art ⁽¹⁷⁾,
the flaming star that shines
within the lightless depths of ever-being,
the boundless fields of the Unknown.

Have perseverance
as one who doth for evermore endure.
Thy shadows live and vanish ⁽¹⁸⁾;
that which in thee shall live for ever,
that which in thee *knows*,
for it is knowledge ⁽¹⁹⁾, is not of fleeing life:
it is the man that was, that is, and will be,
for whom the hour shall never strike.

If thou would'st reap sweet peace and rest, Disciple,
sow with the seeds of merit
the fields of future harvests.
Accept the woes of birth.

32

Step out from sunlight into shade,
to make more room
for others.

The tears that water the parched soil of pain and sorrow,
bring forth the blossoms and the fruits
of Karmic retribution.

Out of the furnace of man's life and its black smoke,
winged flames arise, flames purified,
that soaring onward, 'neath the Karmic eye,
weave in the end the fabric glorified
of the three vestures of the Path ⁽²⁰⁾.

These vestures are:
Nirmânakâya,
Sambhogakâya, and
Dharmakâya, robe Sublime ⁽²¹⁾.

The *Shangna* robe ⁽²²⁾, 'tis true,
can purchase light eternal.
The *Shangna* robe alone
gives the Nirvâna of destruction;
it stops rebirth, but, O Lanoo,
it also kills — compassion.

No longer can the perfect Buddhas,
who don the Dharmakâya glory,
help man's salvation.

Alas! shall SELVES be sacrificed to *Self*;
mankind, unto the weal of Units?

Know, O beginner, this is the *Open* PATH,
the way to selfish bliss,
shunned by the Bodhisattvas of the "Secret Heart,"
the Buddhas of Compassion.

33

To live to benefit mankind is the first step.
To practise the six glorious virtues ⁽²³⁾ is the second.

To don Nirmânakâya's humble robe
is to forego eternal bliss for Self,
to help on man's salvation.
To reach Nirvâna's bliss, but to renounce it,
is the supreme, the final step —
the highest on Renunciation's Path.

Know, O Disciple, this is the *Secret* PATH,
selected by the Buddhas of Perfection,
who sacrificed The SELF to weaker Selves.

Yet,
if the "Doctrine of the Heart"
is too high-winged for thee.
If thou need'st help thyself
and fearest to offer help to others, —
then, thou of timid heart, be warned in time:
remain content with the "Eye Doctrine" of the Law.

Hope still.

For if the "Secret Path"
is unattainable this "day,"
it is within thy reach "to-morrow." (24).

34

Learn that no efforts, not the smallest —
whether in right or wrong direction —
can vanish from the world of causes.
E'en wasted smoke remains not traceless.
"A harsh word uttered in past lives,
is not destroyed but ever comes again."*
The pepper plant will not give birth to roses,
nor the sweet jessamine's silver star
to thorn or thistle turn.

Thou canst create this “day”
 thy chances for thy “morrow.”
 In the “Great Journey,” (25)
 causes sown each hour
 bear each its harvest of effects,
 for rigid Justice rules the World.
 With mighty sweep of never erring action,
 it brings to mortals lives of weal or woe,
 the Karmic progeny
 of all our former thoughts and deeds.

Take then as much as merit
 hath in store for thee,
 O thou of patient heart.

Be of good cheer
 and rest content with fate.

Such is thy Karma,
 the Karma of the cycle of thy births,
 the destiny of those, who,
 in their pain and sorrow,
 are born along with thee,
 rejoice and weep from life to life,
 chained to thy previous actions.

35

.

Act thou for them to “day,”
 and they will act for thee “to morrow.”

’Tis from the bud of Renunciation of the Self,
 that springeth the sweet fruit of final Liberation.

To perish doomed is he,
 who out of fear of Mâra refrains from helping man,
 lest he should act for Self.

The pilgrim who would cool his weary limbs in running waters,
 yet dares not plunge for terror of the stream,
 risks to succumb from heat.

Inaction based on selfish fear
 can bear but evil fruit.

The Selfish devotee lives to no purpose.

The man who does not go through his appointed work in life —
has lived in vain.

Follow the wheel of life;

36

follow the wheel of duty

to race and kin, to friend and foe,

and close thy mind to pleasures as to pain.

Exhaust the law of Karmic retribution.

Gain Siddhis for thy future birth.

If Sun thou can'st not be,

then be the humble planet.

Aye, if thou art debarred from flaming like the noon-day Sun

upon the snow-capped mount of purity eternal,

then choose, O Neophyte,

a humbler course.

Point out the "Way" —

however dimly, and lost among the host —

as does the evening star

to those who tread their path in darkness.

Behold Migmar,* as in his crimson veils

his "Eye" sweeps

over slumbering Earth.

Behold the fiery aura of the "Hand" of Lhagpa†

extended in protecting love

over the heads of his ascetics.

Both are now servants to Nyima‡ (26)

left in his absence

silent watchers in the night.

Yet both in Kalpas past were bright Nyimas,

and may in future "Days"

again become two Suns.

37

Such are the falls and rises

of the Karmic Law in nature.

*Mars.

†Mercury.

‡The Sun.

Be, O Lanoo, like them.
Give light and comfort to the toiling pilgrim,
and seek out him who knows still less than thou;
who in his wretched desolation
sits starving for the bread of Wisdom
and the bread which feeds the shadow,
without a Teacher, hope or consolation, and —
let him hear the Law.

Tell him, O Candidate,
that he who makes of pride and self-regard
bond-maidens to devotion;
that he, who cleaving to existence,
still lays his patience and submission to the Law,
as a sweet flower at the feet of Shakya-Thub-pa,*
becomes a *Srotâpatti* (27) in this birth.

The Siddhis of perfection
may loom far, far away;
but the first step is taken,
the stream is entered,
and he may gain the eye-sight
of the mountain eagle,
the hearing of the timid doe.

Tell him, O Aspirant, that true devotion
may bring him back the knowledge,
that knowledge which was his in former births.

The deva-sight
and deva-hearing
are not obtained in one short birth.

38

*Buddha.

Be humble,
if thou would'st attain to Wisdom.

Be humbler still,
when Wisdom thou hast mastered.

Be like the Ocean
which receives all streams and rivers.
The Ocean's mighty calm
remains unmoved; it feels them not.

Restrain by thy Divine
thy lower Self.

Restrain by the Eternal
the Divine.

Aye, great is he,
who is the slayer of desire.

Still greater he,
in whom the Self Divine has slain
the very knowledge of desire.

Guard thou the Lower
lest it soil the Higher.

The way to final freedom
is within thy SELF.

39

That way begins and ends
outside of Self ⁽²⁸⁾.

Unpraised by men and humble
is the mother of all Rivers,
in *Tirthika's* proud sight;
empty the human form
though filled with Amrita's sweet waters,
in the sight of fools.

Withal, the birth-place of the sacred rivers
is the sacred land ⁽²⁹⁾,
and he who Wisdom hath,
is honoured by all men.

Arhans and Sages of the boundless Vision ⁽³⁰⁾

are rare as is the blossom
of the Udumbara tree.

Arhans are born at midnight hour,
together with the sacred plant of nine and seven stalks ⁽³¹⁾,
the holy flower that opes and blooms in darkness,
out of the pure dew
and on the frozen bed of snow-capped heights,
heights that are trodden by no sinful foot.

No Arhan, O Lanoo, becomes one in that birth
when for the first the Soul begins
to long for final liberation.

Yet, O thou anxious one,
no warrior volunteering fight 40
in the fierce strife between the living and the dead ⁽³²⁾,
not one recruit can ever be refused the right
to enter on the Path
that leads toward the field of Battle.

For, either he shall win,
or he shall fall.

Yea, if he conquers, Nirvâna shall be his.
Before he casts his shadow off his mortal coil,
that pregnant cause of anguish and illimitable pain —
in him will men a great and holy Buddha honour.

And if he falls, e'en then he does not fall in vain;
the enemies he slew in the last battle
will not return to life
in the next birth that will be his.

But if thou would'st Nirvâna reach,
or cast the prize away ⁽³³⁾,
let not the fruit of action and inaction be thy motive,
thou of dauntless heart.

Know that the Bodhisattva
who liberation changes for Renunciation
to don the miseries of "Secret Life," ⁽³⁴⁾
is called, "thrice Honoured," 41
O thou candidate for woe throughout the cycles.

The PATH is one, Disciple,
yet in the end, twofold.
Marked are its stages
by four and seven Portals.
At one end — bliss immediate,
and at the other — bliss deferred.
Both are of merit the reward:
the choice is thine.

The One becomes the two,
the *Open* and the *Secret* ⁽³⁵⁾.
The first one leadeth to the goal,
the second, to Self-Immolation.

When to the Permanent is sacrificed the Mutable,
the prize is thine:
the drop returneth whence it came.
The *Open* PATH leads to the changeless change —
Nirvâna, the glorious state of Absoluteness,
the Bliss past human thought.

Thus, the first Path is LIBERATION.

But Path the Second is — RENUNCIATION,
and therefore called the “Path of Woe.”

That *Secret* Path leads the Arhan
to mental woe unspeakable;
woe for the living Dead ⁽³⁶⁾,
and helpless pity for the men of Karmic sorrow,
the fruit of Karma Sages dare not still.

42

For it is written:

“teach to eschew all causes;
the ripple of effect,
as the great tidal wave,
thou shalt let run its course.”

The “Open Way,”

no sooner hast thou reached its goal,
will lead thee to reject the Bodhisattvic body
and make thee enter the thrice glorious state of Dharmakâya ⁽³⁷⁾
which is oblivion of the World and men for ever.

The “Secret Way”

leads also to Paranirvânic bliss —
but at the close of Kalpas without number;
Nirvânas gained and lost from boundless pity
and compassion for the world of deluded mortals.

But it is said “The last shall be the greatest,”

Samyak Sambuddha, the Teacher of Perfection,
gave up his SELF for the salvation of the World,
by stopping at the threshold of Nirvâna —
the pure state.

43

.

Thou hast the knowledge now
concerning the two Ways.

Thy time will come for choice,
O thou of eager Soul,
when thou hast reached the end
and passed the seven Portals.

Thy mind is clear.

No more art thou entangled in delusive thoughts,
for thou hast learnèd all.

Unveiled stands truth
and looks thee sternly in the face.

She says:

“Sweet are the fruits of Rest and Liberation for the sake of *Self*;
but sweeter still the fruits of long and bitter duty.
Aye, Renunciation for the sake of others,
of suffering fellow men.”

He, who becomes Pratyeka-Buddha ⁽³⁸⁾,
makes his obeisance
but to his *Self*.

The Bodhisattva who has won the battle,
who holds the prize within his palm,
yet says in his divine compassion:

“For others’ sake this great reward I yield” —
accomplishes the greater Renunciation.

A SAVIOUR OF THE WORLD is he.

44

.

Behold!
The goal of bliss
and the long Path of Woe
are at the furthest end.
Thou canst choose either,
O aspirant to Sorrow,
throughout the coming cycles!

OM VAJRAPÂNI HUM.

THE SEVEN PORTALS.

“UPÂDHYÂYA (1), the choice is made,

I thirst for Wisdom.

Now hast thou rent the veil before the secret Path

and taught the greater Yâna (2).

Thy servant here is ready for thy guidance.”

’Tis well, Śrâvaka (3).

Prepare thyself,

for thou wilt have to travel on alone.

The Teacher can but point the way.

The Path is one for all,

the means to reach the goal

must vary with the Pilgrims.

Which wilt thou choose,

O thou of dauntless heart?

The Samtan (4) of “eye Doctrine,”

four-fold Dhyâna,

or thread thy way through Pâramitâs (5),

six in number,

noble gates of virtue

leading to Bodhi and to Prajñâ,

seventh step of Wisdom?

The rugged Path

of four-fold Dhyâna winds on uphill.

Thrice great is he

who climbs the lofty top.

46

The Pâramitâ heights

are crossed by a still steeper path.

Thou hast to fight thy way

through portals seven, seven strongholds

held by cruel crafty Powers —

passions incarnate.

Be of good cheer, Disciple;
bear in mind the golden rule.
Once thou hast passed the gate Srotâpatti (6),
“he who the stream hath entered”;
once thy foot hath pressed
the bed of the Nirvânic stream
in this or any future life,
thou hast but seven other births before thee,
O thou of adamant Will.

Look on.
What see'st thou before thine eye,
O aspirant to god-like Wisdom?

“The cloak of darkness
is upon the deep of matter;
within its folds I struggle.
Beneath my gaze it deepens, Lord;
it is dispelled
beneath the waving of thy hand.
A shadow moveth, creeping like the stretching serpent coils. . . .
It grows, swells out
and disappears in darkness.”

It is the shadow of thyself outside the Path, 47
cast on the darkness of thy sins.

“Yea, Lord; I see the PATH;
its foot in mire,
its summits lost in glorious light Nirvânic.
And now I see
the ever narrowing Portals
on the hard and thorny way to Jñâna.”*

*Knowledge, Wisdom.

Thou seest well, Lanoo.

These Portals lead the aspirant
across the waters on “to the other shore” (7).

Each Portal hath a golden key
that openeth its gate;
and these keys are: —

1. DÂNA,
the key of charity
and love immortal.
2. ŚÎLA, the key of Harmony in word and act,
the key that counterbalances the cause and the effect,
and leaves no further room for Karmic action.
3. KSHÂNTI,
patience sweet,
that nought can ruffle.
4. VIRÂG', indifference to pleasure and to pain, 48
illusion conquered,
truth alone perceived.
5. VÎRYA, the dauntless energy
that fights its way to the supernal TRUTH,
out of the mire of lies terrestrial.
6. DHYÂNA, whose golden gate once opened
leads the Naljor* toward the realm of Sat eternal
and its ceaseless contemplation.
7. PRAJÑÂ, the key to which makes of a man a god,
creating him a Bodhisattva,
son of the Dhyânîs.

Such to the Portals
are the golden keys.

*A saint, an adept.

Before thou canst approach the last,
O weaver of thy freedom,
thou hast to master these Pâramitâs of perfection —
the virtues transcendental six and ten in number —
along the weary Path.

For, O Disciple!

Before thou wert made fit to meet
thy Teacher face to face,
thy MASTER light to light,
what wert thou told?

49

Before thou canst approach the foremost gate
thou hast to learn to part thy body from thy mind,
to dissipate the shadow, and to live in the eternal.
For this, thou hast to live and breathe in all,
as all that thou perceivest breathes in thee;
to feel thyself abiding in all things, all things in SELF.

Thou shalt not let thy senses
make a playground of thy mind.

Thou shalt not separate thy being from BEING, and the rest,
but merge the Ocean in the drop,
the drop within the Ocean.

So shalt thou be in full accord with all that lives;
bear love to men as though they were thy brother-pupils,
disciples of one Teacher, the sons of one sweet mother.

Of teachers there are many;
the MASTER-SOUL is one, ⁽⁸⁾
Alaya, the Universal Soul.

50

Live in that MASTER as ITS ray in thee.
Live in thy fellows as they live in IT.

Before thou standest on the threshold of the Path;
before thou crossest the foremost Gate,
thou hast to merge the two into the One
and sacrifice the personal to SELF impersonal,
and thus destroy the “path” between the two — *Antahkarana* (9).

Thou hast to be prepared to answer Dharma,
the stern law, whose voice will ask thee
at thy first, at thy initial step:

“Hast thou complied with all the rules,
O thou of lofty hopes?”

“Hast thou attuned thy heart and mind
to the great mind and heart of all mankind?
For as the sacred River’s roaring voice
whereby all Nature-sounds are echoed back (10),
so must the heart of him
‘who in the stream would enter,’
thrill in response to every sigh and thought
of all that lives and breathes.”

51

Disciples may be likened
to the strings of the soul-echoing *Vînâ*;
mankind, unto its sounding board;
the hand that sweeps it to the tuneful breath
of the GREAT WORLD-SOUL.

The string that fails to answer
’neath the Master’s touch
in dulcet harmony with all the others,
breaks — and is cast away.

So the collective minds
of *Lanoo-Śrāvakas*.

They have to be attuned
to the Upādhyāya’s mind —
one with the Over-Soul —
or, break away.

Thus do the “Brothers of the Shadow” —
the murderers of their Souls,
the dread Dad-Dugpa clan ⁽¹¹⁾.

Hast thou attuned thy being
to Humanity’s great pain,
O candidate for light?

Thou hast? . . .
Thou mayest enter.
Yet, ere thou settest foot
upon the dreary Path of sorrow,
’tis well thou should’st first learn
the pitfalls on thy way.

.

Armed with the key of Charity,
of love and tender mercy,
thou art secure before the gate of Dâna,
the gate that standeth at the entrance of the PATH.

52

Behold, O happy Pilgrim!
The portal that faceth thee
is high and wide, seems easy of access.
The road that leads therethrough
is straight and smooth and green.
’Tis like a sunny glade in the dark forest depths,
a spot on earth mirrored from Amitâbha’s paradise.
There, nightingales of hope and birds of radiant plumage
sing perched in green bowers,
chanting success to fearless Pilgrims.
They sing of Bodhisattvas’ virtues five,
the fivefold source of Bodhi power,
and of the seven steps in Knowledge.

Pass on!

For thou hast brought the key;
thou art secure.

And to the second gate
the way is verdant too.

But it is steep
and winds up hill;
yea, to its rocky top.

Grey mists will over-hang
its rough and stony height,
and all be dark beyond.

As on he goes,
the song of hope soundeth
more feeble in the pilgrim's heart.

The thrill of doubt
is now upon him;
his step less steady grows.

Beware of this, O candidate!
Beware of fear that spreadeth,
like the black and soundless wings
of midnight bat,
between the moonlight of thy Soul
and thy great goal that loometh
in the distance far away.

Fear, O disciple,
kills the will and stays all action.
If lacking in the Śīla virtue, —
the pilgrim trips,
and Karmic pebbles bruise his feet
along the rocky path.

53

Be of sure foot, O candidate.

In Kshânti's* essence bathe thy Soul;
for now thou dost approach the portal of that name,
the gate of fortitude and patience.

Close not thine eyes,
nor lose thy sight of Dorje ⁽¹²⁾;
Mâra's arrows ever smite the man
who has not reached Virâga† ⁽¹³⁾.

Beware of trembling.

54

'Neath the breath of fear
the key of Kshânti rusty grows:
the rusty key refuseth to unlock.

The more thou dost advance,
the more thy feet pitfalls will meet.
The path that leadeth on, is lighted by one fire —
the light of daring, burning in the heart.
The more one dares,
the more he shall obtain.
The more he fears,
the more that light shall pale —
and that alone can guide.
For as the lingering sunbeam,
that on the top of some tall mountain shines,
is followed by black night when out it fades,
so is heart-light.
When out it goes,
a dark and threatening shade
will fall from thine own heart upon the path,
and root thy feet in terror to the spot.

*Kshânti, "patience," *vide supra* the enumeration of the golden keys.

†Ibid.

Beware, disciple,
of that lethal shade.
No light that shines from Spirit
can dispel the darkness of the nether Soul,
unless all selfish thought has fled therefrom,
and that the pilgrim saith:
“I have renounced this passing frame;
I have destroyed the cause:
the shadows cast
can, as effects, no longer be.”

For now the last great fight,
the final war
between the *Higher* and the *Lower* Self,
hath taken place.
Behold, the very battlefield
is now engulfed
in the great war,
and is no more.

But once that thou hast passed
the gate of Kshânti,
step the third is taken.
Thy body is thy slave.

Now, for the fourth prepare,
the Portal of temptations
which do ensnare
the *inner* man.

Ere thou canst near that goal,
before thine hand is lifted
to upraise the fourth gate's latch,
thou must have mustered
all the mental changes in thy Self
and slain the army of the thought sensations
that, subtle and insidious,
creep unasked within the Soul's bright shrine.

55

If thou would'st not be slain by them,
then must thou harmless make thy own creations,
the children of thy thoughts,
unseen, impalpable,
that swarm round humankind,
the progeny and heirs to man
and his terrestrial spoils.

Thou hast to study
the voidness of the seeming full,
the fulness of the seeming void.

56

O fearless Aspirant,
look deep within the well
of thine own heart, and answer.

Knowest thou of Self the powers,
O thou perceiver of external shadows?

If thou dost not —
then art thou lost.

For, on Path fourth,
the lightest breeze of passion or desire
will stir the steady light
upon the pure white walls of Soul.

The smallest wave of longing or regret
for Mâyâ's gifts illusive,
along *Antahkarana* —
the path that lies between thy Spirit and thy self,
the highway of sensations,
the rude arousers of *Ahankâra* ⁽¹⁴⁾ —
a thought as fleeting as the lightning flash
will make thee thy three prizes forfeit —
the prizes thou hast won.

For know,
that the ETERNAL knows no change.

“The eight dire miseries
forsake for evermore.
If not, to wisdom, sure,
thou can’st not come, nor yet to liberation,”
saith the great Lord, the Tathâgata of perfection, 57
“he who has followed
in the footsteps of his predecessors.” (15).

Stern and exacting
is the virtue of Virâga.
If thou its path would’st master,
thou must keep thy mind and thy perceptions
far freer than before from killing action.

Thou hast to saturate thyself with pure Alaya,
become as one with Nature’s Soul-Thought.
At one with it thou art invincible;
in separation, thou becomes the playground of Samvriti (16),
origin of all the world’s delusions.

All is impermanent in man
except the pure bright essence of Alaya.
Man is its crystal ray;
a beam of light immaculate within,
a form of clay material upon the lower surface.
That beam is thy life-guide and thy true Self,
the Watcher and the silent Thinker,
the victim of thy lower Self.
Thy Soul cannot be hurt but through thy erring body;
control and master both, and thou art safe
when crossing to the nearing “Gate of Balance.”

Be of good cheer,

58

O daring pilgrim "to the other shore."

Heed not the whisperings of Mâra's hosts;

wave off the tempters, those ill-natured Sprites,

the jealous Lhamayin ⁽¹⁷⁾ in endless space.

Hold firm!

Thou nearest now the middle portal,

the gate of Woe, with its ten thousand snares.

Have mastery o'er thy thoughts,

O striver for perfection,

if thou would'st cross its threshold.

Have mastery o'er thy Soul,

O seeker after truths undying,

if thou would'st reach the goal.

Thy Soul-gaze centre on the One Pure Light,

the Light that is free from affection,

and use thy golden Key.

.

The dreary task is done,

thy labour well-nigh o'er.

The wide abyss that gaped to swallow thee

59

is almost spanned.

.

Thou hast now crossed the moat

that circles round the gate of human passions.

Thou hast now conquered Mâra

and his furious host.

Thou hast removed pollution from thine heart
 and bled it from impure desire.
 But, O thou glorious combatant,
 thy task is not yet done.
 Build high, Lanoo,
 the wall that shall hedge in the Holy Isle,*
 the dam that will protect thy mind
 from pride and satisfaction
 at thoughts of the great feat achieved.

A sense of pride
 would mar the work.
 Aye, build it strong,
 lest the fierce rush of battling waves,
 that mount and beat its shore
 from out the great World Mâyâ's Ocean,
 swallow up the pilgrim and the isle —
 yea, even when the victory's achieved.

Thine "Isle" is the deer,
 thy thoughts the hounds that weary
 and pursue his progress to the stream of Life.
 Woe to the deer that is o'ertaken by the barking fiends
 before he reach the Vale of Refuge —
 Jñâna Mârga, "path of pure knowledge" named.

60

Ere thou canst settle in Jñâna Mârga (18)
 and call it thine,
 thy Soul has to become as the ripe mango fruit:
 as soft and sweet as its bright golden pulp for others' woes,
 as hard as that fruit's stone for thine own throes and sorrows,
 O Conqueror of Weal and Woe.

*The Higher Ego, or Thinking Self.

Make hard thy Soul against the snares of *Self*;
deserve for it the name of “Diamond-Soul.” (19).

For, as the diamond buried deep
within the throbbing heart of earth
can never mirror back the earthly lights;
so are thy mind and Soul;
plunged in Jhâna Mârga,
these must mirror nought
of Mâyâ’s realm illusive.

When thou hast reached that state,
the Portals that thou hast to conquer on the Path
flung open wide their gates to let thee pass,
and Nature’s strongest might
possess no power to stay thy course.
Thou wilt be master of the sevenfold Path:
but not till then,
O candidate for trials passing speech.

61

Till then, a task far harder still awaits thee:
thou hast to feel thyself ALL-THOUGHT,
and yet exile all thoughts from out thy Soul.

Thou hast to reach that fixity of mind
in which no breeze, however strong,
can waft an earthly thought within.
Thus purified, the shrine must
of all action, sound, or earthly light be void;
e’en as the butterfly, o’ertaken by the frost,
falls lifeless at the threshold —
so must all earthly thoughts
fall dead before the fane.

Behold it written:

“Ere the gold flame can burn with steady light,
the lamp must stand well guarded
in a spot free from all wind.”* 62
Exposed to shifting breeze, the jet will flicker
and the quivering flame cast shades deceptive,
dark and ever-changing, on the Soul’s white shrine.

And then, O thou pursuer of the truth,
thy Mind-Soul will become as a mad elephant,
that rages in the jungle.
Mistaking forest trees for living foes,
he perishes in his attempts to kill the ever-shifting shadows
dancing on the wall of sunlit rocks.

Beware, lest in the care of Self
thy Soul should lose her foothold
on the soil of Deva-knowledge.

Beware, lest in forgetting SELF,
thy Soul lose o’er its trembling mind control,
and forfeit thus the due fruition of its conquests.

Beware of change!
For change is thy great foe.
This change will fight thee off, and throw thee back,
out of the Path thou treadest,
deep into viscous swamps of doubt.

Prepare, and be forewarned in time. 63
If thou hast tried and failed,
O dauntless fighter,
yet lose not courage: fight on
and to the charge return again, and yet again.

**Bhagavadgītā.*

The fearless warrior,
his precious life-blood oozing
from his wide and gaping wounds,
will still attack the foe,
drive him from out his stronghold,
vanquish him, ere he himself expires.

Act then,
all ye who fail and suffer,
act like him; and from the stronghold of your Soul,
chase all your foes away —
ambition, anger, hatred, e'en to the shadow of desire —
when even you have failed. . .

Remember, thou that fightest for man's liberation ⁽²⁰⁾,
each failure is success,
and each sincere attempt
wins its reward in time.

The holy germs that sprout and grow
unseen in the disciple's soul,
their stalks wax strong at each new trial,
they bend like reeds but never break,
nor can they e'er be lost.

But when the hour has struck
they blossom forth ⁽²¹⁾. . .

.

But if thou cam'st prepared,
then have no fear.

64

.

Henceforth thy way is clear
right through the *Vîrya* gate,
the fifth one of the Seven Portals.

Thou art now on the way that leadeth
to the Dhyâna haven,
the sixth, the Bodhi Portal.

The Dhyâna gate
is like an alabaster vase,
white and transparent;
within there burns a steady golden fire,
the flame of Prajñâ that radiates from Âtman.

Thou art that vase.

Thou hast estranged thyself
from objects of the senses, travelled
on the "Path of seeing,"
on the "Path of hearing,"
and standest in the light of Knowledge.

Thou hast now reached
Titikshâ state ⁽²²⁾.

O Naljor thou art safe.

.

Know, Conqueror of Sins, 65
once that a Sowanee ⁽²³⁾ hath cross'd the seventh Path,
all Nature thrills with joyous awe and feels subdued.
The silver star now twinkles out the news to the night-blossoms,
the streamlet to the pebbles ripples out the tale;
dark ocean-waves will roar it to the rocks surf-bound,
scent-laden breezes sing it to the vales,
and stately pines mysteriously whisper:
"A Master has arisen, a
MASTER OF THE DAY" ⁽²⁴⁾.

He standeth now like a white pillar to the west,
upon whose face the rising Sun of thought eternal
poureth forth its first most glorious waves.

His mind,
like a becalmed and boundless ocean,
spreadeth out in shoreless space.

He holdeth life and death
in his strong hand.

Yea, He is mighty.

The living power made free in him,
that power which is HIMSELF,
can raise the tabernacle of illusion high above the gods,
above great Brahm and Indra.

Now he shall surely reach his great reward!

Shall he not use the gifts which it confers
for his own rest and bliss,
his well-earn'd weal and glory —
he, the subduer of the great Delusion?

66

Nay, O thou candidate for Nature's hidden lore!
If one would follow in the steps
of holy Tathâgata
those gifts and powers are not for Self.

Would'st thou thus dam the waters born on Sumeru? ⁽²⁵⁾
Shalt thou divert the stream for thine own sake,
or send it back to its prime source
along the crests of cycles?

If thou would'st have that stream of hard-earn'd knowledge,
of Wisdom heaven-born,
remain sweet running waters,
thou should'st not leave it to become a stagnant pond.

Know, if of Amitâbha, the "Boundless Age,"
thou would'st become co-worker,
then must thou shed the light acquired,
like to the Bodhisattvas twain ⁽²⁶⁾,
upon the span of all three worlds ⁽²⁷⁾.

Know that the stream of superhuman knowledge
and the Deva-Wisdom thou hast won,
must, from thyself,
the channel of Alaya,
be poured forth into another bed.

67

Know, O Naljor, thou of the Secret Path,
its pure fresh waters must be used
to sweeter make the Ocean's bitter waves —
that mighty sea of sorrow
formed of the tears of men.

Alas! when once thou hast become
like the fix'd star in highest heaven,
that bright celestial orb
must shine from out the spatial depths for all —
save for itself; give light to all, but take from none.

Alas! when once thou hast become
like the pure snow in mountain vales,
cold and unfeeling to the touch,
warm and protective to the seed
that sleepeth deep beneath its bosom —
'tis now that snow which must receive
the biting frost, the northern blasts,
thus shielding from their sharp and cruel tooth
the earth that holds the promised harvest,
the harvest that will feed the hungry.

Self-doomed to live through future Kalpas,*
 unthanked and unperceived by man;
 wedged as a stone with countless other stones
 which form the “Guardian Wall” (28),
 such is thy future if the seventh gate thou passest.
 Built by the hands of many Masters of Compassion,
 raised by their tortures, by their blood cemented,
 it shields mankind, since man is man,
 protecting it from further and far greater
 misery and sorrow.

68

Withal man sees it not, will not perceive it,
 nor will he heed the word of Wisdom . . .
 for he knows it not.

But thou hast heard it, thou knowest all,
 O thou of eager guileless Soul. . . .
 and thou must choose.
 Then hearken yet again.

On Sowan’s Path,
 O Srotâpatti,†
 thou art secure.

Aye, on that Mârga,‡
 where nought but darkness meets the weary pilgrim,
 where torn by thorns the hands drip blood,
 the feet are cut by sharp unyielding flints,
 and Mâra wields his strongest arms —
 there lies a great reward *immediately* beyond.

69

*Cycles of ages.

†Sowan and Srotâpatti are synonymous terms.

‡Mârga — “Path.”

Calm and unmoved
the Pilgrim glideth up the stream
that to Nirvâna leads.
He knoweth that
the more his feet will bleed,
the whiter will himself be washed.
He knoweth well
that after seven short and fleeting births
Nirvâna will be his. . . .
Such is the Dhyâna Path,
the haven of the Yogi,
the blessed goal that Srotâpattis crave.

Not so when he hath crossed and won
the Aryahata Path.*

There Kleśa (²⁹) is destroyed for ever,
Tanhâ's (³⁰) roots torn out.
But stay, Disciple . . .
Yet, one word.
Canst thou destroy divine COMPASSION?
Compassion is no attribute.
It is the LAW of LAWS —
eternal Harmony, Alaya's SELF;
a shoreless universal essence,
the light of everlasting Right,
and fitness of all things,
the law of love eternal.

70

The more thou dost become at one with it,
thy being melted in its BEING,
the more thy Soul unites with that which IS,
the more thou wilt become
COMPASSION ABSOLUTE (³¹).

Such is the Ârya Path,
Path of the Buddhas of perfection.

*From the Sanskrit Arhat or Arhan.

Withal,
what mean the sacred scrolls
which make thee say?

“OM!
I believe it is not all the Arhats
that get of the Nirvânic Path the sweet fruition.”

“OM!
I believe that the Nirvâna-Dharma
is entered not by all the Buddhas”* (32).

“Yea; on the Ârya Path
thou art no more Srotâpatti,
thou art a Bodhisattva (33).

71

The stream is cross’d.
’Tis true thou hast a right
to Dharmakâya vesture;
but Sambhogakâya is greater than a Nirvânî,
and greater still is a Nirmânakâya —
the Buddha of Compassion (34).

Now bend thy head and listen well,
O Bodhisattva —
Compassion speaks and saith:
“Can there be bliss when all that lives must suffer?
Shalt thou be saved and hear the whole world cry?”

Now thou hast heard that which was said.

Thou shalt attain the seventh step
and cross the gate of final knowledge
but only to wed woe —
if thou would’st be Tathâgata,
follow upon thy predecessor’s steps,
remain unselfish till the endless end.

Thou art enlightened —
Choose thy way.

.

**Thegpa Chenpoido*, “Mahâyâna Sûtra,” Invocations to the Buddhas of
Confession,” Part I., iv.

Behold,
the mellow light
that floods the Eastern sky.

72

In signs of praise
both heaven and earth unite.
And from the four-fold manifested Powers
a chant of love ariseth,
both from the flaming Fire
and flowing Water,
and from sweet-smelling Earth
and rushing Wind.

Hark! . . .
from the deep unfathomable vortex
of that golden light in which the Victor bathes,
ALL NATURE'S wordless voice
in thousand tones ariseth to proclaim:

JOY UNTO YE, O MEN OF MYALBA ⁽³⁵⁾.

A PILGRIM HATH RETURNED BACK "FROM THE OTHER SHORE."

A NEW ARHAN ⁽³⁶⁾ IS BORN. . . .

Peace to all beings ⁽³⁷⁾.

GLOSSARY TO PART I.

The Voice of the Silence.

(1). THE Pali word *Iddhi*, is the synonym of the Sanskrit *Siddhis*, or psychic faculties, the abnormal powers in man. There are two kinds of *Siddhis*. One group which embraces the lower, coarse, psychic and mental energies; the other is one which exacts the highest training of Spiritual powers. Says Krishna in *Śrīmad Bhāgavatam*: —

“He who is engaged in the performance of yoga, who has subdued his senses and who has concentrated his mind in me (Krishna), such yogis all the *Siddhis* stand ready to serve.”

(2). The “Soundless Voice,” or the “Voice of the Silence.” *Literally* perhaps this would read “Voice in the *Spiritual Sound*,” as *Nāda* is the equivalent word in Sanskrit, for the *Sen-sar* term.

(3). *Dhāranā*, is the intense and perfect concentration of the mind upon some one interior object, accompanied by complete abstraction from everything pertaining to the external Universe, or the world of the senses.

(4). The “great Master” is the term used by *lanoos* or chelas to indicate one’s “Higher Self.” It is the equivalent of *Avalokiteśvara*, and the same as *Ādi-Budha* with the Buddhist Occultists, *ĀTMAN* the “Self” (the Higher Self) with the Brahmins, and *CHRISTOS* with the ancient Gnostics.

(5). Soul is used here for the *Human Ego* or *Manas*, that which is referred to in our Occult Septenary division as the “Human Soul” (*Vide the Secret Doctrine*) in contradistinction to the Spiritual and Animal Souls.

(6). *Mahā Mâyā* “Great Illusion,” the objective Universe.

(7). *Sakkāyaditthi* “delusion” of personality.

(8). *Attavāda*, the heresy of the belief in Soul or rather in the separateness of Soul or *Self* from the One Universal, infinite SELF.

(9). The *Tattvajñānin* is the “knower” or discriminator of the principles in nature and in man; and *Ātmajñānin* is the knower of *ĀTMAN* or the Universal, ONE SELF.

(10). *Kala Hamsa*, the “Bird” or Swan (*Vide* No. 12). Says the *Nāda-Bindu Upanishad* (Rig Veda) translated by the *Kumbakonam Theos. Society* — “The

syllable A is considered to be its (the bird Hamsa's) right wing, U, its left, M, its tail, and the Ardha-mâtra (half metre) is said to be its head."

(11). Eternity with the Orientals has quite another signification than it has with us. It stands generally for the 100 years or "age" of Brahmâ, the duration of a Kalpa or a period of 4,320,000,000 years.

(12). Says the same *Nâda-Bindu*, "A Yogi who bestrides the Hamsa (thus contemplates on Aum) is not affected by Karmic influences or crores of sins."

(13). Give up the life of physical *personality* if you would live in spirit.

(14). The three states of consciousness, which are *Jâgrat*, the waking; *Svapna*, the dreaming; and *Sushupti*, the deep sleeping state. These three *Yogi* conditions, lead to the fourth, or —

(15). The *Turiya*, that beyond the dreamless state, the one above all, a state of high spiritual consciousness.

(16). Some Sanskrit mystics locate seven planes of being, the seven spiritual *lokas* or worlds within the body of *Kala Hamsa*, the Swan out of Time and Space, convertible into the Swan *in* Time, when it becomes Brahmâ instead of Brahma (neuter).

(17). The phenomenal World of Senses and of terrestrial consciousness — only.

(18). The astral region, the Psychic World of super-sensuous perceptions and of deceptive sights — the world of Mediums. It is the great "Astral Serpent" of Éliphas Lévi. No blossom plucked in those regions has ever yet been brought down on earth without its serpent coiled around the stem. It is the world of the *Great Illusion*.

(19). The region of the full Spiritual Consciousness beyond which there is no longer danger for him who has reached it.

(20). The Initiate who leads the disciple through the Knowledge given to him to his spiritual, or second, birth is called the *Father* guru or Master.

(21). *Ajñâna* is ignorance or *non-wisdom* the opposite of "Knowledge," *jñâna*.

(22). *Mâra* is in exoteric religions a demon, an *Asura*, but in esoteric philosophy it is personified temptation through men's vices, and translated literally means "that which kills" the Soul. It is represented as a King (of the *Mâras*) with a crown in which shines a jewel of such lustre that it blinds those who look at it, this lustre referring of course to the fascination exercised by vice upon certain natures.

(23). The *inner* chamber of the Heart, called in Sanskrit *Brahmapura*. The “fiery power” is Kundalinī.

(24). The “Power” and the “World-mother” are names given to *Kundalinī* — one of the mystic “Yogi powers.” It is *Buddhi* considered as an active instead of a passive principle (which it is generally, when regarded only as the vehicle, or casket of the Supreme Spirit *ĀTMA*). It is an electro-spiritual force, a creative power which when aroused into action can as easily kill as it can create.

(25). *Khechara* or “sky-walker” or “goer.” As explained in the 6th *Adhyāya* of that king of mystic works the *Jñāneśvari* — the body of the Yogi becomes as one *formed of the wind*; as “a cloud from which limbs have sprouted out,” after which — “he (the Yogi) beholds the things beyond the seas and stars; he hears the language of the Devas and comprehends it, and perceives what is passing in the mind of the ant.”

(26). *Vīṇā* is an Indian stringed instrument like a lute.

(27). The six principles; meaning when the lower personality is destroyed and the inner individuality is merged into and lost in the Seventh or Spirit.

(28). The disciple is one with *Brahmā* or the *ĀTMAN*.

(29). The astral form produced by the *Kāmic* principle, the *Kāma rūpa* or body of desire.

(30). *Mānasa rūpa*. The first refers to the astral or *personal* Self; the second to the individuality or the reincarnating *Ego* whose consciousness on our plane or the *lower Manas* — has to be paralyzed.

(31). *Kundalinī* is called the “Serpentine” or the *annular* power on account of its spiral-like working or progress in the body of the ascetic developing the power in himself. It is an electric fiery occult or *Fohatic* power, the great pristine force, which underlies all organic and inorganic matter.

(32). This “Path” is mentioned in all the Mystic Works. As Krishna says in the *Jñāneśvari*: “When this Path is beheld . . . whether one sets out to the bloom of the east or to the chambers of the west, *without moving*, O holder of the bow, *is the travelling in this road*. In this path, to whatever place one would go, *that place one’s own self* becomes.” “Thou art the Path” is said to the adept guru and by the latter to the disciple, after initiation. “I am the way and the Path” says another MASTER.

(33). Adeptship — the “blossom of *Bodhisattva*.”

(34). *Tanhâ* — “the will to live,” the fear of death and love for life, that force or energy which causes the rebirths.

(35). These mystic sounds or the melody heard by the ascetic at the beginning of his cycle of meditation called *Anâhata-śabda* by the Yogis.

(36). This means that in the sixth stage of development which, in the occult system is *Dhâranâ*, every sense as an individual faculty has to be “killed” (or paralyzed) on this plane, passing into and merging with the *Seventh* sense, the most spiritual.

(37). See number 3.

(38). Every stage of development in *Râja Yoga* is symbolised by a geometrical figure. This one is the sacred *Triangle* and precedes *Dhâranâ*. The Δ is the sign of the high chelas, while another kind of triangle is that of high Initiates. It is the symbol “I” discoursed upon by Buddha and used by him as a symbol of the embodied form of Tathâgata when released from the three methods of the *Prajñâ*. Once the preliminary and lower stages passed, the disciple sees no more the Δ but the — the abbreviation of the —, the full Septenary. *Its true form is not given here, as it is almost sure to be pounced upon by some charlatans and — desecrated in its use for fraudulent purposes.*

(39). The star that burns overhead is the “the star of initiation.” The caste-mark of Śaivas, or devotees of the sect of Śiva, the great patron of all Yogins, is a black round spot, the symbol of the *Sun* now, perhaps, but that of the star of initiation, in Occultism, in days of old.

(40). The basis (*upâdhi*) of the ever unreachable “FLAME,” so long as the ascetic is still in this life.

(41). *Dhyâna* is the last stage before the final *on this Earth* unless one becomes a full MAHATMA. As said already in this state the Râja Yogi is yet spiritually conscious of Self, and the working of his higher principles. One step more, and he will be on the plane beyond the Seventh (or fourth according to some schools). These, after the practice of *Pratyâhâra* — a preliminary training, in order to control one’s mind and thoughts — count *Dhâranâ*, *Dhyâna* and *Samâdhi* and embraces the three under the generic name of SAMYAMA.

(42). *Samâdhi* is the state in which the ascetic loses the consciousness of every individuality including his own. He becomes — the ALL.

(43). The “four modes of truth” are, in Northern Buddhism, *Ku* “suffering or misery”; *Tu* the assembling of temptations; *Mu* “their destructions” and *Tao*, the “path.” The “five impediments” are the knowledge of misery, truth about human frailty, oppressive restraints, and the absolute necessity of separation from all

the ties of passion and even of desires. The “Path of Salvation” — is the last one.

(44). At the portal of the “assembling” the King of the Mâras the *Mahâ Mâra* stands trying to blind the candidate by the radiance of his “Jewel.”

(45). This is the fourth “Path” out of the five paths of rebirth which lead and toss all human beings into perpetual states of sorrow and joy. These “paths” are but subdivisions of the One, the Path followed by Karma.

GLOSSARY TO PART II.

The Two Paths.

- (1). THE two schools of Buddha's doctrine, the esoteric and the exoteric, are respectively called the "Heart" and the "Eye" Doctrine. Bodhidharma called them in China — from whence the names reached Tibet — the *Tsung-men* (esoteric) and *Kiau-men* (exoteric school). It is so named, because it is the teaching which emanated from Gautama Buddha's *heart*, whereas the "Eye" Doctrine was the work of his head or brain. The "Heart Doctrine" is also called "the seal of truth" or the "true seal," a symbol found on the heading of almost all esoteric works.
- (2). The "tree of knowledge" is a title given by the followers of the *Bodhidharma* (Wisdom religion) to those who have attained the height of mystic knowledge — adepts. Nāgārjuna the founder of the Mādhyamika School was called the "Dragon Tree," Dragon standing as a symbol of Wisdom and Knowledge. The tree is honoured because it is under the Bodhi (wisdom) Tree that Buddha received his birth and enlightenment, preached his first sermon and died.
- (3). "Secret Heart" is the esoteric doctrine.
- (4). "Diamond Soul" "Vajrasattva," a title of the supreme Buddha, the "Lord of all Mysteries," called Vajradhara and Âdi-Buddha.
- (5). SAT, the one eternal and Absolute Reality and Truth, all the rest being illusion.
- (6). From *Shen-hsiu's* Doctrine, who teaches that the human mind is like a mirror which attracts and reflects every atom of dust, and has to be, like that mirror, watched over and dusted every day. *Shen-hsiu* was the sixth Patriarch of North China who taught the esoteric doctrine of Bodhidharma.
- (7). The reincarnating EGO is called by the Northern Buddhists the "true man," who becomes in union with his Higher-Self — a Buddha.
- (8). "Buddha" means "Enlightened."
- (9). See No. 1. The *exoteric* Buddhism of the masses.
- (10). The usual formula that precedes the Buddhist Scriptures, meaning, that that which follows is what has been recorded by direct oral tradition from Buddha and the Arhats.

(11). Rathapâla the great Arhat thus addresses his father in the legend called *Rathapâla Sûtrasanne*. But as all such legends are allegorical (e.g. Rathapâla's father has a mansion with *seven doors*) hence the reproof, to those who accept them *literally*.

(12). The "Higher Self" the "seventh" principle.

(13). Our physical bodies are called "Shadows" in the mystic schools.

(14). A hermit who retires to the jungles and lives in a forest, when becoming a Yogi.

(15). *Julai* the Chinese name for Tathâgata, a title applied to every Buddha.

(16). All the Northern and Southern traditions agree in showing Buddha quitting his solitude as soon as he had resolved the problem of life — *i.e.*, received the inner enlightenment — and teaching mankind publicly.

(17). Every spiritual EGO is a ray of a "Planetary Spirit" according to esoteric teaching.

(18). "Personalities" or *physical bodies* called "shadows" are evanescent.

(19). *Mind (Manas)* the thinking Principle or EGO in man, is referred to "Knowledge" itself, because the human Egos are called *Mânasa-putras* the sons of (universal) Mind.

(20). *Vide* Part III. Glossary, paragraph 34 *et seq.*

(21). *Ibid.*

(22). The *Shangna* robe, from Shangnavasu of Râjagriha the third great Arhat or "Patriarch" as the Orientalists call the hierarchy of the 33 Arhats who spread Buddhism. "Shangna robe" means metaphorically, the acquirement of Wisdom with which the Nirvâna of destruction (of *personality*) is entered. Literally, the "initiation robe" of the Neophytes. Edkins states that this "grass cloth" was brought to China from Tibet in the Tong Dynasty. "When an Arhan is born this plant is found growing in a clean spot" says the Chinese as also the Tibetan legend.

(23). To "practise the Pâramitâ Path" means to become a Yogi with a view of becoming an ascetic.

(24). "To-morrow" means the following rebirth or reincarnation.

(25). “Great Journey” or the whole complete cycle of existences, in one “Round.”

(26). *Nyima*, the Sun in Tibetan Astrology. *Migmar* or Mars is symbolized by an “Eye,” and *Lhagpa* or Mercury by a “Hand.”

(27). *Srotâpatti* or “he who enters in the stream” of Nirvâna, unless he reaches the goal owing to some exceptional reasons, can rarely attain Nirvâna in one birth. Usually a Chela is said to begin the ascending effort in one life and end or reach it only in his seventh succeeding birth.

(28). Meaning the personal lower “Self.”

(29). *Tîrthikas* are the Brahmanical Sectarrians “beyond” the Himalayas called “infidels” by the Buddhists in the *sacred land*, Tibet, and *vice versa*.

(30). Boundless Vision or psychic, superhuman sight. An Arhan is credited with “seeing” and knowing all at a distance as well as on the spot.

(31). *Vide supra* 22: Shangna plant.

(32). The “living” is the immortal Higher Ego, and the “dead” — the lower *personal* Ego.

(33). *Vide infra* Part III. par. 34.

(34). The “Secret Life” is life as a Nirmânakâya.

(35). The “Open” and the “Secret Path” — or the one taught to the layman, the exoteric and the generally accepted, and the other the Secret Path — the nature of which is explained at initiation.

(36). Men ignorant of the Esoteric truths and Wisdom are called “the living Dead.”

(37). *Vide infra* Part III. 34.

(38). *Pratyeka Buddhas* are those Bodhisattvas who strive after and often reach the Dharmakâya robe after a series of lives. Caring nothing for the woes of mankind or to help it, but only for their own *bliss*, they enter Nirvâna and — disappear from the sight and the hearts of men. In Northern Buddhism a “Pratyeka Buddha” is a synonym of spiritual Selfishness.

GLOSSARY TO PART III.

The Seven Portals.

(1). *Upādhyāya* is a spiritual preceptor, a Guru. The Northern Buddhists choose these generally among the “*Naljor*,” saintly men, learned in *gotrabhū-ñāna* and *ñāna-dassana-suddhi* teachers of the Secret Wisdom.

(2). *Yāna* — vehicle: thus *Mahāyāna* is the “Great Vehicle,” and *Hīnayāna*, the “Lesser Vehicle,” the names for two schools of religious and philosophical learning in Northern Buddhism.

(3). *Śrāvaka* — a listener, or student who attends to the religious instructions. From the root “*Śru*.” When from theory they go into practice or performance of asceticism, they become *Śramanas*, “exercisers,” from *Śrama*, action. As Hardy shows, the two appellations answer to the words ἀκουστικοὶ and ἀσκηταὶ of the Greeks.

(4). *Samtan* (Tibetan), the same as the Sanskrit *Dhyāna*, or the state of meditation, of which there are four degrees.

(5). *Pāramitās*, the six transcendental virtues; for the priests there are *ten*.

(6). *Srotāpatti* — (lit.) “he who has entered the stream” that leads to the Nirvānic ocean. This name indicates the *first* Path. The name of the *second* is the Path of *Sakridāgāmin*, “he who will receive birth (only) once more.” The *third* is called *Anāgāmin*, “he who will be reincarnated no more,” unless he so desires in order to help mankind. The *fourth* Path is known as that of *Rahat* or *Arhat*. This is the highest. An Arhat sees Nirvāna during his life. For him it is no post-mortem state, but *Samādhi*, during which he experiences all Nirvānic bliss.*

(7). “Arrival at the shore” is with the Northern Buddhists synonymous with reaching Nirvāna through the exercise of the six and the ten *Pāramitās* (virtues).

(8). The “MASTER-SOUL” is *Alaya*, the Universal Soul or *Ātman*, each man having a ray of it in him and being supposed to be able to identify himself with and to merge himself into it.

*How little one can rely upon the Orientalists for the exact words and meaning, is instanced in the case of three “alleged” authorities. Thus the four names just explained are given by R. Spence Hardy as: 1. Sowān; 2. Sakradāgāmi; 3. Anāgāmi, and 4. Arya. By the Rev. J. Edkins they are given as: 1. Srôtāpanna; 2. Sagardagam; 3. Anagamin, and 4. Arhan. Schlagintweit again spells them differently, each, moreover, giving another and a new variation in the meaning of the terms.

(9). *Antahkarana* is the lower *Manas*, the Path of communication or communion between the personality and the higher *Manas* or human Soul. At death it is destroyed as a Path or medium of communication, and its remains survive in a form as the *Kâmarûpa* — the “shell.”

(10). The Northern Buddhists, and all Chinamen, in fact, find in the deep roar of some of the great and sacred rivers the key-note of Nature. Hence the simile. It is a well-known fact in Physical Science, as well as in Occultism, that the aggregate sound of Nature — such as heard in the roar of great rivers, the noise produced by the waving tops of trees in large forests, or that of a city heard at a distance — is a definite single tone of quite an appreciable pitch. This is shown by physicists and musicians. Thus Prof. Rice (*Chinese Music*) shows that the Chinese recognized the fact thousands of years ago by saying that “the waters of the Hoang-ho rushing by, intoned the *kung*” called “the great tone” in Chinese music; and he shows this tone corresponding with the F, “considered by modern physicists to be the actual tonic of Nature.” Professor B. Silliman mentions it, too, in his *Principles of Physics*, saying that “this tone is held to be the middle F of the piano; which may, therefore, be considered the key-note of Nature.”

(11). The *Bons* or *Dugpas*, the sect of the “Red Caps,” are regarded as the most versed in sorcery. They inhabit Western and little Tibet and Bhutan. They are all *Tântrikas*. It is quite ridiculous to find Orientalists who have visited the borderlands of Tibet, such as Schlagintweit and others, confusing the rites and disgusting practices of these with the religious beliefs of the Eastern Lamas, the “Yellow Caps,” and their *Naljors* or holy men. The following is an instance.

(12). *Dorje* is the Sanskrit *Vajra*, a weapon or instrument in the hands of some gods (the Tibetan *Dragshed*, the *Devas* who protect men), and is regarded as having the same occult power of repelling evil influences by purifying the air as Ozone in chemistry. It is also a *Mudrâ* a gesture and posture used in sitting for meditation. It is, in short, a symbol of power over invisible evil influences, whether as a posture or a talisman. The *Bons* or *Dugpas*, however, having appropriated the symbol, misuse it for purposes of Black Magic. With the “Yellow Caps,” or *Gelugpas*, it is a symbol of power, as the Cross is with the Christians, while it is in no way more “superstitious.” With the *Dugpas*, it is like the *double triangle reversed*, the sign of sorcery.

(13). *Virâga* is that feeling of absolute indifference to the objective universe, to pleasure and to pain. “Disgust” does not express its meaning, yet it is akin to it.

(14). *Ahankâra* — the “I” or feeling of one’s personality, the “I-am-ness.”

(15). “One who walks in the steps of his predecessors” or “those who came before him,” is the true meaning of the name *Tathâgata*.

(16). *Samvriti* is that one of the two truths which demonstrates the illusive character or emptiness of all things. It is *relative* truth in this case. The *Mahâyâna* school teaches the difference between these two truths — *Paramârthasatya* and *Samvritisatya* (Satya, “truth”). This is the bone of contention between the *Mâdhyamikas* and the *Yogâchâras*, the former denying and the latter affirming that every object exists owing to a previous cause or by a concatenation. The *Mâdhyamikas* are the great Nihilists and Deniers, for whom everything is *parikalpita*, an illusion and an error in the world of thought and the subjective, as much as in the objective universe. The *Yogâchâras* are the great spiritualists. *Samvriti*, therefore, as only relative truth, is the origin of all illusion.

(17). *Lhamayin* are elementals and evil spirits adverse to men and their enemies.

(18). *Jñâna-Mârğa* is the “Path of *Jñâna*,” literally; or the *Path of pure knowledge*, of *Paramârtha* or (Sanskrit) *Svasamvedana* “the self-evident or self-analysing reflection.”

(19). *Vide* Glossary of Part II., Number 4. “Diamond- Soul” or *Vajradhara* presides over the *Dhyâni-Buddhas*.

(20). This is an allusion to a well-known belief in the East (as in the West, too, for the matter of that) that every additional Buddha or Saint is a new soldier in the army of those who work for the liberation or salvation of mankind. In Northern Buddhist countries, where the doctrine of *Nirmânakâyas* — those *Bodhisattvas* who renounce well-earned Nirvâna or the *Dharmakâya* vesture (both of which shut them out for ever from the world of men) in order to invisibly assist mankind and lead it finally to Paranirvâna — is taught, every new *Bodhisattva* or initiated great Adept is called the “liberator of mankind.” The statement made by Schlagintweit in his “*Buddhism in Tibet*” to the effect that *Prulpai Ku* or “Nirmânakâya” is “the *body* in which the Buddhas or Bodhisattvas appear upon earth to teach men” — is absurdly inaccurate and explains nothing.

(21). A reference to human passions and sins which are slaughtered during the trials of the novitiate, and serve as well-fertilized soil in which “holy germs” or seeds of transcendental virtues may germinate. Pre-existing or *innate* virtues, talents or gifts are regarded as having been acquired in a previous birth. Genius is without exception a talent or aptitude brought from another birth.

(22). *Titikshâ* is the fifth state of *Râja Yoga* — one of supreme indifference; submission, if necessary, to what is called “pleasures and pains for all,” but deriving neither pleasure nor pain from such submission — in short, the becoming physically, mentally, and morally indifferent and insensible to either pleasure or pain.

- (23). *Sowanee* is one who practices *Sowan*, the first path in *Dhyan*, a *Srotâpatti*.
- (24). “Day” means here a whole *Manvantara*, a period of incalculable duration.
- (25). Mount Meru, the sacred mountain of the Gods.
- (26). In the Northern Buddhist symbology, *Amitâbha* or “Boundless Space” (*Parabrahm*) is said to have in his paradise two *Bodhisattvas* — Kwan-shi-yin and Tashishi — who ever radiate light over the three worlds where they lived, including our own (*vide* 27), in order to help with this light (of knowledge) in the instruction of Yogis, who will, in their turn, save men. Their exalted position in *Amitâbha*’s realm is due to deeds of mercy performed by the two, as such Yogis, when on earth, says the allegory.
- (27). These three worlds are the three planes of being, the terrestrial, astral and the spiritual.
- (28). The “Guardian Wall” or the “Wall of Protection.” It is taught that the accumulated efforts of long generations of Yogis, Saints and Adepts, especially of the *Nirmânakâyas* — have created, so to say, a wall of protection around mankind, which wall shields mankind invisibly from still worse evils.
- (29). *Kleśa* is the love of pleasure or of worldly enjoyment, evil or good.
- (30). *Tanhâ*, the will to live, that which causes rebirth.
- (31). This “compassion” must not be regarded in the same light as “God, the divine love” of the Theists. Compassion stands here as an abstract, impersonal law whose nature, being absolute Harmony, is thrown into confusion by discord, suffering and sin.
- (32). In the Northern Buddhist phraseology all the great Arhats, Adepts and Saints are called Buddhas.
- (33). A *Bodhisattva* is, in the hierarchy, less than a “perfect Buddha.” In the exoteric parlance these two are very much confused. Yet the innate and right popular perception, owing to that self-sacrifice, has placed a *Bodhisattva* higher in its reverence than a Buddha.
- (34). This same popular reverence calls “Buddhas of Compassion” those *Bodhisattvas* who, having reached the rank of an Arhat (*i.e.*, having completed the *fourth* or *seventh* Path), refuse to pass into the Nirvânic state or “don the *Dharmakâya* robe and cross to the other shore,” as it would then become beyond their power to assist men even so little as Karma permits. They prefer to remain invisibly (in Spirit, so to speak) in the world, and contribute toward man’s salvation by influencing them to follow the Good Law, *i.e.*, lead them on the Path of Righteousness. It is part of the exoteric Northern Buddhism to honour all such great characters as Saints, and to offer even prayers to them, as the Greeks and Catholics do to their Saints and Patrons; on the other hand, the

esoteric teachings countenance no such thing. There is a great difference between the two teachings. The exoteric layman hardly knows the real meaning of the word *Nirmānakāya* — hence the confusion and inadequate explanations of the Orientalists. For example Schlagintweit believes that *Nirmānakāya*-body, means the physical form assumed by the Buddhas when they incarnate on earth — “the least sublime of their earthly encumbrances” (*vide “Buddhism in Tibet”*) — and he proceeds to give an entirely false view on the subject. The real teaching is, however, this: —

The three Buddhic bodies or forms are styled: —

1. *Nirmānakāya*.
2. *Sambhogakāya*.
3. *Dharmakāya*.

The first is that ethereal form which one would assume when leaving his physical he would appear in his astral body — having in addition all the knowledge of an Adept. The *Bodhisattva* develops it in himself as he proceeds on the Path. Having reached the goal and refused its fruition, he remains on Earth, as an Adept; and when he dies, instead of going into Nirvāna, he remains in that glorious body he has woven for himself, *invisible* to uninitiated mankind, to watch over and protect it.

Sambhogakāya is the same, but with the additional lustre of “three perfections,” one of which is entire obliteration of all earthly concerns.

The *Dharmakāya* body is that of a complete Buddha, *i.e.*, no body at all, but an ideal breath: Consciousness merged in the Universal Consciousness, or Soul devoid of every attribute. Once a Dharmakāya, an Adept or Buddha leaves behind every possible relation with, or thought for this earth. Thus, to be enabled to help humanity, an Adept who has won the right to Nirvāna, “renounces the *Dharmakāya* body” in mystic parlance; keeps, of the *Sambhogakāya*, only the great and complete knowledge, and remains in his *Nirmānakāya* body. The esoteric school teaches that Gautama Buddha with several of his Arhats is such a *Nirmānakāya*, higher than whom, on account of the great renunciation and sacrifice to mankind there is none known.

(35). *Myalpa* is our earth — pertinently called “Hell,” and the greatest of all Hells, by the esoteric school. The esoteric doctrine knows of no hell or place of punishment other than on a man-bearing planet or earth. *Avīchi* is a state and not a locality.

(36). Meaning that a new and additional Saviour of mankind is born, who will lead men to final Nirvāna *i.e.*, after the end of the life-cycle.

(37). This is one of the variations of the formula that invariably follows every treatise, invocation or Instruction. “Peace to all beings,” “Blessings on all that Lives,” &c., &c.

Golden Precepts of Esotericism

G. de Purucker

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FOREWORD to the Third Edition

Recognizing that the “need for esoteric devotional works is probably as great today as it has ever been in the past,” G. de Purucker published *Golden Precepts of Esotericism*. This is a small book, yet it deals with large and compelling themes: the path inward to the heart of being; thoughts and their influence on character; how to meet suffering, old age, and death; the potency of love, self-forgetful love, that encompasses the whole of mankind; and, lastly, the choice that every aspirant faces; whether to undergo the higher discipline and training for self-benefit alone, or for the sake of bringing light and wisdom to every living being on earth.

The first edition, issued in 1931, comprised excerpts taken from public lectures and private talks given by Dr. de Purucker during the first two years of his leadership of the Theosophical Society (1929-42) and arranged in dialogue form by G. B., a friend and student of the author. In 1935, in response to requests from readers abroad and in the United States, Dr. de Purucker brought out a second edition in which the questions were omitted and the teaching presented in narrative form. The book went through numerous reprintings and was translated into several European languages. The present volume follows closely this second edition as revised by the author.

It was Dr. de Purucker’s hope that others would be “illuminated with the same light and receive the same inspiration” that he himself had received from a lifelong absorption in the ideals and teachings of the Mystery Schools.

Grace F. Knoche
June 21, 1979
Pasadena, California

Chapter 1 — The Path to the Heart of the Universe

There is a hunger in every human heart, which nothing can satisfy or appease — a hunger for something more true than ordinary human beings wit of, a hunger for the real, a hunger for the sublime. It is the nostalgia of the soul, of the spirit-soul of man. The source of this longing is the homesickness brought about by the soul-memory of our spiritual abode, whence we came and towards which we are now on our return journey.

Men unconsciously, intuitively, unknown to the brain-mind, see the vision sublime on the mountaintops of the mystic East; and oh! this yearning homesickness for the indescribable, for the immortal, for the deathless, for that which brings unutterable peace and a love which is frontierless in its reaches! Every human heart feels this, and it is the saving power in men, the thing which gives them hope and aspiration, which raises their souls with the recognition of the glory that once was theirs.

Light for the mind, love for the heart, understanding for the intellect: all three must be satisfied in every man before he has real peace.

There is a path, a sublime pathway of wisdom and illumination which begins, for each human being, in any one incarnation on this earth in the present life, and thereafter leads inward, for it is the pathway of consciousness and spiritual realization leading ever inward, more inward, still more inward, toward the mystic East, which is the heart of the universe, and it is the core of you — the rising sun of spiritually divine consciousness within you.

Every faculty, energy, everything, is in the core of the core of your being, which is your road, so to speak, by which you grow out from the heart of Being, which is your spiritual selfhood.

The path to the heart of the universe is one and yet different for every human being. The meaning is that every human being himself is that pathway — that pathway which is builded of thought and consciousness and of the fabric of your own being. It is builded of the stuff of nature's heart.

There is a long road; it is also broad. It is the road whereon you have nature's streaming current of energy with you, and following this road you will reach perfection in due time; but this is the road of long-enduring slow evolution, moving ahead little by little in each life, through the incalculable ages.

There is another road, steep and thorny, difficult to follow, but which the Great Ones of the human race have trodden. It is the quick road, but the difficult one. It is the road of self-conquest, the road of the giving up of self for the All, the road by which the personal man becomes the impersonal Buddha, the impersonal Christ; the road by which the love for your own is abandoned, and your whole being becomes filled with love for all things both great and small. It is a difficult road to follow, for it is the road of initiation; it is the steep and thorny pathway to the gods; for when you climb the heights of Olympus you must tread the pathway as there it lies before you.

In the Orient there have been from immemorial time four paths* which the four classes or types of men, according to this ancient theory of Hindustan, follow.

*These four pathways correspond very accurately with the four grades, social and political, of the early civilizations of Hindustan in the Vedic period: the *sudra*, the agriculturist; the *vaisya*, the commercial man; the *kshatriya*, the administrator, the warrior, the king, the prince, in short, the world of officialdom, etc., and fourth, the *brahmana*, the philosopher, the sage.

The first is *karma marga*, the "path of action" — salvation by works.

The second is *bhakti marga*, the "path of devotion" — salvation by faith.

These two paths or these two systems of improving the heart and mind of men are also more or less known in the Occident, and have been respectively called salvation by works, and salvation by faith. But these two paths are not the highest.

The third path is *raja-yoga marga*, the "path of raja-yoga": the path which the striving entity follows in order to attain freedom and light; to attain that real union with the self within by means of self-devised efforts. And the fourth path, considered to be for the choicest of men,

was called *jnana marga*, the “wisdom path”: the path of the great seers and sages and, generally speaking, of the noblest portion of mankind.

Beautiful are the pathways, sublime the goal, and quick the feet of them who follow the way of the still, small voice within, which way leadeth to the heart of the universe. This is the core of the messages of the great Mysteries of antiquity — the union of the simple human being with his divine source, with the root of himself, linked as that is with the All, for that core is a spark of the central Fire, a spark of divinity; and this spark is in everyone.

Divinity is at the heart of you. It is the root of you. It is the core of the core of your being; and you can ascend along the pathway of the spiritual self, passing veil after veil of obscuring selfhood, until you attain unity with that inner divinity. That is the most sublime adventure known to man — the study of the self of man.

Thus you will climb the mountains not merely of Parnassus and of Olympus, but you will in time, by following this inner pathway of self-knowledge, grow so greatly in understanding and in inner vision, that your eyes will take in ranges and sweeps of inner light, unveiling to you the most awful, because the holiest and the most beautiful, mysteries of the boundless universe.

The first step on the pathway to the heart of the universe is to recognize the truth that all comes from within. All the inspirations of genius, all the great thoughts which have made and unmade civilizations, all the wonderful messages that have been delivered by the Great Ones of the earth to their fellow human beings — all these come forth from within. The battle of union, towards union, for union, with your own inner god, is more than half won when you recognize this truth.

How splendid is the pathway seen after that! How glorious is it! Leading ever more inward and inward, which is the same as saying upward and upward, ever higher and higher, till you become at one with your own kin — the gods — who are the governors and rulers of the universe, and of whom men are the children.

The inmost of the inmost of you is a god, a living divinity; and from this divine source there flow downwards into your human mentality all the things that make men great, all the things that give rise to love and

mighty hope and inspiration and aspiration, and noblest of all, self-sacrifice.

In yourself lie all the mysteries of the universe. Through your inner self, your spiritual nature, you have a road reaching to the very heart of the universe. If you travel that road leading ever within, if you can go into yourself, go behind veil after veil of selfhood, deeper and deeper into yourself, you go deeper and deeper into the wondrous mysteries of universal nature.

Knowing yourself, you progress more quickly than the average running of the evolutionary course; and when this pace is quickened to the utmost, there are initiations, short cuts in fact, but only for those who are fit and ready to take these difficult, very difficult, short cuts. Growth proceeds step by step.

This pathway is spoken of as a road, yet it is the unlocking of the heart of man — not the physical heart, but the heart of his being, the essence of the man; in other words the unlocking and development of his spiritual and intellectual and psychical powers and faculties. This is the doctrine of the heart, the secret doctrine, the doctrine which is hid. The eye doctrine is that which can be seen and is more or less open.

Those whose inner faculties and powers have come more into actual operation and into conscious functioning, whose inner natures have been more developed, as they grow from childhood towards manhood, in any one life, are the fit, the neophytes, whose natures are opening, and who have the ears to hear and the eyes to see what is put before them.

Those who have the intuition of something greater within, of something splendid and grand, of something which is growing within the heart and within the mind, like the budding flower: these are the ones who shall finally see more; these are the initiates developing into the great seers and sages.

There is no favoritism in nature. The old, old rule is a true one. Man takes what he himself can get — *what he himself is*.

Man is an inseparable part of the universe in which he lives and moves and has his being. There is no separation whatsoever between his roots

and the roots of the universe, there is no distance between them. The same universal life flows through all things that are. The same stream of consciousness which flows in the mighty Whole and through the mighty Whole of the universe, flows therefore through man, an inseparable portion of that universe. This means that there is a pathway by which you may come into intimate relation with the heart of the universe itself; and that pathway is you, your own inner being, your own inner nature, your spiritual self. Not the self of ordinary physical man, which self is just a poor reflection of the spiritual brilliance within, but that inner self of pure consciousness, pure love for all that is, unstained by any earthly taint — your spiritual being.

Following this pathway to your own inner god, your higher self, you will reach all the mysteries and wonders of boundless infinitude, through infinite time; and such happiness and peace and bliss and beauty and love and inspiration will fill your whole being that every breath will be a blessing, and every thought a sublime inspiration.

How can one live the life so as to advance on this pathway? A clean heart, a pure mind, an eager intellect, the searching to obtain an unveiled spiritual perception: these are the first steps of the golden stairs, ascending which you will pass into nature's temple of wisdom. This "living the life" has naught to do with foolish asceticism, such as torturing the body, and all such vain and self-destructive methods. Not at all.

There is a totally wrong idea in the world that the way to obtain the "kingdom of heaven" (to use the ordinary Christian phraseology) is by giving up your manhood; that the way to grow strong is by becoming a fool; and that the way to attain divine peace and harmony is by becoming an imbecile on the earth. The so-called ascetic is on the wrong path. A man will never attain the kingdom of heaven merely by living on potatoes and carrots, or by sleeping only half an hour a day or night, or by lying on a bed of spikes, or by abstaining from this and doing that merely with the physical body.

Oh, the picture that I have seen of men subduing the body, as they thought, and yet with minds crooked and degraded with corruption! Wickedness is not in the body; evil-doing is not of the body. The body is an irresponsible instrument of your will and of your intelligence. It is your will and your intelligence which you must train; and then you train

yourselves and you become truly men and are on the pathway to human divinity.

Do not kill your personality; do not annihilate your personality in the sense of wiping it out. You have brought it into being yourself; it is a part of you, the emotional and psychical part of you, the lower mental part of you, the passional part of you, the evolutionary work of aeons upon aeons in the past. Raise the personality. Cleanse it, train it, make it shapely and symmetrical to your will and to your thought, discipline it, make it the temple of a living god so that it shall become a fit vehicle, a clean and pure channel for passing into the human consciousness the rays of glory streaming from the god within — these rays of glory being rays of consciousness of the spirit, of the spiritual or divine consciousness.

It is not the fall of the personal which frees the spiritual man; it is the raising of the personal into becoming spiritual, which is the work of evolution. This is the same thing that natural evolution in its slow age-long process is trying to accomplish — to raise the lower up to become higher — not to kill it, not to down it.

Be the holiest and noblest and purest that you can think of. Then you can forget your body. You can forget your personality which the body expresses; and by personality I mean all the lower faculties of you: the lower mental and the emotional part of you, your whims and your little this and little that. Salvage your lower portions to nobler and superior uses.

When the personal shall have become transfigured; when the personal shall be able to manifest more or less fully the sublime inflow from the god within you — your own inner, spiritual-divine splendor — then you will walk the earth like a human god, and act like a god. For each one is the representation on earth of his own inner god, and you represent on the physical sphere as much of the divine essence streaming through your being as your evolution permits you to manifest. Therefore, begin even now to express the god within. You can, and the reward that comes from this is unspeakably grand and beautiful.

In proportion as you ally yourself with your own inner god, with the fountain of divinity which is constantly pouring through your own inner being, does your consciousness ascend and expand in power and reach,

so that with inner growth comes expanding vision on the one hand and the expanding consciousness to interpret that vision on the other hand.

Turn your gaze inward, not outward; and this does not mean to be solely introspective and to abandon extraspection. That is not the idea. You must see in both directions. But do not seek for truth in any place except in the faculty which cognizes truth which is your inmost self, for it alone can cognize truth.

It is the active brain-mind, filled with thoughts of the day, filled with desires of the hour, filled with the prejudices and opinions which are so transitory — and which more than anything else this active brain-mind is afflicted with — which prevent your visioning of the truth, prevent your obtaining the vision sublime.

You cannot know truth except with the knower; you cannot understand anything outside of you except with and by and through the understander within you; and yet what is outside of you is likewise within you, for you are an inseparable part of the universe, of which you are a child. Every entity is an inseparable part of the boundless All, because he is its offspring, its child, so to speak, life of its life, blood of its blood, thought of its thought. And the way to obtain the vision sublime, and to see that vision sublime growing ever more sublime forever, is by looking within, following the still, small pathway of the inner consciousness. This is what is meant by the injunction: Man, know thyself!

Nothing then will mislead you, nothing then can mar or change what you are in your heart of hearts; for divinity will be fighting for you, divinity will carry your burdens. Where now your heart is torn and rent in pain and sorrow, so that oft you know not whither to turn, then shall peace and love come stealing into your heart and will guide, will enlighten, because they will illuminate, your pathway unto the gods, which pathway is yourself, your divine self, which is rooted in the divinity at the heart of things. Follow that pathway until you enter into the life of the cosmic divine as a self-conscious god.

The way by which to find this path, the manner of approach to it, is self-forgetfulness, just as when on the distant mountain peaks you see the dawn, and all things small and personal fall away from you. It is the self-forgetful man who is great; it is the self-forgetful woman who is

sublime. Self-forget-fulness (marvelous paradox!) is the way to find the self divine.

Every faculty of man's nature must be brought into activity in this high and sublime work. No imperfect entity can climb the heights of Parnassus; no human can ascend the peaks of Olympus unless he himself be a near-god, developing into godhood from manhood.

Therefore the intellectual faculty, being one of the noblest in the human inner constitution, also must be developed. There must be understanding as well as feeling. Both are necessary. When you have these two conjoined and sympathetically cooperating, you have the sage, the seer. You cannot reach the heights leaving part of yourself below in the valleys. You must go up — the whole of you. Train your mind; train your will; train your heart; train your intelligence.

When you turn to your greater self, which is the higher part of your own constitution; when you become the inner Buddha, when you become the Christ within you, although you give up the physical personality and the mental personality and the crippling things which distract you and worry you and cause you to fret and give you pain and sorrow, you enter into the sublime light of the spirit, and exchange the personality for divinity. It is worth giving up everything to attain it, for when a man gives up his life for the sake of the Christ within him he shall find it, because in so doing he finds the life universal.

In doing this you renounce nothing of intrinsic and real value. You give up nothing that is worthy and fine and noble. What you do is to throw off the shackles, the chains, that bind your interior faculties. What you do is to take the first steps into freedom and light.

Who would willingly remain in a dungeon? Give up your personal, lower, material self, your selfish life on this gross physical plane, and then you will begin to sense the existence of the life everlasting, with all its concomitant wisdom and power, and all the increase in faculty and vision that will then accrue to you. When you succeed in doing this, then indeed you will have the vision sublime.

There in the distant mystic East, on the mountain peaks of the spirit, you will see the rising sun. You yourself will enter into light and freedom. You will be subject to the dicta of none, controlled by none; you will be a free man: free in the spirit, free of intellect, because you will have

become one with spiritual nature. You will have entered into the temple of the holy one within your own heart of hearts, and there, in the adytum, you will see your own inner god.

How wonderful, holy, sublime, inspiring as none other, is this truth: that within each one there is an unspeakable fount of strength, of wisdom, of love, of compassion, of forgiveness, of purity! Ally yourself with this fountain of strength; it is in you, none can ever take it from you. Its value is more excellent than all the treasures of the universe, for knowing it, being it, you are All.

For one bright intelligence pervades all things; and what is in the star is in the flower under our feet; and it is the instinctive recognition of this thing of beauty which has led the poet to speak of the flower as a star of beauty. The same life force pours through it as through the star; the same bright flame of intelligence gives to it its exquisite form, shape, color, and this is the same bright flame of intelligence that controls the passing of the stars along their cosmic ways.

Chapter 2 — Old Age, Disease, and Death

How beautiful is the world that surrounds us! The sunrise over the eastern mountaintops is one of the most exquisitely beautiful things I know.

It is so beautiful because it calls forth within us a harmony of understanding akin to the natural beauty which we see painted on the eastern sky. All beauty is in the consciousness of the perceiver therefore, where, in a very true sense, all things that we cognize are.

You cannot see beauty outside unless you have beauty within you. You cannot understand beauty unless you yourself are beautiful inside. You cannot understand harmony unless you yourself in your inner parts are harmony. All things of value are within yourself, and the outside world merely offers you the stimulus, the stimulation, of and to the exercise of the understanding faculty within you.

There is beauty in understanding, and understanding springs only from an understanding heart, paradoxical as that may sound at first hearing. It is the understanding heart that has vision.

The seer trains himself to open the seeing eye, and nature speaks to him in tones which grow with each year more entrancing, more wonderful, because he is growing greater inside. His understanding is broadening and deepening. The whispering of the trees, the susurrus of the leaves and their rustling, the slow boom of the waves on the shingle of the shore, the chirp of the cricket, the cooing of the dove, the sound of a human voice — strident though oft it is — contain marvels for him. He recognizes his kinship with all that is, he realizes that he is but one element in a most marvelous mosaic of life in which he is inseparably bound, and that even as the vision grows it becomes ever more beautiful and sublime; and he knows that the vision sublime is there, and strives to see it ever more clearly.

Every tree, every flower, every atom of the mineral crunched under your feet as you tread the surface of the earth, everything that is, had you the seeing eye, you could learn from. Have you never looked into the bosom of a flower? Have you never studied the beauty, symmetry, glory, around you? Have you never looked at the rising or the setting sun and marveled at the paintings on the eastern or western horizon? Have you

never looked deep into the eye of a fellow human being, looked with a seeing eye on your own kind? Have you never found marvels there? What a wonderful world we are surrounded by! Yet with all the beauty surrounding us, the heart aches and the mind is overwhelmed with the thought of the woes of mankind caused by the three dire problems — old age, disease, and death.

Learn to control the mind. Man is a child of the gods, and his mind should be godlike, his thoughts aspiring, his heart constantly opening in love ever more; and therefore his attitude should be godlike also.

Go into the silent places of your heart; enter into the chambers so quiet and still of your inner being. Soon you will learn to knock at the doors of your own heart. Practice makes perfect. Intuition will then come to you. You will have knowledge immediately; you will know truth instantly. That is the Way; that is the teaching.

In these silent places you receive illumination, you receive visions of truth, because your spirit — the core of you, the heart of you — has gone into the very core of being, where it is native, from which it is separated never, from which it originally sprang, and with which you are in direct and unceasing communication.

Realize this wonderful truth; take it to heart. For there are fountains inexhaustible of wisdom, of knowledge, and of love — yes, and power — power over self first of all, which means power over nature, in which we live and move and have our being. For the core of your being is the inner god in you, the divine spirit, the Christos-spirit, the Buddhic splendor.

It is into these quiet places of the soul, into these deep silences of the heart — that is to say, the inmost of the inmost of the human being — that enter the Great Ones when they want to acquire more light and greater knowledge; for by so doing they enter into the very structure and fabric of the universe, and therefore know truth at first hand, because they become in their own minds and intelligences — in the interpreting organ we call the mentality — one with that universe, vibrating synchronously, sympathetically, with the vibrations on all planes of the Eternal Mother. There they become at one with All, and therefore know truth intuitively.

Old age need have no fears for you. One who has lived aright, one who has lived cleanly, and thought highly, as age comes on him and the body weakens and the physical veils thin, sees, and seeing knows. His vision passes behind the veils of matter, for he is slowly becoming acquainted with the mysteries beyond the veil which men call death.

For a certain period of time, dependent upon the interval preceding death, the soul is withdrawing from the aged body. This accounts for the so-called advance in the symptoms and physical phenomena of age, of old age. But such withdrawal of the soul, in the normal course, is peaceful and quiet, and is nature's way of making death come as a quiet blessing of peace and harmony.

Death is birth, *birth*; and instead of the wrench that there actually is in the case of youth when death comes, death to our old ones comes in peace and quiet, stealing like an angel of mercy into their being, releasing the bonds binding the soul to its vehicle of flesh; and the passage is as quiet and gentle as the coming of the twilight preceding night, and it is a blessed sleep.

Any human being can avoid a painful old age, or at least very largely modify its troubles; and this can be attained by living humanly, by living in your higher self, instead of idealizing the wants and desires of your body. Then old age comes stealing upon you, bringing blessings with it, and increase in all the higher faculties and powers; so that the approach of old age is vibrant with the harmonies of another world, and beautiful with its visions of truth and glory.

Old age is a blessing, if the previous life has been lived aright. It brings with it things otherwise unattainable, such as an expansion of consciousness which youth knows nothing of. It brings with it increased intellectual power which, because of its very reach, the undeveloped person, the youth, the man of middle age, does not understand, and therefore ascribes to the vague generalizations of grandfather. Grandfather in such circumstances is nearer the truth and sees more than does the still unseeing eye of the youth. A fine old age brings an expansion of soul, not only of the intellect, but of the spiritual consciousness and its vision.

But sometimes, when the life has been lived in gross physical desires; when, so to say, the bonds uniting the soul to the body have been riveted

into the vehicle of flesh by self-indulgence in the gross appetites, then even in age death is painful; for the natural withdrawal of the soul has not taken place, or at least not to such a large degree, nor is the physical age attained so great before death finally comes.

Old age is nothing to fear. It is a blessing. It is a splendor seen as through a veil, of the life beyond, the higher life, the life in which the higher incarnating ego lives, literally. Shadows — coming events casting their shadows before, the shadows of the splendor to be — such is a fine old age.

Diseases, the second of the woes that afflict mankind, are purifying processes, processes of purification, and to men of our present imperfect stage of evolution, in many, many, instances are a heaven-sent blessing. They cure egoism. They teach patience. They bring about in their train a dwelling of the mind on the beauty of life, on the need for living rightly. They make one kindly and sympathetic.

Consider the average man in his present imperfect stage of evolution: passionate, with ungoverned emotions, with fierce desires for sensation, for ever more sensation, and still more sensation. Consider a moment if men of today, such as they are, had bodies which could not be diseased, but could be weakened and killed by excesses. Do you not see that things as they are have a very kindly side to them? Diseases actually are our warnings to reform and to live in accordance with nature's laws.

Remember that it is not an outside and tyrannical nature which brings disease upon us. Diseases, with their concomitant suffering and pain, are our best monitory friends. They soften our hearts, they broaden our minds, they give us an opportunity for the exercise of our wills and a field for the play of our moral instincts. They also instill pity and compassion for others in our breasts.

It is true that each one of us is responsible for his diseases and his misfortunes; all the misfortunes of life we ourselves have made for ourselves. We have deserved them, because we are the parents of them. They come upon us, we ourselves receive them, and are merely receiving the reaction, the effects, of the seeds of thought and act that we have sown in the past — a wonderful doctrine, karma!

Yet “good” and “bad” are relative. We call things good when they happen to please us, and when we do not like them, we say that they are bad. And yet the very thing or things which at the time you did not like in some cases have turned out splendidly for you, brought you good luck, brought you happiness, at the very least put strength of fiber into your character, which is worth more than all worldly treasures. They gave you insight, unlocked the powers of your heart, enabled you to think; in short, made a man of you.

Nothing happens to us which we ourselves did not engender in the beginning. We sowed the seeds. Now the seeds have grown up in us, and we say: I cannot understand how such a thing could have happened to me. But it has happened, and if you take it rightly and face it rightly, and react properly, and look upon it as just the thing that you would have chosen, you become a collaborator with destiny, and become happy, and grow. Strength becomes yours. Wisdom grows in your heart.

Let me illustrate with the case of an exceedingly good and noble man. Suddenly he is stricken, let us say, to make the case picturesque and pointed, with some loathsome and terrible disease. Nothing in his present life that he knows of has brought this about. He is suddenly and unaccountably stricken down, so that, for a while, he hates himself, and his soul turns in agony to the gods who hear not, and he says: “What have I done to bring this thing upon me?” Shall we say that he is a bad man? No, he is a good man; but this is a case where seeds from past lives had hitherto not yet eventuated, hitherto had not come to fruition, but now do so. Now they come forth. In past lives perhaps they wanted to come forth and were dammed back in some way or other.

The lesson of this, therefore, is: when misfortune comes upon you, when sorrow racks your heart, and when it seems as if all the world had turned against you, face it all and have done with it; so that, in the future, when your character is stronger and more improved, you shall not have laid up for yourself some unworked-out seed of karmic destiny then to blossom and bring you greater unhappiness by far than it could now bring.

There have been great and noble men, disciples on the path, and advanced at that, to whom such occurrences have happened. Old karmic seeds of destiny, held over, dammed back, willed to disappear — now coming forth and apparently ruining a noble life.

So when sorrow comes, when grief appears in your life, when pain comes upon you, take them to your heart; for they are the awakeners. Pleasures often lull you to sleep; the so-called joys send you to sleep. It is sorrow, it is grief, it is change which you do not like — it is precisely these three things which are your awakeners. Seize the truth of this! It will give you strength; it will give you peace; it will enable you to meet the problems of life with an illuminated mind; it will bring you help and comfort.

Remember, it is only the finite which suffers; likewise it is the finite which loves. It is the finite which does these, because it learns. It is learning, growing; no matter how small it may be, no matter how great — insect and god, supergod and atom of earth — all are learning and growing, therefore passing through stages of happiness and bliss, and of suffering and pain.

Everything that *is* is an opportunity to the percipient eye and the understanding heart to learn, which means to grow; and when you realize that suffering and pain are two of the means by which we grow, then come peace to the heart and rest to the mind.

What is it that makes the majestic oak such as it is? Is it the gentle zephyr and the soft-pattering rain? The oak might be weak and yielding as a willow to the blast if that were the truth. No, the tempest and the storm have their way with the oak, and the oak reacts in robustness and strength; battling the storm and tempest it grows strong.

Human beings learn far more quickly than does the so-called insensate plant. There is nothing that learns so quickly and easily as does the human heart. Therefore shrink not from suffering and pain, for they are better teachers than are happiness and smug contentment. The latter is almost spiritually suicidal — to be so smugly content with your-self and what you are that you sleep. But nature will not have it thus always. Finally there comes the karmic impulse, the karmic stimulus, and then you suffer a little; but in doing so you awaken and begin to grow. Bless the karmic stimulus; be not afraid of it. Look to the essential divinity within. Remember that everything that happens is transient, and that you can learn from everything, and in learning you will grow — grow great, and from greatness pass to a larger sphere of greatness.

It is all a battle of self against self: not exactly a fighting each other, but nevertheless a constant enduring against odds, and this is, in a way, a spiritual exercise. It is exercise that makes us strong, that makes us lithe and vigorous, ready to face still greater trials and difficulties. One of the greatest friends that we have, perhaps the noblest cleanser of all, is sorrow, or is pain, for the heart and mind must be cleansed by pain even as gold is tried in the fire.

We humans ordinarily do not like this. In that respect we are just like little children; but nevertheless the fact is so, and we soon learn, when we become thoughtful, that the real man faces the trials and difficulties of life in a joyous mood, and conquers.

A beautiful, helpful rule is the following: whatever comes to you, meet it manfully. Look upon it as the very thing that you would have willed — and therefrom reap peace. It will pass, it will work itself out. It is a good practical rule of the moral law: repine not, keep your face to the mystic East of the future, fill your heart with courage, and remember that you are a descendant of and kin to the immortal gods who control and guide the universe.

There are times indeed in life when the higher self actually leads us into paths of trial so that we may grow by reacting successfully against the trials. But the higher self is always with us, constantly warning us in the shape of intimations and intuitions to be courageous, to face life boldly, to be truthful, to be clean, to be strong, to be sincere, to be upright, and many other such things; and these precisely are the very qualities in human nature which, when followed out continuously, protect us against disaster. The only real disaster that the spirit-soul of man knows is weakness, is failure, is discouragement. Physical disasters and other things of physical life are often blessings in disguise; the higher self teaches us how to meet these in the proper mood, and how best to come forth from them triumphant.

It is the inner joy which carries us on to victory, the sense of feeling that we cannot achieve before we *will* to do it; and this could not be unless the very heart of the universe were harmony and love, for the heart of things is celestial peace and love and beauty.

Therefore, when pain and suffering come upon you, remember these truths. Stand up! Face the storm; and before you know it you will see

the blue sky ahead, and success and prosperity, because you have passed through the test, and it has made you the stronger.

Every sage and seer has taught the same thing: cleanse the temple of the holy spirit, drive out the demons of the lower nature. What are these demons? One's own thoughts.

Inharmonious thoughts not only poison the air, but they also poison your very bloodstream, poison your body; and disease is the resultant. What are inharmonious thoughts? They are selfish thoughts, mean thoughts, thoughts out of tune; and they arise in a heart which lacks love. Perfect love in the human heart tends to build up a strong body, physiologically clean, because the inside of you is psychologically and morally clean, harmonious in its workings, for in this case, the mind, the soul, the spirit — the true man — are harmonious in their workings.

You are making yourself now very largely what you will be ten years from now. You may have conquered a disease that you are now suffering from. You may have a disease then that now you have not. The greatest preventive of disease is a selfless soul working through a selfless mind — a self-forgetful heart. Nothing brings disease upon a human being so quickly as selfishness with its concomitant temptations, and the succumbing to those temptations.

When the thoughts chase through the mind as unruly steeds, do not struggle and waste your force. Picture to yourself the things opposite to those you hate. Picture the things that you really inwardly love, really love in your heart, and which you know are helpful. The secret is inner visualization: therefore visualize.

If you find yourself gloomy, if you are ashamed of thoughts that are in your mind, do not struggle with them, do not fight them, forget them. They are only ghosts rising out of your own past. But turn your head to the East and watch the rising sun. Paint the visions in glory. Watch the mountaintops of your nature where rosy-fingered Aurora of the inner dawn weaves the web of her splendorous magic before your eyes.

There you have the secret of conquest. This is the best way, the easiest way, and you can follow it because you are the creator of your own destiny through your imagination and will power. By doing this the

creative faculty within you comes into operation. This is so simple a rule and yet it is the message of the sages of the ages.

Forget the evil thoughts and do not give them an artificial life by visualizing them and then fighting them. Do not waste your energies in fighting bogies, the phantoms and ghosts of your imagination. These are only the phantasms of your own imagination, and have no reality outside of yourself. Yet these phantoms and ghosts can at times overcome you and become a temporary reality because you have given them the framework and power of thought. You incarnate these things in thoughts, and thoughts will govern your body.

Visualize the other thing. Make pictures of beauty and strength in your mind. If you are obsessed by these uglinesses, picture to yourself scenes of beauty. It is far more fascinating. It is a delightful pastime, and it always works. See things of a high and noble character and visualize them forcefully. Visualize to yourself a success in fine things. Visualize things of beauty, of inward splendor.

The mind can be raised with high and noble thoughts. Even the worker, while his hands are busy, can trace his ancestry in thought to the gods in space, and feel the inspiration of a divine ancestry flowing through the veins of his soul, so to speak. He can thereby be truly a man.

Silence your thoughts: this does not mean to stop thinking, but to control your thoughts, be the master of them. Do not be the slave of the vagrant mental tramps that run through your mind. Give birth to thoughts and rule these your children, and when they become naughty put the dampers on. Silence them.

Be a thinker, not so much of thoughts, as of thought. In other words, leave the restless activity of your brain-mind, and go into the inner chambers of your heart, into the recesses of your consciousness, the holy place within, and see the light. Receive the light. Silence your thoughts, and enter into consciousness.

Examine your own mental processes, and see how much time you waste in merely thinking thoughts, useless thoughts most of them, and neglect to drink of those sublime fountains of knowledge and wisdom and consciousness that you have within you, the sources of inspiration and genius — to drink of the genial springs, of those Pierian founts, whence flows all that makes life worth while.

There is a test by which one can make certain whether something that springs into the mind comes from the higher self, or whether it is merely from some desire or colored by some desire. Here is your test, and an easy one. The higher self is impersonal; it is self-forgetful; it is kind; it is loving; it is pitiful; it is compassionate; it has sublime inspirations. The lower nature is selfish, ingathering, acquisitive for self, hateful often, unforgiving, violent.

The higher self is a spiritual entity and, so to say, soars above the mud of the lower self much as the sun shines upon the earth. The higher self has tremendous influence on the lower self; but the lower self has no influence whatever, not even indirect, on the higher self. The lower self has tremendous influence on the human self, however, the intermediate nature.

If what comes wandering into your mind, or is brought thither by your own will power and aspiration, is such as urges you to do good to your fellow men, gives you inner peace and comfort, makes you kindlier and more thoughtful of others, it is from the higher part. This higher impulse may be a desire, but it is not a desire for the personality; it is a desire of the spirit, a desire to grow greater, to be more, to help others, to love, to forget injury, to forgive.

A kindly thought sent out towards some other human being is a protection to that other, and it is a beautiful thing to do. It is a human thing, a truly human thing, and one that every normal human being loves to do. There are few things so satisfying to both heart and mind as the feeling that, today at least, we have not been unkind in our feelings or thoughts towards others, but have been helpful, kindly, considerate, impersonal.

The sowing of the seeds of thought is not an act devoid of responsibility. Anyone who sows seeds of thought in the minds of his fellow men is held by natural law to a strict accountability. Nature is not anarchic; it is governed by cause and effect throughout — by karma.

While this places a serious responsibility upon anyone who teaches others, and who thus puts seeds of thought and feeling into their minds, nevertheless, on the other hand, what is the guerdon of a noble work well done? The reward, the recompense, is magnificent.

Guard well your thoughts, and even as carefully guard what you say. Speak little, but when you do speak, speak with deliberate recollection of your responsibility.

What is a thought? A thought is a thing: it is a living entity. All the vast and diversified phenomena of nature, so far as differentiations are concerned, are founded upon the one fact that at the heart of each such entity there exists a thought divine, a seed of the divine, which is destined to grow through the aeons until the inherent life, individuality, power, and faculty, in such a seed shall find itself flowing forth into more or less perfect manifestation. It is thus that such a god-seed or monad becomes in its turn a divine entity, a self-conscious god, a child of the cosmic divine, its parent.

Thoughts are things, because thoughts are substantial. Thoughts are substantial entities — not composed of the substance of our physical world, but of ethereal substance, etheric substance.

Man is a focus of creative powers; he is a focus of energies constantly throwing forth from himself innumerable streams, rivers, of little lives. Through his physical emanations, these atomic lives, these life-atoms, leave him. Through his mind they leave him likewise, and in his mind they are thoughts, which are thus cast into the thought-atmosphere of the world. Furthermore, each thought is an entity, because obviously it could not exist for a fraction of a second if it did not have an individuality of some kind inhering in it and composing its essence which holds it as an entity in individualized form.

These streams of emanations from the creative center which man is — from this focus of life which man is — pass into the invisible realms as thoughts; and into the physical, visible realms also as his physical emanations. But the invisible ones — the thoughts good, bad, indifferent, highly colored, almost colorless, highly emotional, cold, hot, clean, sweet, infamous, all kinds of energies — leave the focus of life which man is; and it is these life-atoms, leaving man, which begin to evolve thenceforth on their own account, and in time become the intermediate nature of animals as they so evolve.

Man's emanations thus build up the animal world; the animals feed on these life-atoms of many kinds, physical, vital, astral, mental, and whatnot. As man thus emanates streams of life-atoms, so does the sun pour forth its vital essence in space, giving life and energy and ethereal

substance to all that its invigorating rays touch, as well as its own atoms, its electrons, and whatnot, belonging to the physical sphere.

Thus does man continually pour forth his vitality. These life-streams issuing from him give life and evolutionary impulse and characteristics to the entities of the kingdoms below the human, because these subhuman kingdoms are the evolved productions of the thoughts and vital emanations of the human race.

Man's thoughts of hate and antagonism, his often beastly passions, and the various energies of an ignoble type which flow forth from him, are the roots of the things and entities in the subhuman kingdoms which man considers to be inimical and antagonistic to his own kingdom. On the other hand, human vital and mental emanations of a different type of aspirational, harmonious, kindly, amiable, symmetrical character act in a similar way in providing the intermediate or psychical principles of the nonvenomous, harmless, and shapely beasts, as well as the large range of plants and flowers of beauty and usefulness in the vegetable kingdom.

Since nature is one vast organism, every thing is connected with everything else. Therefore you cannot breathe, you cannot think, without setting in motion energies, forces, which ultimately will reach to the very uttermost limits of our home universe, and pass beyond those limits to the frontiers of other universes.

Therefore, even a thought about a star touches that star in due course of time, with infinitesimal effect, to be sure; but nevertheless this fact instances a wonderful truth. Furthermore it is a truth which makes one reflect.

Yes, the stars are perturbed even by your thought. And as regards those whose inner vision is more opened and who realize that the glorious luminaries scattered over the blue vault of night are but the physical garments of an inner and brilliant flame of consciousness, manifesting as the splendor of these cosmic suns — even as your consciousness manifests through you as a human being — as regards those who are thus beginning to be seers, their thought reaches the suns and the stars. Every one is a child of a sun, therefore an atom of spiritual energy; and what father does not know his child, and respond to its feeble cry?

What of death, the third of the woes that beset mankind? Death is the opener, the one giving vision; death is the greatest and loveliest change that the heart of nature has in store for us.

There is no death, if by that term we mean a perfect and complete, an utter and absolute, cessation of all that is. Death is change, even as birth through reincarnation, which is death to the soul, is change; there is no difference between death, so called, and life, so called, for they are one. The change is into another *phase of life*. Death is a phase of life even as life is a phase of death. It is not something to be feared.

Man's physical body must sleep for a certain period in order to recuperate its forces, its powers; so must the psychical constitution of man have its rest time — in devachan.

Death is as natural, death is as simple, death itself is as painless, death itself is as beautiful, as the growth of a lovely flower. It is the portal through which the pilgrim enters the stage higher.

Exactly the same succession of events takes place in death that ensues when we lay ourselves in bed at night and drop off into that wonderland of consciousness we call sleep; and when we awaken rested, composed, refreshed, reinvigorated, and ready for the fray and problems of the daily life again, we find that we are the identic persons that we were before the sleep began. In sleep we have a break of consciousness; in death also there is a break of consciousness. In sleep we have dreams, or a greater or less unconsciousness; and in death we have dreams, blissful, wondrous, spiritual — or blank unconsciousness. As we awaken from sleep, so do we return to earth again in the next incarnation in order to take up the tasks of our karmic life in a new human body.

Here then is one difference between sleep and death, but a difference of circumstance and by no means of kind: after sleep we return to the same body; after death we take upon ourselves a new body. We incarnate, we reincarnate, every day when we wake from sleep; because what has passed, what has happened to us, what has ensued, while the physical body is asleep, is identic, but of very short term, with what takes place, with what ensues, when and after we die.

Death is an absolute sleep, a perfect sleep, a perfect rest; sleep is an incomplete death, an imperfect death, and often troubled with fevered

and uneasy dreams on account of the imperfection of the conscious entity, call it soul, if you like, which the human ego is. Death and sleep are brothers. What happens in sleep takes place in death — but perfectly so. What happens in death and after death, takes place when we sleep — but imperfectly so. We incarnate anew every time when we awake, because awaking means that the entity which temporarily has left the body during sleep — the brain-mind, the astral-physical consciousness — returns into that body, incarnates itself anew, and thus the body awakens with the psychical fire again invigorating the blood and the tissues and the nerves.

In going to your bed and in lying down and in losing consciousness, have you ever feared? No. It is so natural; it is so happy an occurrence; it is so restful. Nature rests and the tired brain reposes; and the inner constitution, the soul, if you like so to call it, is temporarily withdrawn during the sleeping period into the higher consciousness of the human being — the ray, so to speak, is absorbed back into the inner spiritual sun.

Just exactly the same thing takes place at death, but in death the worn-out garment is cast aside; the repose also is long, utterly beautiful, utterly blissful, filled with glorious and magnificent dreams, and with hopes unrealized which now are realized in the consciousness of the spiritual being. This dreaming condition is a panorama of the fulfillment of all our noblest hopes and of all our dreams of unrealized spiritual yearnings. It is a fulfillment of them all in glory and bliss and perfect completion and plenitude.

Death is an absolute sleep, a perfect sleep. Sleep is an imperfect, an incomplete, death. Hence, what happens when you sleep in that short period of time, is repeated perfectly and completely and on a grand scale when you die. As you awaken in the morning in the same physical body, because sleep is not complete enough to break the silver chain of vitality uniting the inner, absent entity with the sleeping body, just so do you return to earth after your devachanic experience, or experience in the heaven-world, the world of rest, of absolute peace, of absolute, blissful repose.

During sleep, the silver chain of vitality still links the peregrinating entity to the body that it has left, so that it returns to that body along this psychomagnetic chain of communication; but when death comes, that

silver cord of vitality is snapped, quick as a flash of lightning (nature is very merciful in this case), and the peregrinating entity returns to its cast-off body no more. This complete departure of the inner consciousness means the snapping of that silver cord of vitality; and the body then is cast aside as a garment that is worn out and useless. Otherwise, the experience of the peregrinating consciousness, the peregrinating entity or soul, is exactly the same as what happened to it during sleep, but it is now on a cosmic scale. The consciousness passes, and before it returns to earth again as a reincarnating ego it goes from sphere to sphere, from realm to realm, from mansion to mansion, following the wording of the Christian scriptures, which are in the Father's house.

Nevertheless, in a sense it is also resting, in utter bliss, in utter peace; and during this resting time it digests and assimilates the experiences of the last life and builds these experiences into its being as character, just as during sleep the resting body digests and assimilates the food it has taken in during the daytime, and throws off the wastes, and builds up the tissues anew; and when the reawakening comes it is refreshed. So is the reincarnating ego refreshed when it returns to earth.

Similarly with sleep: sleep is caused by the withdrawal from the physical body of the entity which filled it with its flame and gave it active life. That is sleep. And when that withdrawal of the inner entity is complete, the sleep as sleep is relatively perfect and there is relatively perfect unconsciousness — the sweetest sleep of all. For then the body is undisturbed, rests peacefully and quietly, rebuilds in its system what was torn down during the hours of active work or play.

If the withdrawal of the inner entity is incomplete or partial, then dreams occur, for the inner entity feels the attraction of the physical part of itself; the psychical man still feels that physical man working on it psychomagnetically, as it were; and the unconsciousness of sleep is disturbed by the vibrations of the physical man, of the animate body. This produces evil dreams, bad dreams, fevered dreams, strange dreams, unhappy dreams. If the withdrawal is somewhat more complete than in this last case, but not yet wholly complete, then there are happy dreams, dreams of peace.

When the sleep is what is called utterly unconscious sleep, it is so because the inner entity is the least affected by the psychomagnetic

vibrations of the body and of the brain in particular. It itself, this consciousness or mind, is in a doze, resting, but with a certain amount of its consciousness remaining, which the brain, however, cannot register as a dream, because the separation between the body and the consciousness which has left it is too complete. But while this consciousness is thus half-awake, so to speak, half-resting, it is in that particular world, invisible to human eyes, to which its feelings and thoughts in the previous moments and hours have directed it. It is there as a visitant, perfectly well protected, perfectly guarded, and nothing will or can in all probability harm it — unless, indeed, the man's essential nature is so corrupted that the shield of spirituality ordinarily flowing around this inner entity is worn so thin that antagonistic influences may penetrate to it.

Rebirth, the awakening from the rest between earth lives, is the result of destiny, the destiny that you have made for yourself in past lives. You have builded yourself to come back here to earth; and that is why you are here now, because in other lives you builded yourself to reincarnate. You are your own parents; you are your own children; because you are yourself. You are simply the result, as a character, as a human being, of what you builded yourself to be in the past; and your future destiny — effect of necessity following cause — will be the result, the karma, of what you are now building yourself to be.

Here are the secret causes of rebirth: men hunger for light and know not where to look for it. The instincts of men tell them the truth, but they know not how to interpret them. Their minds, their intellects, are distorted through the teachings brought to them by those who have sought for light in the material world alone. To seek for light — a noble occupation indeed! — but to search the material world alone for it proves the searchers to have lost the key to the grander *Within* of which the material universe is but the shell, the clothing, the garment, the body, the outer carapace.

This is one of the secret causes of rebirth, of the rebirth of the human soul; because man, being an essential part of the universe, one with its very heart, in his heart of hearts and indeed in all his being, must obey the cosmic law of reimbodiment: birth, then growth, then youth, then maturity, then expansion of faculty and power, then decay, then the coming of the great peace — sleep, rest; and then the coming forth anew into manifested existence. Even so do universes re embody themselves. Even so does a celestial body re embody itself — star, sun, planet. Each

one is a body such as you are in the lowest part of yourself; each one is an inseparable portion of the boundless universe, as much as you are; each one springs forth from the womb of boundless space as its child, just as you do; and one universal cosmic law runs through and permeates all, so that what happens to one, great or small, advanced or unadvanced, evolved or unevolved, happens to everyone, to all.

You carve your own destiny; you make yourself what you are. What you are now is precisely what in past lives you have made yourself now to be; and what you will in the future be, you are now making yourself to become. You have will, and you exercise this will for your weal or for your woe, as you live your lives on earth and later in the invisible realms of the spaces of space. This is one more, and the second, of the secret causes of rebirth.

There is a third secret cause, and perhaps it is the most materially effectual; and this third cause resides in the bosom of each one of us. It is the thirst for material life, thirst for life on earth, hunger for the pastures and fields wherein once we wandered and which are familiar to us, which bring us back to earth again and again and again and again. It is this *trishṇā*, this *tanhā*, this “thirst” to return to familiar scenes that brings us back to earth — more effectual as an individual cause, perhaps, than all else.

The ex-carnate entity after death and before the return to rebirth on earth goes whither its sum total of yearnings, emotions, aspirations, direct it to go. It is the same even in human life on earth. A man will do his best to follow that career towards which he yearns or aspires; and when we cast this physical body off as a garment that has outworn its usefulness, we are attracted to those inner spheres and planes which during the life on earth last lived we had yearnings towards, aspirations towards. That is also precisely why we come back to this earth to bodies of flesh. It is the same rule but working in the opposite direction. We had material yearnings, material hungers and thirsts, latent as seeds in our character after death; and they finally bring us back to earth.

After death, the nobler, brighter, purer, sweeter seeds of character, the fruitage, the consequence, of our yearnings for beauty and for harmony and for peace, carry us into the realms where harmony and beauty and peace abide. And these realms are spheres just as earth is, but far more ethereal and far more beautiful, for the veils of matter are thinner, the sheaths of material substance there are not so thick as here. The eye of

the spirit sees more clearly. Death releases us from one world, and we pass through the portals of change into another world, precisely as the inverse takes place when the incarnating soul leaves the realms of finer ether to come down to our own grosser and material earth life into the heavy body of physical matter.

The inner worlds to the entity passing through them, as it has passed through this world, are as real — more real in fact — than ours is, because it is nearer to them. They are more ethereal, and therefore are nearer to the ethereality of the eternal pilgrim passing through another stage on its ever-lasting journey towards perfection; and these changes take place one after another, before the next incarnation on the returning wheel of the cycle — the pilgrim passing from one sphere to another through the revolving centuries, ever going higher, to superior realms, until the topmost point of the cycle of that particular pilgrim's journey is reached.

Therefore, fear not at all. All is well, for the heart of you is the universe, and the core of the core of you is the heart of the universe. As our glorious daystar sends forth in all directions its streams of rays, so does this heart of the universe, which is everywhere because nowhere in particular, constantly radiate forth streams of rays; and these rays are the entities which fill the universe full.

Chapter 3 — The Inner God

Man per se is an invisible entity. What we see of him in and through the body is merely the manifestation of the inner man, because man essentially is a spiritual energy — a spiritual, intellectual, and psychomaterial energy, the adjective depending upon the plane on which we choose to discern his actions, for indeed he may be said to exist on all planes, inner and outer.

Though man is an invisible entity, he needs a physical body in which to live and with which to work upon this physical plane. He is a pilgrim of eternity. He came forth from the invisible part of cosmic being in aeons so far bygone in the past that mankind, except the great sages and seers, has lost all count thereof. He came out of the womb of cosmic being as an unself-conscious god-spark, and after wandering aeon after aeon after aeon after aeon through all the various inner worlds, passing at different stages through our own material sphere, and out again into the inner worlds, he finally became man, a self-conscious entity; and here we are. Future aeons of time will bring forth even on this our earth, into a far more perfect manifestation than at present, the locked-up faculties and powers existent in every human being; and in those days of the far distant future man will walk the earth a god, and he will walk this earth communing with his fellow gods, for he will then have brought forth the godlike powers now unevolved but nevertheless within his essence.

The heart of the heart of a human being is a god, a cosmic spirit, a spark of the central cosmic fire; and all evolution — which means unfolding what is within, unwrapping what is within the evolving entity, bringing forth what is locked up within — all evolution is merely bringing forth ever more into a more perfect manifestation the infolded, inlocked, wrapped up, energies, faculties, powers, organs, of the evolving entity. And with equal step, as these faculties and energies become more able to manifest themselves, become more perfectly evolved forth, does the organism through which they work — the body — show the effects of this inner evolving fire, of this energy within; and thus also the body itself so evolves, because automatically reflecting in itself each inner step taken forwards.

Human beings essentially are kin to the gods, kin to the cosmic spirits. The universe is our home. We cannot ever leave it. We are its children, its offspring, and therefore all that there is of boundless space is we

ourselves in our inmost. We are native there, and boundless space is our home, and our instinct tells us therefore that “all is well.”

Out of the invisible into the visible, like the growth of a plant, comes man, the man-plant of eternity. Beginning in one life on earth as a human seed, man grows to maturity, and produces or evolves forth what is locked up within; and then, with the natural decay of power, sinking to earth the body dies; and after a long period of rest and assimilation of experience in the invisible worlds, the inner spiritual flame comes again to earth for a new incarnation here.

Such in brief is the history of man, the man-plant of the ages. He is born and flowers a while and then dies down and rests, and with the returning life-season he springs anew into existence and again flowers and again dies down; but always the golden thread of self — the *sutratman* — passes through both time and space.

The spirit of man works through the human soul, and this human soul works through the vital-astral or ethereal vehicle or body or carrier: the transmitter of the energies or powers of the soul, which is psychomagnetically connected with the organs of the physical body; and this vital-astral principle thus works through the physical body and is carried into all parts of our physical frame, very much as the electric current is carried not only in but also over and around the wire. The spirit enfolds and guards and produces the human soul from within its own womb of selfhood; the human soul similarly permeates and produces the vital astral vehicle; and this in its turn permeates and produces the physical body.

A human seed comes from the ethereal worlds and is the laya-center through which streams from and builds up from the interior worlds the body to be, cell by cell. This seed grows into the physical body and, as it grows, incarnation of the human energies takes place concordantly, coordinately, and progressively, until maturity is reached, and at that point you see the full-grown man and more or less fully incarnated human soul.

Man is a complex and compound entity. His constitution ranges from body to spirit with all intermediate degrees of ethereal substances and energies and powers: seven in number. When these seven different

degrees or grades are cooperating in vital activity then you have a complete man, a fully living man.

The human soul is neither immortal nor mortal per se; it is the seat of will, consciousness, intelligence, and feeling in the average human being. It is not immortal because it is not pure enough to be truly impersonal; if it were, it would not be human but super-human. It is not wholly mortal, because its instincts, its movements, the operations of itself, are in a sense above purely mortal things of matter.

Man has holy loves, aspirations, hope, and vision. These belong to the spirit, which is immortal and deathless, and are transmitted through this intermediate nature or human soul, which human beings ordinarily call "I," much as the sunlight streams through the pane of glass in the window. The pane of glass is the vehicle or carrier or bearer or transmitter of this wondrous quality or force streaming from the sun above. The human soul is like this pane of glass, letting through as much of the spirit, of the golden sunlight of the spirit, as its evolutionary development enables it to do.

The human soul is conditionally immortal, if man allies himself by will and vision with the deathless spirit within and above; and mortal if he allows himself to be dragged down into what is called matter and material instincts and impulses, which are wholly mortal and which all die when death comes and frees the immortal spirit within; so that when man goes to his sublime home for the inter-life period of rest and peace, only bliss and high vision and a memory of all that is great and grand in our past life remain. The soul is itself an ethereal vehicle or carrier of the deathless and immortal energies of the productive spirit or monad.

The spirit is the immortal part of the human constitution. It is the monad, the monadic essence, that which tastes never of death, which lasts from the beginning of the manvantara to the end of that majestic period of cosmic manifestation; that which passes over the cosmic pralaya to begin its spiritual and other activities again when the new cosmic manvantara begins.

And so on in cyclical periods recurring forever, the spirit or monad is constantly growing: it is evolving, on its way to become the superspiritual, finally to become the divine, then the superdivine. Is that the end of its evolutionary possibilities? No, it advances ever, endlessly

evolving and growing. But words fail here to describe this sublime conception. We cannot describe it in faltering human language. Our imagination falls palsied in any such attempt, and we can merely point to the evolutionary path vanishing in both directions into infinity and into eternity, as beginningless as it is unending.

That is the spirit or the monadic essence. It is the god within; it is the bright intelligence which stirs and moves the inmost articulations of the higher parts of the constitution, which movements, in their turn, are reflected in the brain-mind, in the human mentality. It is the source of everything that is great and noble and high, pure, good, aspiring, and clean, in the human being. It is the source of immortal love, the source of self-sacrifice, the source of all harmony and beauty, in the human being — the feeling of “I am.” That is the spirit, the immortal monad, the undying, the stainless, the eternal inner god.

The human soul is a ray of it; this ray is what you recognize as the human being, the feeling that “I am I.” And the soul, even as is the spirit, is a growing, advancing, progressing, evolving thing, growing ever greater; and in the far distant aeons of the future the soul will in its turn have so evolved forth its own innate and latent capacities, powers, and faculties — the splendor within itself — that from soul it shall have become spirit, *because the root or seed of the soul is a spiritual ray*. When this shall be in its culmination, then man shall have evolved from manhood into human godhood, from a human being into an incarnate god. Then will the god within you manifest itself with its transcendent faculties and powers and you will have become a living Buddha.

A human spirit is a deathless entity; it is a part of the very fabric of the life universal in its inmost parts; and this spirit of man, this inner being, this spiritual soul, is pursuing an eternal pilgrimage in space, infinite in space and eternal in time. It passes from mansion to mansion of life, sojourning now here, now there, learning everywhere. The earth is one such mansion, in fact. Every sphere, every orb, in the celestial spaces, is another mansion of life.

The greatest lessons are learned in the invisible worlds; for this physical world that we see, despite its physical splendor, its illusory and magical interest, is but the shell, the garment, the body, the exterior; and just as from the interior of man flow forth all his thoughts, all his inspiration, all his genius, all his powers and energies, into the physical, and express

themselves in the works that man does, so precisely all the manifestations that we see in the physical universe are but the expressions of the indwelling energies and faculties and powers and forces within that universe.

This eternal pilgrimage of the spiritual soul of man is not only in this cross section of the physical universe which our imperfect eyes can see, but most especially in the in-visible realms, in what men call the spiritual worlds; for there are grades upon grades upon grades of them, higher and higher and higher and higher.

But this god within, an eternal pilgrim, learns eternally, going higher and higher and higher; and like human races on earth which, after reaching their culmination of splendor in civilizations, fall to rise again, so does the monad, the god, the spiritual soul, pass from the spiritual worlds down into ethereal matter, learning in each, and rising again out of each in order to reach a still higher peak of destiny; then down into the ethereal material realms again; then another rise to something still more lofty and sublime — and so on forever.

Oh, the peace and happiness that come from allying yourself with this inner splendor! This alliance of life and consciousness with this inner divinity brings everything of worth into your life, and in so allying yourself you become one with the energies and forces that control the universe, of which this inner god of you is a spark of the central fire; and when this inner union is achieved in fullness, you are on the pathway to human divinity. Buddhahood lies ahead of you.

This knowing of your inner self, of your inner god, is an expansion of your own consciousness; it is growth; it is evolution; it is coming to an understanding of all that exists. And when you have even some adumbration of this vision — some inkling of it, some hint of it — then such a thing as fear vanishes. Death loses all its terrors; for you know that you are one with the All, inseparable; that you are in fact that All itself; and therefore you are in your utmost reaches frontierless, because in very truth there are no utmost reaches. You never can reach the frontiers of yourself, your divine self, never; for the innermost parts of you are the very spiritual universe in which you live and move and have your being.

It is the outer senses that distract our attention from the splendor within. In very truth, the five senses distract our attention away from the temple of the Most High, from the spirit within the human constitution manifesting through the human body. They are expressions of five different energies of the intermediate nature of man; and are the avenues — or function as such — by which man may become self-consciously aware of the outer world. In a way these senses are a help; and in another manner they are a detriment to progress. They are a help because they show somewhat of the nature that is around man, and it is through the senses that much of his ordinary consciousness at the present time functions, thus learning much about the world and fellow human beings. This learning ultimately teaches lessons of self-control and helps to awaken the faculties of pity, of love, of compassion, and of the will to do better, which are within man.

Man's inner spirit is the temple of infinitude, of its manifold life-energies and life-powers; and in the course of our cyclic progression into matter, these life-energies and life-powers manifest themselves outwardly. But we are now on the ascending arc of progressive development, and the whole trend of future evolution will be the development in mankind of the urge towards, and therefore the ultimate faculty of, looking inwards, so that individual man may know himself: know himself as one of the collaborators with the gods in the construction and government of the universe, as one of the sparks of the infinite, cosmic fire. For man has everything locked up within him — every power and energy that exists in the infinite spaces; and all evolution is but the bringing out of these locked-up powers, the unfolding as a flower unfolds, of what is within.

The inner god is forever within you, surrounding you, overshadowing you, waiting for you, waiting, waiting, waiting; brought out into manifestation only through the aeons, as the aeons pass by into the ocean of the past, through self-directed evolution, which is the development of the inner man — of what you are in the core of the core of your being — into manifestation through the outer man. The whole purpose of evolution is the thinning of the thick veils of mind and matter, so that the light in the holy temple which is the human heart may splendorously illumine man.

What prevents the light from illumining man and what is it that inhibits the action of the inner god? It is personality — that is all, and all the

evils that flow forth from personality. Not individuality, which is godhood, the indivisible part of us, deathless and immortal, which tastes never of death or of decay — but personality: the small, mean, petty, restricted, limited things which form a close and compact atmosphere around our being, and which scarcely anything except immortal love can ever penetrate.

Personality, selfishness, egoism — these are the things which inhibit the manifestation of the divine energies within us. These it is which cripple men, so that men do not give full expression even to the powers and faculties that they now have.

The way by which to grow is to shed the personal in order to become impersonal; to shed, to cast aside, the limited in order to expand. How can the chick leave the egg without breaking its shell? How can the inner man expand without breaking the shell of the lower selfhood? How can the god within manifest itself — your own divine consciousness — until the imperfect, the small, the constricted, the personal in other words, has been surpassed, overpassed, left behind, abandoned, cast aside? It is in impersonality that lies immortality; in personality lies death. Therefore expand, grow, evolve, become what you are within! The gods call to us constantly — not in human words, but in those soundless symbols transmitted to us along the inner ethers which man's heart and soul interpret as spiritual instinct, aspiration, love, self-forgetfulness; and the whole import of what these voiceless messages are, is: "Come up higher!"

What bliss it is to recognize one's kinship with all that is; to feel and to understand, and in feeling and in understanding thereby to act in accordance with the realization that one is akin to the gods who guide and control the boundless universe! And you can confabulate with the gods, if you first learn to confabulate with the god within.

Each human being is but the outermost expression of a divine entity, of an inner god, of a spiritual-divine being of which the human expression is an imperfect and feeble reflection — a faint and imperfect reproduction in human form of the spiritual powers within. So many men on earth, so many gods in the inner worlds.

When a man has become cognizant of the god within, has set this god free, so to speak, by giving up the petty personality of ordinary life —

the man's own personal selfhood — and thus has broken the bonds fettering and binding the transcendent powers of the god within, then the messiah, the risen Christ, the savior of each one, can manifest its sublime faculties and powers. Then man shall be a living Christ — risen from the tomb of the lower selfhood into the atmosphere of spiritual glory; and the Christ light shall be working in him. He shall have awakened the living Buddha in his being, or rather, shall have evolved forth the Buddhic splendor already in his soul.

This divine being at the heart of each one is trying all the time to express itself better and ever better through the emotional and mental intermediate nature — through that which is called the human soul. This inner divinity is the source, the fountain, the origin, of all things that make men truly men; that make men great and grand and noble; that give men understanding, knowledge, compassion, love, and peace.

Commune in the silence with your inner god — that living inner chamber-temple with-in you, wherein, if you listen carefully, you can hear the whisperings of divinity, of the divinity which fills that chamber full. There lie truth and wisdom and understanding and ineffable peace. Open the portals of your human selfhood to the rays from the divine sun within; enter into this chamber in your heart of hearts; become one with your self, your divine self, the god within you; *be* the god which you are in the core of the core of your being!

Chapter 4 — The Great Heresy of Separateness

A concentration of thought upon the personal individual, seeking personal rather than spiritual freedom, is the way which leads downward. The pathway of self is the pathway to ever deeper realms and spheres of matter, until finally annihilation comes at the end of the cosmic cycle, when matter itself dissolves: maya, as matter, is illusion.

Aspire; cultivate your higher faculties. Beware of the glamorous lights of the lower nature, and particularly of the lower inter-mediate nature which is called the psychical. There is nothing so deceptive as the false lights of maya. Often fine-looking flowers contain deadly poison either in bud or in thorn or in both. The honey thereof is death-dealing, bringing death to the human soul. Seek first your own spiritual and intellectual powers; bathe in the light of your own spiritual nature so that you shall have vision and will power; and then these other faculties will grow in you naturally, evenly, properly, easily.

The law of laws of the universe is self-forgetfulness, not concentration of attention upon one's personal freedom, not even upon your individuality. The primal law of the universe is living unto all things, not the doctrine that each must live for himself in order to develop for himself the spiritual powers within. The latter is true enough as a bald and imperfect statement; but it is also misleading, dangerous, unwise, and therefore unholy as a statement of esoteric training, unless properly qualified — always qualified with the accompanying doctrine: Give up thy life if thou wouldst find it. Live to benefit mankind, for this is the first step. If you will have the sun, then leave the earth and its clouds.

The great heresy and the only real heresy is the idea that anything is separate, distinct, and different essentially from other things. That is a wandering from natural fact and law, for nature is nothing but coordination, cooperation, mutual helpfulness; and the rule of fundamental unity is perfectly universal: everything in the universe lives for everything else.

It is this sense of separateness that is the cause and root of all evil. It brings forth the craving for me: I want, I am, mine. And it is the sense of personal separateness, imagining that one is utterly separate from all others, utterly different, that prevents one from becoming that inner god within. For by becoming that inner god you become consciously at one with the universe of which you are a child, an inseparable part; and that

means drawing upon strength inexhaustible, wisdom without compass, drinking at the fountains of inspiration which flow from the heart of the universe. Every one is rooted in the common fountain of the cosmic life-intelligence-substance.

Selfishness is restrictive; it is the foundation of all degeneration, of all moral decay, of all mental and physical weakness; it is crippling; it binds you in, and leaves you no room to expand and to grow. Selfishness is the root of all evil, and therefore of weakness of mind, of lack of faculty, of lack of power, of lack of judgment, of lack of discrimination, of lack of a feeling heart. Selfishness is therefore the fertile cause of all misfortune and pain. Everything that cripples the native faculties of the human constitution arises out of selfishness. It brings about a deplorable and evil-working view restricted to your own little circle of thought. You are then a prisoner, imprisoned in your own selfishness, and therefore are you fearfully crippled in life's noblest battles. Selfishness makes you a prisoner — and your prison is your lower self.

Oh, the feeling of freedom, of true manhood, when one leaves the prison of the lower selfhood and feels one's oneness with the All; for in very truth you are that All in the mystic arcana of your own inmost being.

It is selfishness and ignorance that cause men to differ and quarrel among themselves; for in self-seeking, men use the forces of nature for personal and selfish ends — sometimes deliberately, sometimes half-consciously. This is done by our free will, which is in itself, nevertheless, a divine power or quality.

We have wills; they are free. We are part of the energies of the universe, for we are inseparable from it. We use our wills sometimes aright and sometimes awry; and when we use them aright we see the wondrous mysteries in the hearts and faces of our fellows and recognize greatness in their innermost being; for greatness is also in us, and greatness always recognizes greatness. And when we use these forces wrongly, unrightly, or awry, we employ the colorless forces of the universe, but do it evilly, seeking profit for self. Having free wills we use these energies; and we do it in ignorance of the law — the law of nature.

Ignorance is a bane to man. If we knew what we were doing; if we knew that we were throwing into disarray the forces of the universe, arousing evil passions in ourselves and in other men; if we could but realize this

fundamental truth of nature — that all things have a common root in ceaseless peace and harmony — no sane man would then tolerate discord and evil in himself but would work to enlighten and aid his brothers.

Ignorance is the greatest foe of man. And the fruits of ignorance are unhappiness, sorrow, pain, disease, and suffering.

Selfishness is ignoble. It is also very unwise, because there is nothing like selfishness to cripple you and to mire your feet in the slough of the lower selfhood. The road to success is the quenching of personality, the becoming impersonal, so that your feet are not mired by the mud, by the clinging dirt, of material existence. The law is the same for all: be impersonal, be self-forgetful!

A man who thinks of naught but self, me, my plans, my property, my wishes, my thoughts, makes a perfect cocoon of imperfect and ugly selfhood around himself, through which nothing can shine, and which is like an adamant wall around him more hard and durable than steel.

Indeed, we are surrounded by barriers of our own making, of our own construction of our own thought-fabric, and our worst barriers are within us. As man's consciousness grows, it bursts the bonds hemming it in, breaks down the barriers preventing its expression, and the inner splendor shines forth.

Rigidity of thought, rigidity of opinions, are barriers to true spiritual progress, because they signify dogmatism, they signify the blinds of self-satisfaction. They actually mean, to change the metaphor, the closing of the doors of the mind to the entrance of a new truth, because men are never rigid and inelastic, so to say, in their souls — they are never rigid and inelastic in their minds — unless they are self-satisfied; and there is nothing that blinds one's inner vision so greatly to truth as does self-satisfaction. Remember also that most human beings are self-satisfied for a little while, but not for long.

On the contrary, an open mind, an eager intellect, the desire to have an unveiled spiritual perception, a readiness to receive truth and to give it to others from the full-flowing sympathy of one's own heart — all these insure true spiritual progress and are thus the answering signs of some advancement along the pathway of spiritual evolution.

Avoid, therefore, rigidity. Let your mind be open; let your intellect be eager to seize any new aspect of truth that may present itself to you. An unveiled spiritual perception is merely the loss of personality in opinions, in views, and of self-satisfaction. Seeing the impersonal: that is having an unveiled spiritual perception.

The main thing that closes the doors against the entrance of light is the feeling that may be expressed in the words: "I have all that I need to know." Egoism! This feeling arises out of pure egoism. The opposite of egoism is impersonal vision of spiritual truths working in your soul and thus molding it to receive impersonal, universal impressions.

Anything will aid you in your spiritual growth that will take you away from your animal-self, that will cause you to forget your personal being and take you out into the great breadth of nature and give you thoughts of compassionate, impersonal service. What comfort, what hope, what solace, what peace, in forgetting oneself!

Anything that takes you away from yourself with its small circle of personal limitations, of selfish ideas and idiosyncrasies, egoistic thoughts and emotions, into impersonal service, into tending something, mothering something if you like, in self-forgetful work for others, greatly helps you spiritually. Tending a tree, tending a flower, looking after the interests of some human being, busy with your book, with your writing, with your machine, with your tools, whatever it may be — anything that will cause you to forget the personal self — helps you in spiritual growth, self-forgetfulness. What reward comes to the man or woman who does this! That is the secret of the call of the religions. It enables a man or a woman to forget the lower personal self. And you can achieve exactly the same results by giving full field to the spiritual powers within your breast in any kind of impersonal work.

Sweet are the fruits of self-forgetfulness — the complete oblivion of your personality in something so beautiful and impersonal that human tongue cannot describe it! For self-forgetfulness, pity, compassion, and peace are the fruits of the cosmic harmony, which is the very heart of the universe. When you begin to realize this fact, then within your soul there begins the growth of something which is indescribable, which cannot be expressed in words, but which is at once light, and life, and peace, and wisdom, and almighty love — impersonal universal; so that everything that is, everywhere, has a fascination for you, for you love it.

And yet the whole exterior universe is but the garment or shadow of something invisible, of the inner life, of which each human being, and indeed every entity, is an inseparable part; for all entities and things are rooted in this inner life, and therefore whatever any one of us may do reacts with corresponding force upon all other entities and things.

Each one is his brother's keeper, being as we are inseparably bound together by unbreakable bonds of origin and of destiny. Fundamentally we are all one. Every son of man is the keeper of his brothers, in the sense that he acts upon them, and their minds and hearts react against what he says to them. And his responsibility becomes consciously, self-consciously, the heavier just in proportion as his own evolution is the more advanced.

We make ourselves to be exactly what we are; and we are, at the same time, our brothers' keepers, because each one of us, each one of us, is responsible for an aeonic chain of causation. There is law in this universe; things are not ruled by chance; and a man cannot think or speak or act without affecting other beings, to their weal or to their woe.

Sow an act, and you will reap a habit. Sow a habit, and you will reap a destiny, because habits build character. This is the sequence: an act, a habit, a character, and a destiny. You are the creator of yourself. What you make yourself to be now, you will be in the future. What you are now, is precisely what you have made yourself to be in the past. What you sow, you shall reap.

If you sow for yourself, for purely selfish ends only, you will reap accordingly. The man who has such small love for the intrinsic beauty of right action as to say to himself: I am going to be good merely in order that I shall get something, a better fortune, a better future, a better body, has his good sowing already spoiled with a whole handful of tares — his selfish desire. There is nothing so belittling as personality, nothing will so diminish your soul in its strength as concentration on your own selfish personal affairs and a forgetting of the welfare of others.

The man who thinks of others before himself is already great. The man who gives up his life that others may live is already great. The man who forgets himself in impersonal service to humanity is the greatest of all; and such a man reaps a destiny — because he has builded a corresponding character — which is godlike.

Nature demands of all human beings co-operation, brotherhood, kindly feeling, love, self-forgetfulness, working for others. The selfish man or woman always, sooner or later, goes to the wall. The wicked may flourish like the green bay tree for a little while, but not for long. Selfishness is shriveling; it means cold; it means the opposite of the expansive, warm power of love.

Nature will not tolerate for long persistent self-preferment to the detriment of others: for the very heart of nature is harmony, the very fabric and structure of the universe is coordination and cooperation, spiritual union; and the human being who seeks self-preferment unremittingly, without surcease, ends in that far-distant country of the “mystic West,” the land of forgotten hopes, the land of spiritual decay; for nature will have none of him for long. He has set his puny, undeveloped will against the mighty currents of the cosmos, and sooner or later he is washed on to some sandbank of the river of life, where he decays. Nature will not tolerate persistent and inveterate selfishness.

Look at a tree. Look at our bodies. Each is builded up of hosts of minor things, of minor entities, all working together, and composing one thing, in which they all live and move and have their being, and therein they partake of the common life.

When a man acts harmoniously, he acts in accordance with the universal scheme and law; and harmony in consciousness and thought and therefore in action is what men understand by the term ethics. Ethics are not a convention; morals are not a convention; they are rooted in the harmony, in the central laws, of being; they are based on the very structural harmony of the universe.

This instinct of ethics thus springs from within your inner constitution. It comes forth from your spiritual being recognizing harmony, order, the stateliness and majesty of beauty — beauty in thought, beauty in aspiration and feeling, beauty in action.

Knowledge is of loving deeds the child — this is one of the sublimest truths. Of the mysteries, of the higher mysteries, you cannot have knowledge unless your heart is filled with love, and overflowing with it; and knowledge comes from the exercise of the spiritual powers within you. This exercise is most easily achieved in doing deeds of loving kindness, in feeling and practicing brotherhood, in helping and sharing

with others, in helping others and sharing with them the blessings that you have.

How noble it is, how grand it is, for men to feel their common kinship with each other, to feel almighty love stirring in the heart, to sense the feeling of our common brotherhood, and to live to benefit mankind!

Chapter 5 — Love is the Cement of the Universe

Love shows the way and lights the path; love is the flowing forth of the permeant light, the Buddhic splendor, the Christ light, at the heart of the universe — that love which, working in gods and men, teaches us to know beauty when we see it, especially inner beauty, to recognize greatness and splendor in others, from knowing the greatness and splendor in our own inmost being.

Love is the cement of the universe; it holds all things in place and in eternal keeping; its very nature is celestial peace, its very characteristic is cosmic harmony, permeating all things, boundless, deathless, infinite, eternal. It is everywhere, and is the very heart of the heart of all that is.

Love is the most beautiful, the holiest, thing known to human beings. It gives to man hope; it holds his heart in aspiration; it stimulates the noblest qualities of the human being, such as the sacrifice of self for others; it brings about self-forgetfulness; it brings also peace and joy that know no bounds. It is the noblest thing in the universe.

“Love ye one another” — a beautiful saying this, for it is an appeal to the very core of your nature, to the divine within you, to the inner god, whose essence is a celestial splendor. The essential light of you is almighty love.

Love is protective; love is puissant; it is all-penetrating; and the more impersonal it is, the higher it is and the more powerful. It knows no barriers either of space or of time, for it is nature’s fundamental activity, nature’s fundamental law, and it is the universal bond of union among all things. It will not only eat away the obstinacy of the stoniest of human hearts and dissolve the substance of the most adamant of human minds, but it will slowly infuse its life-giving warmth everywhere. Nothing can bar its passage, for it is the very life-essence of the universe. For all beings and things are one, ultimately, all rooted in the one Life, and through all flows the steady, uninterrupted current of almighty love.

Love is the great attractive power which links thing to thing, human heart to human heart; and the higher one goes in evolution, the closer does love enwrap its tendrils through all the fiber of one’s being; or, to change the figure of speech, the more does the human heart expand with love, until finally it embraces in its folds all the universe, so that one

comes to love all things both great and small, without distinction of place or time. Oh, the blessedness of this feeling, of this realization! It is divine; for love, impersonal love, is divine.

Personal love is but a reflection of it; and personal love is fallible, because the ray is so feeble. Anything that has as its motivating cause the desire for personal benefit is not true love.

In personal love the veils of personality begin to thicken before the inner eye, because personal desire collects and thickens into one's aura — the surrounding psychic atmosphere — and condenses it, and this it is which causes the thickening of the psychic veils, obscuring the inner vision and understanding. The essence of true love is self-forgetfulness, and to this rule there are no exceptions.

If a man's heart and mind are filled solely with a personal love, then he loves this but he does not love that; he loves something over there, but he does not love some other thing here, or vice versa — in other words, his love is limited in direct ratio with its personal character. That is the kind of love that is not wholly true, that is limited.

Impersonal love is lovely, beautiful, and has no trace of the things that we all dislike. It is always kindly to everything and to everybody — to beings and things both great and small; it is intuitive.

Responsibility, trust, confidence, love — these indeed bring happiness, strength, and joy. But you will not understand these grand qualities nor truly feel them if your heart is filled with purely personal limited feelings and thoughts. Your heart will not have a place for them, will not contain them if it is filled with merely personal things.

For personal love is never responsible, has no sense of responsibility. It cannot trust; it cannot truly confide; it cannot utterly give, because the "I" is there in strength all the time and its one thought is: for me, for me, *for me*. This is the trouble in the world today, and all troubles and sorrows will cease in large, large, *large* degree when men and women can love each other impersonally, when men can look upon their fellow man as a human hero, and when women will trust their own sex, which they will do when they have this vision — the vision sublime.

It is precisely this selfish personal love which has brought sorrow, suffering, and misery into human life, just as impersonal love cleanses and purifies and makes men's hearts glad.

There is something beautiful about a human heart which can give itself without thought of recompense or of the pain that the giving temporarily may cause the giver. That love which is given without thought of or for self, which has no frontiers and no conditions, is divine. True love is impersonal always.

Love is peace; love is harmony; love is self-forgetfulness; love is strength; it is power; it is vision; it is evolution. Its power so expands the inner nature that slowly you become sympathetic, because you become at one with the entire home universe in which you live and move and have your being; and because it is harmony itself, and because it is of the very essence of the core of the universe, you become at one with the divinity in the heart of all things.

Impersonal love is divine. It illuminates the heart; it broadens the mind; it fills the soul with a sense of oneness with all that is; so that you could no more injure a fellow creature than you could do a wrong deliberately and willfully to some thing, or to the individual, that personally you love best on earth.

Love is mighty. It is the greatest thing in human life, because it is the greatest thing in the life of the gods, of which human life is but a poor and inadequate reflection. One's whole nature pours out its glorious stream of sympathy for all that is. Life becomes ennobled from the very beginning, and you see before you, even on those distant horizons of the future, complete understanding of everything, with everything, and a reunion of all entities and things into one consciousness, wherein hatred, strife, disunion, misunderstanding, will have vanished away.

A faint reflection of this love is the love of one human being for another — very faint it is, but it is at least the beginning of self-forgetfulness. But once the soul is illuminated with impersonal love's holy splendor, then you truly live.

Impersonal love asks no reward, it gives all and therefore gives itself. Love is an illumination. Love is inspiring; it opens the doors of the mind, because it cracks the bonds of the lower selfhood hemming in the god

within. When you love impersonally then the divine fires flow out, and man becomes truly man.

Love is a mighty power. Perfect love casteth out all fear. He whose heart is filled with love and pity never knows what fear is; there is no room for it in his heart. Love all that lives and you then ally yourself with invincible cosmic powers and you become strong and spiritually and intellectually clairvoyant. You will never fear anything in proportion as your heart is filled with love and understanding, because love — perfect love — bringeth understanding. You will then never fear poverty; you will never fear death.

You can overcome fear by visualizing to yourself actions and thoughts of high and noble courage. Think of yourself as doing courageous actions. Study and admire courageous actions in others. Study and admire courageous thought in others. Grow to love courage, so that you follow it. Then you become it and fear will vanish away like the mists of the night before the rising sun. There lies the secret of overcoming fear: it is to use the creative imagination.

These are practical rules of ethics, practical rules of human conduct; and oh, the pity that mankind has lost sight of them! Men will be ruled by fear just as long as they love themselves; for then they will be afraid of everything that is going to happen — afraid to venture, afraid to act, to do, to think, for fear lest they lose. And they will then lose. “That which I had feared has come upon me!” It is always so.

It is the great men who do not fear, who venture, who act, who do — for they are the doers; and they are also the thinkers of the world; because in either case they have no fear. They love the things that they do. Therefore they have no fear.

The strong man is he who loves, not he who hates. The weak man hates because he is limited and small. He can neither see nor feel the other's pain and sorrow, nor even sense so easy a thing as the other's viewpoint. But the man who loves recognizes his kinship with all things. His whole nature shines with the beauty within him, expands with the inner fire which flames itself forth in beautiful and symmetrical thoughts, and therefore in beautiful and kindly acts. His very features will soften and become kindly; he will not be feared; he will not be hated.

Impersonal love is magical; it works marvels; it will break even stony human hearts. Nothing, not even hate, can withstand its passage. Follow the ancient law: hate not. Conquer hatred by love. Requite never hate with hate, for thus you but add fuel to an unholy flame. Requite hatred with compassion and justice. Give justice when you receive injustice. Thus you ally yourself with nature's own spiritual procedures and you become a child of the cosmic life, which thereafter will beat in your own heart with its undying pulses.

Be yourself, and expand your sympathies; touch with the tendrils of your consciousness the hearts of other human beings. What delight to feel, as it were, the inner and electrical quiver that your own soul experiences when you have touched the heart of a fellow human being!

Let your heart expand with the divine energies latent within it: love, compassion, pity, understanding of others, kindness, the vision of beauty in the light of love, and of love in the light of the beauty that itself emanates.

Be kindly; refuse to hate. Let your heart expand.

Another step which leads to the pathway of divine love is forgiveness. Forgiveness is the movement of the heart which will lead you to make the first step on the upward way; it is in truth one of the steps to divine love. True forgiveness requires strength of character, real manhood, real discrimination, and intellectual power; it is the refusing to bear resentment, to nourish a grudge, to cultivate hatred; and forgiveness means also to cleanse your own heart of these vile and degrading impulses.

Here is the illustration: you have been wronged. Which of these twain will you do: nourish resentment, cultivate hatred, bide the time when you may pay back in the same coin, thereby increasing the trouble and heart agony of the world by double? Or will you say: No, I will forgive; I myself have laid the way open for this, for I myself in the past have brought this pain upon me. Unhappy man who harms me! I will forgive him.

The evildoer knows not what he is doing. He is weak. He is blind. Whereas he with a forgiving heart sees and is strong: for love forgives

all things, and the reason that it does so is because it sympathizes, it understands. Understanding brings insight.

Learn to forgive; and forgive when forgiving is needed. Not the mere lip-forgiving, when there is no temptation upon you to hate, but forgive when forgiveness means calling forth the strength in you. Love when there is a mean and selfish impulse upon you to hate, because loving then shows spiritual exercise which means strength and grandeur within you.

This is very strengthening for you in your inner constitution. The effort and the result pacify disputes, allay distress, stimulate trust and kindly feeling; and to him who sincerely and successfully forgives there come a peace and a consciousness of strength which nothing else ever can bring.

Forgive and love your fellows, and let that love which fills your heart with its holy light and illumines your mind with its divine splendor, let it go out to all that lives, without bounding it, without laying frontiers for it; and your reward will be very great. For love is not only evocative of love in other hearts, but it is very elevating to yourself. It brings out not solely the beautiful things in the souls of those whom you love, but it develops your own faculties and powers.

Forgive and love; and you thereby place your feet on the pathway which will lead you direct to the spiritual sun which rises eternally with healing in its wings. Forgive and love; and before you know it, you will feel the sweet influence of the Buddhic splendor — the Christ spirit — stealing all through your being. You will then become a beneficent power on earth, not merely beloved of your fellow men, but a blessing to all beings. You will then be making a beginning in the proper use of the sublime faculties and powers native to the god within you; you will understand all things, because love is truly clairvoyant and is a mighty power.

Learn to forgive, for it is sublime; learn to love, for it is divine.

Chapter 6 — The Chela Path

Beautiful indeed is the bond between teacher and disciple: the sense on the part of the disciple of utmost confidence and love, so that nothing, he feels, could be hid from his teacher's knowledge; and on the part of the teacher, the understanding, the compassion, the love, yea, sometimes and often indeed, commendation. If the disciple has gratitude towards his teacher, the teacher in a sense has gratitude towards his disciple, for he sees in him the growing life of a new Master of Compassion to flower forth in the aeons to come.

Be of good cheer! Follow the pathway upon which you have entered. Follow it faithfully despite the mistakes that you may make, and the stumbling blocks that you have to pass over. Follow that pathway leading ever more inward to the god within you: it will lead you to the very heart of the universe; and as you advance along this path, you will gain an accession of inner power, an increase of inner faculty, and a growth of the spiritual and intellectual portions of your constitution, which will be the opening to you of doors through which you may look with each new recurrence ever farther inward towards that heart of the universe.

Every initiation is but the opening of a new door of experience in the realms of the inner life. Each new door closes behind you forevermore. You never can pass backward; but while you find yourself in a new world for the time being, with added faculty, with increase of power, with new powers within you to exercise, nevertheless you will always see another door ahead of you. These "doors" are likewise called "veils," and as you pass one veil, there is always another veil beyond. Each new temple-chamber, veiled the one from the other, contains a greater light than the last one entered.

Great indeed is the reward of those who succeed — ineffable, glorious; and that success is but the beginning of still greater successes to follow, for every step ahead opens up a new vista of possibilities in the endless and ever-changing panorama of the life of the universe. Every step forward is a going into a greater light, in comparison with which the light just left is shadow; but the holy light of truth and light and love shines through every veil, and that light liveth forever in you, for it is your essential self.

Becoming one with your essential self, passing veil after veil of obscuring, personal vehicles — whether those vehicles be physical or astral or psychological or mental, or even spiritual — going ever more and more inward or upward, you approach ever more and more near, ever closer to the inner god, which is the essential life of that truth; and hence when you become it, your consciousness from being merely human becomes the consciousness of the universe. The inner god of you is one of the spiritual building blocks of the boundless universe, and the boundless universe is a fabric, a web, of consciousness. Knowing yourself, you shall know all things.

The way of growth is not a difficult way. It is called a steep and thorny path, but it is so only to the selfish, acquisitive, passionate, lower man. The way of the spirit is the way of light, it is the way of peace, it is the way of hope, it is the way to the sun. Set your feet firmly on this path; follow it and attain!

On this difficult path the aspirant is sustained by the love of his guide, but he must walk every step along the pathway to victory alone. He is not carried there. Every step he himself must take. In ordinary human existence we make our own way in the world, we feed ourselves, we inform ourselves, we train ourselves. If that is a necessity here, it is tenfold the same necessity in the esoteric life. There must we ourselves win every-thing, because we are simply bringing out what is within us; our own will, our own consciousness, must become awakened, fully awakened, and by our own efforts.

You cannot see unless you use your own faculty of vision. You cannot understand by someone else's understanding. You must gain everything you ever have, in the esoteric training. You yourself must awaken in your own soul the holy flame; and it is the same with every other step in spiritual and intellectual progress that you make. You yourself must experience the unspeakable delight of compassion — the ineffable feeling of being at one with the All. You yourself must be the vehicle of the inner light, must gain it. It is both in you and above you, invigorating you and inspiring you.

Spiritual light comes to you from within; you do not receive light — the light of the spirit — from outside. All that the teacher can do is to help you to brush away the enshrouding veils of selfhood in many different manners and in diverse and divers ways. All spiritual illumination

comes to you now, and ever will come to you, from the Master within yourself. There is no other possible pathway to the light. All growth is from within; all illumination is from within; all inspiration is from within; all initiation is from within.

Aspiration is real prayer; it is a constant raising of ourselves from day to day, trying each day to go a little higher towards the god within. This means harmony, inner harmony, peace. Therefore, having harmony and peace within you, in your mind, in your heart, that state of mind and heart will reflect itself in your physical body, and your body will function harmoniously, which means that it will function in health.

Moreover, an atmosphere of lofty conceptions and of kindly thoughts clarifies and refines the auric atmosphere around every human being, and it is the bounden duty of every disciple on the path to do just this. Aspirations towards high and noble things even refine the atoms of our entire constitution.

The disciple should have always in mind the consciousness of, the brooding thought about, these teachings. They should be held in your consciousness continually. There should be a brooding over them. They should go to bed with you and be with you when you arise, be with you when you are clothing yourself, or bathing yourself, or eating your meals, even when you do your duties. Have the mind brooding all the time on these wonderful doctrines. This “superconscious” mind is the root of you, the divine essence, on and in which this brooding consciousness dwells.

Such is meditation: taking a subject for thought and dwelling upon it in thought in an impersonal way, meanwhile searching within yourself for the answer, for more light upon it; and if this method of meditation be faithfully followed, finally light will come. Exercise makes it so easy, habit endows it with such attractiveness, that finally the time will come when you will be meditating all day long, even though your hands may be busy with your daily tasks. Inexpressible happiness and peace are in it.

One does not need to go into his private chamber and to sit or to stand or to lie, and with an effort of the will try to whip the brain to think of certain things. Concentration means centering your mind on a point of thought or object of thought and holding to it. It is easy to accomplish and the way to do it is to be interested in a thing. If you are really

interested in a thing your mind automatically will concentrate itself upon it.

But the best form of meditation is the constant thought, yearning, aspiration, to be your best, to live your noblest, and to keep this thought with you day and night. If the yearning to be one's best and to live one's noblest is derivative from the spirit of compassion, welling up in the heart like a holy river of energy, it will lead one quickly to the Gates of Gold.

Yet, the next step on the path is taken when the disciple is ready: it all depends upon the disciple; the teacher can do nothing except to awake him; the disciple is the one to decide. For when the disciple is ready, the teacher is waiting.

There comes a time in human evolution when a man or a woman arrives at a point where he wants to concentrate all his energies — spiritual, intellectual, psychical, astral, vital, physical, everything — on one object, namely, to make himself a fit servant and servitor of his fellow human beings without any other distractions or calls of duty. This is called *chelaship*: the state of discipleship. But this path of discipleship is for the few.

Those who follow this pathway of spiritual progress and illumination — disciples of the esoteric life, living the chela life — have pledged themselves to give up self for the world, to have no personal property of their own, to give up life and all that there is, to the holiest cause they know. For these disciples of the life beautiful, nonresistance is right: they have sworn never to strike back; never to lift a hand in self-defense if the attack be on the chela alone; never to protect one's personal self against libel or slander, that is, if it be only for the protection of the individual's personality; to turn the other cheek when smitten; and give one's shirt also when the cloak is asked. But even these chelas are pledged to check wrong, to stay the pathway of evil-doing, to stop it if possible, when the evil-doing is directed against another; because an esotericist will do for another what he may never do for himself.

The chelas close their minds to pleasures as to pains: for the ideal man is one whose will is not swayed nor is his judgment biased either by pleasure or by pain. The superior man is one who stands firm and is not led astray by pleasure, nor does he weaken under pain.

The chelas give themselves to benefit the world; they give up all personal matters in order that they may live for the universe. These few give themselves; and more it is possible for no one to give. This is the path of the Buddhas and of the Christs.

Chelaship, or the training for Masterhood, is a strenuous and heart-stirring work. Every step of it is joy, although at times there come psychological reactions which must be guarded against. The chela life may be likened to the man who is engaged upon some important, fascinating, most interesting, but very strenuous physical work. He labors, he tires, the breath comes quick and fast, the sweat bedews his brow, and bedews his body, but yet he feels growing under his hand, as it were, a work of marvelous beauty. He is inspired to give to it every ounce of strength that is in him. The chela knows that over the distant hills, perhaps for him, if his karma is favorable, not so far distant, there lies the temple of wisdom, and that its doors will open for him if he can reach it, and reach it clean and strong. If he reaches it with soiled feet, with feet which he has not washed with the tears of his eyes and the blood of his heart, he must retrace his steps, or wait until the time come when no longer will the heart bleed, and no longer will the eyes be blinded with the tears of selfish personal devotion to merely personal ends. Then the eyes will be lightened with the undying inner flame, and the heart will, as it were, beat only for others, because it will be utterly self-forgetful. Then beauty, then inexpressible joy, then unimaginable strength and peace, will enter into his life.

Chelaship in itself is not difficult. In itself it is easy, almost inexpressibly easy. It means giving up pain, giving up sorrow, giving up anger, giving up lust, giving up selfishness, giving up all the things that injure us and blind us and cripple us and retard us. It means being clean, sweet, fresh, strong, pure, beautiful. It means beginning to live the life of an incarnate god. It means becoming at one with one's inner god, ever more and more; a little at first, a little more at the next effort, and so forth, for at each effort the chela gains more and more of the inner light, of the inner life, of the inner inspiration — of the inner Buddhist splendor. In other words, it means becoming ever more and more at one with the inner Master. In every human being there is now, even now, an exalted entity, a Mahatma.

The life of chelaship is a beautiful life, and the first rule is: to live to benefit mankind. This is the first step in vision, the first step of spiritual

growth, the first step of upward progress — not to live in order to benefit yourself, but to benefit the universe; which, indeed, and from another standpoint, is yourself, for it is you and you are it.

The chela life actually is the simplest thing in the world: to be kindly, to be gentle, to be just, and to cultivate your spiritual and intellectual powers. Do not be swept away ever by anger or passion. Not only do they not pay, but thereby you make bad karma which some day you will have to meet and overcome.

Be self-forgetful; be impersonal and therefore unattached to matter; be detached and therefore impersonal. Be great of heart and great of soul, and then you can attain by being impersonal. Bear injustice with equanimity, thereby you become magnanimous — great of heart. Never strike back; never retaliate; be silent; be patient. Protect others; protect yourself not at all.

Forgive injuries. With a heart filled with love for all that is, and complete and perfect forgiveness of all injuries, past, present, and to come, the chela surrounds himself with a mighty protective power, for these spiritual energies purify the heart; they stimulate the intellect; they elevate the soul. Thus will your soul shine through your body like a lamp shining through glass, and you will illuminate not only those with whom you are, but by your peace, by your quiet, you will lighten and will light the pathway for them.

Be bold in your learning, but not overbold. Be courageous as you press forward on this old, old path of the ages, leading to the heart of the universe; but be not rash. Guard well your speech, lest something pass out unseen with the words: for you can never recall it. Dare, will, know, and be silent!

Let yourself grow naturally as the flower opens its petals, as the bud opens its heart. Is there any reason or need why the eyes should be continuously blinded with tears, and why the feet should be continuously washed with the blood of the heart?

Do not be discouraged if you fail, if you do not live up to your noblest. Do not even waste time in regretting; it is weakening. Simply make up your mind: I will not do it again! And then if you fail, repeat: I will not do it again, for by so doing I alone am the loser. The day will come

when, by the constant repetition of the mantram, the continuous aspiration of both the heart and the mind, and by the continuous striving or effort to be the best, the most beautiful, that is in you, you will suddenly be it, suddenly you will become it.

In living the chela life you simply exchange things that you detest inwardly, that you hate, for things that are beautiful, helpful; exchanging weakness for strength, ugliness for beauty, blindness for vision, darkness for light.

Do not struggle; do not strive; do not fret; do not worry yourself. Be natural; be patient; be calm; be peaceful; be not impatient, be very patient. Take things as they come and strive continuously; strive after what you love best and feel to be truest, and let all the rest go. Do your duty by all, no matter at what cost to yourself, and you will find that there is an unspeakable joy in it all. Then, sooner or later, there will come the opening of the inner eye, the vision, the opening of the inner senses, the becoming cognizant of the most wonderful and strange things around you.

The spiritual faculties are within you, and can be cultivated to an infinite extent. When the inner eye is opened you shall have spiritual clairvoyance — vision of universal sweep, limited only so far as you as an individual can interpret, can receive, can contain — and the spiritual ability to see and to see aright; and in seeing to know that your seeing is truth. When you have allied yourself with the god within you, the spiritual power will show you how to see things at whatever distance. You immediately see things at enormous distances through the inner spiritual eye. Your consciousness is there, whither you have cast it. You can sit in your armchair and see, with eyes closed, all that you care to see at great distances. This can be done not only in this exterior world but you can penetrate into the interior and invisible worlds with this spiritual vision, and thus know what is going on in the worlds spiritual and ethereal; and remember also that these inner and invisible worlds are the basis or root of this mere cross section which we humans call the physical universe. This physical universe is just one phase or plane of the great universe of boundless life.

In Tibet this power is called the *hpho-wa*, which means the power to project your consciousness (which means also your will) to any distance that you may please: on earth, to the moon, to any other planet, to the

sun. This is possible, because the cosmic spaces are your home. You are they and they are you. The very powers which work in them are also in you. The very substances out of which they are born and builded, you also are builded out of. You are native there; and therefore manifesting such a power is a natural thing to do.

Another spiritual power is true and genuine clairaudience: the ability to hear with the spiritual auditory power or faculty — the inner spiritual ear — even what the gods are saying and doing. Having this power you can hear the music of the spheres, for every celestial orb, as it swings along its pathway, sings its own majestic paeon, and everything on earth or elsewhere, animate or so-called inanimate, being a collection of atoms, is therefore a symphonic melody, a symphony, the aggregated volume of sound being composed of the notes of each and every singing entity, and every atom thereof is a singing entity, so that our physical bodies themselves are imbodyed song.

Every little atom is attuned to a musical note. It is in constant movement, in constant vibration at speeds which are incomprehensible to the ordinary brain-mind of man; and each such speed has its own numerical quantity, in other words, its own numerical note, and therefore sings that note; so that had you this spiritual clairaudience, the life surrounding you would be one grand sweet song and you yourself would sing a song, your very body would be, as it were, a symphonic orchestra, singing some magnificent, incomprehensible, musical symphonic composition.

With the awakened power of the inner spiritual ear you would hear as a song the opening of the rosebud, and its growth would be like a changing melody running along from day to day. You could hear the green grass-blade grow. You could hear every hair on your head as it lengthens in growth, for growth is movement. The growth of a little child you would hear as a prolonged chorus of singing atomic entities.

Then, with the awakened spiritual power you can transfer your thoughts without a word — voiceless speech — and your consciousness and your will to any part of the earth and actually be there, see what goes on, and know what is happening there.

Another spiritual faculty is the awakened understanding: the faculty which enables you to discriminate between thoughts and thoughts, things and things, to know one from the other. It is a sister of almighty

love: for understanding is also of the very nature of the heart of the universe. You have it within you. You can understand all things if you cultivate it: why the grass grows, why the bloom is on the peach, why your fellow human beings live, why you are here, what the stars in their courses are constantly singing to you, why hate and love, night and day, summer and winter, heat and cold, and all the other pairs of opposites, exist in the universe.

But the greatest faculty, the greatest power of all is that, when you have found yourself, when you have begun to know yourself, you will discover within you incomprehensible mysteries, beautiful, sublime, indescribable, grand; and the most wonderful of them all is the power of almighty love, for this is the very cement of the universe, which holds all things in steady, orderly, sequential courses — nature's supremest, grandest power; and nothing in the heavens above, or in the earth beneath, or in the regions under the earth, can stay its passage or forbid its penetrating power. It is all-permeant, it penetrates everywhere, and when you radiate love you produce love in others, because you yourself become lovely, because of its irradiating influences arising in your own heart. Becoming one with it — with what you are within your own inner being — you become a god, a very god, for such a god you are in your inmost — Son of the Sun in very truth. The divinity within you is a glory, a glory which is indescribable, shining, splendid, emanating spiritual energy and power all the time.

Thus the powers you should cultivate in order to grow, to be, to succeed, are those which nothing can withstand, which nothing and none can resist, which work day and night, in the silence and in the storm, always zealously, the very heart-energy of the universe, of which you are a child. It is these powers which you should cultivate: love, intelligence, compassion, pity, forgiveness, and such fruits of these as are gentleness, kind-heartedness, mildness of spirit. For you never can obtain these spiritual powers until every vestige of the selfish selfhood is washed out of you; for nature will not allow it. The very way by which to gain wondrous powers is by giving up the selfhood which prevents those powers from acting.

Therefore I say to you: go to the sun within you, take the kingdom of heaven by violence for it is yours, it is your spiritual heritage.

There are dangers that beset the path of the chela, but he learns how to act so as to overcome them. He learns to understand and therefore to feel that, as he becomes like unto the gods, he must follow godlike ways. He has a free will. Having this free will it is his bounden duty to exercise it; and in exercising it, he is bound to exercise it always in impersonal ways and for impersonal objects; and the greater the degree in which the chela can do this, the more quickly does he advance along the path. The higher one goes, the more necessary is it to forget self progressively ever more and to work in harmony with nature's laws.

When the chela acts through and by his spiritual nature alone, he becomes at one with nature and therefore works with her, and nature regards him as one of her creators and follows him obediently. Hence, because he works with nature there is no reaction from nature upon him, and thus the chela rises above karma and becomes at one with the heart of the universe, doing nothing contrary to natural law; consequently there is no reaction. He works with nature, because he is at one with the impulses of his own heart.

The higher you go along the evolutionary pathway, the more careful must you be; therefore you should be most careful of what you think and feel, and of the acts that you do. You have learned, at least in some degree, how to use your will, and what will be the result of it, and nature will hold you correspondingly responsible. As the law of the universe stands, you either rise or fall by every thought that you have and by every act that you do. At every instant of human existence you stand at a parting of the ways — the right hand or the left.

Take no thought of the consequences. Think only of doing the duty and doing it well, and let the rest go. That is the road of peace, the road of happiness, the road leading ever more and more upward.

A self-conscious feeling of personal or individual spiritual superiority is an actual danger. Wrench this feeling from your heart and cast it forever from you. It is a serpent which will bite and sting your inner life. Be impersonal!

For the greatest of dangers is the sense of spiritual pride. Cast it out and work on yourself until you purge your heart of its pride of egoism. Desire and pride are sometimes mistaken for intuition and the sense of one's real fitness.

And yet, it is the desire to know, not for yourself or even for the mere sake of knowing in an abstract sense, but for the sake of laying knowledge on the altar of service, which leads to advancement on the path. Oh, the immense power behind this thought and fact! It is this desire for impersonal service which purifies the heart, clarifies the mind, and impersonalizes the knots of the lower selfhood, so that they open and thereby become capable of receiving wisdom. It is this desire which is the impelling force, the driving engine, carrying the disciple forward ever higher and higher.

It is only the personal self, the lower self, that hinders progress. Reflect upon it! Remember that it is the veils of selfhood, the selfish longings, the selfish impulses, the desire to be and to achieve for self, which hinder progress. Have no desires! Do not even long to succeed! Be crystal clear in your mind, as impersonal as the spirit which is the root of you.

Do not long for light; be not agitated and anxious or even eager to advance. Avoid all emotional disturbances of any kind, even those of a higher kind. Instead, be collected; be calm; keep your mind pellucid as a mountain lake and your soul unruffled by any passing breeze of thoughts of self.

Quiet are the places where growth takes place. Still are the chambers where light enters the heart. Nature's most majestic processes are silent, peaceful, quiet. All growth is quiet, and takes place without striving, in the silence. Battle, strife, activity, hustle, bustle — all these things are signs of human imperfections, and of a lack of knowledge of the wisdom of the heart doctrine. It is indeed the way of heaven not to strive. Therefore do your work quietly, efficiently, easily. Be still and grow; be as active spiritually as you are quiet outwardly. Then your mind will reflect the golden splendor from the sun of light within yourself, your inner god. The only thing that prevents your receiving this light is the enshrouding veils of selfhood: selfishness, egoism, anger, hate, envy, and ignoble desires of all kinds. These things the disciple must be taught to face and to kill in himself; if he does not, they will kill him.

Has it never occurred to you to resist a favorite temptation and to overcome it, and to look down at the slain self, the ugly thing that formerly had you in its grip, and wonder how you could ever have been the victim of something so vile?

Lift your soul in quiet thought upward. Love will guide the wings of your soul to your spiritual sun. Strive not; nevertheless advance. Be not anxious to achieve; nevertheless work to achieve. Blind not yourself by anxiety nor enfeeble your steps with longing; nevertheless go ahead, move, advance. Be at peace.

Refine your thoughts; cleanse your mind; purify your heart. A pure heart and an eager intellect will carry you through everything. A love for all beings and things, both great and small, will form a rampart, a protecting wall, about you, so strong and impenetrable that nothing will reach your heart beneath that wall of love. Carve your way by your will — the mystical sword — and thus forge ahead.

Your spiritual will is not only your buckler of salvation, but it is the sword, so to say, with which you can hue your way to self-conquest, which means peace, and wisdom, and love, and bliss.

Behold the truth before you: an eager intellect, an open mind, an unveiled spiritual vision, perception of truth, the spiritual will evoked and active so that you become supreme *first over yourself*, so that thus you have absolute self-command, and so that even the elementals and the elementaries of the astral world cannot in any wise control you. Know yourself, control yourself, and then you will be a master of life.

You cannot study this inner spiritual life of you too intensively. It is compact of truth, of almighty love, of compassion, of pity, of all the elements in the universe which produce, through the intelligence and hearts of men, kindliness, brotherhood, gentleness, and things of good and high report. This study of our spiritual being shows us that we must break through the enshrouding veils of the lower selfhood and penetrate within to the divinity, to the inner god, which is the heart of the heart of each one of us. Then, when we have reached that sublime goal, we shall have the impulse to turn around, as do the glorious Buddhas of Compassion who turn backward on the path, and help our fellows trailing along behind. This compassionate act is what all true spiritual saviors of men do.

Chapter 7 — The Buddhas of Compassion

It is the Great Ones, the masters of life, whose light illumines the pathway, even at its commencement, and grows brighter with each step. Their light shines continuously; and it is only the dark clouds in the minds of men that shut it out. These are the Buddhas of Compassion.

A Buddha is one who has ascended the rungs of the evolutionary ladder of life, rung by rung, one after the other, and who thus has attained Buddhahood, which means human plenitude of spiritual and intellectual glory, and who has done all this by his own self-devised and self-directed exertions along the far past evolutionary pathway. He is an “Awakened One,” one who manifests the divinity which is the very core of the core of his own being.

The Buddhas of Compassion are the noblest flowers of the human race. They are men who have raised themselves from humanity into quasi-divinity; and this is done by letting the light imprisoned within, the light of the inner god, pour forth and manifest itself through the humanity of the man, through the human soul of the man. Through sacrifice and abandoning of all that is mean and wrong, ignoble and paltry and selfish; through opening up the inner nature so that the god within may shine forth; in other words, through self-directed evolution, they have raised themselves from mere man-hood into becoming god-men, man-gods — human divinity.

Every human being is a Buddha unmanifest. Every human being has, in his inner constitution, not only the Celestial Buddha, the Dhyani-Buddha, which is his inner god, but his higher ego, which when expressing itself on earth as a man, is the Manushya-Buddha or Human Buddha. Ordinary men cannot fully and wholly manifest the powers of their higher spiritual will or ego, because ordinary men are too gross; they as vehicles are not yet sufficiently etherealized. They live too much in the planes of material being. They are passionate; they are personal, consequently circumscribed, limited.

Every human being is an unexpressed Buddha. Even now, within you and above you, it is your higher self, and your higher self is it; and as the ages pass and as you conquer the self in order to become the greater self, you approach with every step nearer and nearer to the “sleeping” Buddha within you. And yet truly it is not the Buddha which is “asleep”;

it is you who are sleeping on the bed of matter, dreaming evil dreams, brought about by your passions, by your false views, by your egoisms, by your selfishness — making thick and heavy veils of personality wrapping around the Buddha within.

For here is the secret: the Buddha within you is watching you. Your own inner Buddha has his eye, mystically speaking, on you. His hand is reached compassionately downward toward you, so to speak, but you must reach up and clasp that hand by your own unaided will and aspiration — you, the human part of you — and take the hand of the Buddha within you.

A strange figure of speech? Consider then what a human being is: a god in the heart of him, a Buddha enshrining that god, a spiritual soul enshrining the Buddha, a human soul enshrining the spiritual soul, an animal soul enshrining the human soul, and a body enshrining the animal soul. So that man is at the same time one, and many more than one.

When a human being has learned all that earth can teach him, he is then godlike and returns to earth no more — except those whose hearts are so filled with the holy flame of compassion that they remain in the schoolroom of earth that they have long since advanced beyond and where they themselves can learn nothing more, in order to help their younger, less evolved brothers. These exceptions are the Buddhas of Compassion.

There are, on the other hand, very great men, very holy men, very pure men in every way, whose knowledge is wide and vast and deep, whose spiritual stature is great; but when they reach Buddhahood, instead of feeling the call of almighty love to return and help those who have gone less far, they go ahead into the supernal light — pass onwards and enter the unspeakable bliss of nirvana — and leave mankind behind. Such are the Pratyeka Buddhas. Though exalted, nevertheless they do not rank in unutterable sublimity with the Buddhas of Compassion.

The Pratyeka Buddha, he who achieves Buddhahood for himself, does not do it selfishly, however; does not do it merely in order to gratify self, and he does no harm to others; if he did he could never reach even his solitary Buddhahood. But he does it and achieves nirvana automatically, so to speak, following the lofty impulses of his being. Nevertheless he

leaves the world behind enslaved in the chains of matter and forgotten by him.

The Pratyeka Buddha concentrates on the one thing — self-advancement for spiritual ends. It is a noble path in a way, but although it is a more rapid path, nevertheless being essentially a selfish path, the karmic records will show deeper lines ultimately to be wiped out than will those of the other striver after the spiritual life who follows the path of complete self-renunciation, and who even gives up all hope of self-advancement. The latter is of course by far the nobler path, but for a time it is very much slower, and much more difficult to follow. The objective, the end, is more difficult to obtain; but when obtained, then the guerdon, the reward, the recompense, are ineffably sublime. For a time it is a slower path, but a perfect path.

It is a wonderful paradox that is found in the case of the Pratyeka Buddha — this name *pratyeka* means “each for himself.” But this spirit of “each for himself” is just the opposite of the spirit governing the Order of the Buddhas of Compassion, because in the Order of Compassion the spirit is: give up thy life for all that lives.

The “Solitary One” knows that he cannot advance to spiritual glory unless he live the spiritual life, unless he cultivates his spiritual nature, but as he does this solely in order to win spiritual rewards, spiritual life, for himself alone, he is a Pratyeka Buddha. He is *for himself*, in the last analysis. There is a personal eagerness, a personal wish, to forge ahead, to attain at any cost; whereas he who belongs to the Order of the Buddhas of Compassion has his eyes set on the same distant objective, but he trains himself from the very beginning to become utterly self-forgetful. This obviously is an enormously greater labor, and of course the rewards are correspondingly great.

The time comes when the Pratyeka Buddha, holy as he is, noble in effort and in ideal as he is, reaches a state of development where he can go no farther on that path. But, contrariwise, the one who allies himself from the very beginning with all nature, and with nature’s heart, has a constantly expanding field of work, as his consciousness expands and fills that field; and this expanding field is simply illimitable, because it is boundless nature herself. He becomes utterly at one with the spiritual universe; whereas the Pratyeka Buddha becomes at one with only a particular line or stream of evolution in the universe.

The Pratyeka Buddha raises himself to the spiritual realm of his own inner being, enwraps himself therein and, so to speak, goes to sleep. The Buddha of Compassion raises himself, as does the Pratyeka Buddha, to the spiritual realms of his own inner being, but does not stop there, because he expands continuously, becomes one with All, or tries to, and in fact does so in time.

The Buddha of Compassion is one who having won all, gained all, gained the right to cosmic peace and bliss, renounces it so that he may go back as a Son of Light in order to help humanity, and indeed all that is. The Pratyeka Buddha passes onwards and enters the unspeakable bliss of nirvana, and there he remains for an aeon or a million of aeons as the case may be; whereas the Buddha of Compassion, who has renounced all for compassion's sake, because his heart is so filled with love, continues evolving. Thus the time comes when the Buddha of Compassion, although having renounced everything, will have advanced far beyond the state that the Pratyeka Buddha has reached; and when the Pratyeka Buddha in due course emerges from the nirvanic state in order to take up his evolutionary journey again, he will find himself far in the rear of the Buddha of Compassion.

Self, selfhood, self-seeking, is the very thing that the Buddhas of Compassion strive to forget, to overcome, to live beyond. The self personal must blend into the self individual, which then must lose itself in the self universal.

They are called Buddhas of Compassion because they feel their unity with all that is, and more and more so as they evolve, until finally their consciousness blends with the universe and lives eternally and immortally, because it is at one with the universe. The dew-drop slips into the shining sea — its origin.

Feeling the urge of almighty love in their hearts, the Buddhas of Compassion advance forever steadily towards still greater heights of spiritual achievement; and the reason is that they have become the vehicles of universal love. As impersonal love is universal, their whole nature expands consequently with the universal powers that are working through them.

Strive not to become holy for yourself. Strive to become holy as others strive to become holy, but only that you can forget yourself for others.

Love never seeks self for self. Love always seeks to give. Love is the first step on the upward way. It is all intermediate steps and it is the last, if indeed there be a last. Love is also the last and highest initiation on earth — impersonal love, for such love is divine.

The Mahatmas are not yet Buddhas. A Buddha is a Mahatma of the highest grade. A Mahatma is one who has become self-consciously alive in the spiritual part of his constitution, whereas a Buddha is one who has become self-consciously living in the divine-spiritual part of his constitution.

The Masters are human beings, although lofty ones, and it is this that makes them so near and dear to us. They occupy the step immediately superior to ordinary humanity. They are soul-men in human bodies, feeling as men feel, understanding human woes and human sorrows, capable of cognizing what human failings and human sin are, and therefore having human hearts moved with tender compassion and pity. They know also the need, when occasion arises, of the strong and directing hand. They are brothers, tender-hearted men, great-hearted men, of magnificent spiritual and intellectual powers and faculties.

“Diamond-heart” is the term used when speaking of the Mahatma; and it has its symbolic meaning, signifying the crystal-clear consciousness reflecting the misery of the world, receiving and reflecting the call for help, reflecting the Buddhist splendor in the heart of every struggling soul on earth; but yet as hard as the diamond for all calls of the personality, the self-personality, and first of all of the Mahatma’s own personal nature.

Should the Mahatma abandon his physical body and live in his other principles, he becomes de facto a *Nirmanakaya*, living in the auric atmosphere of the earth and working for mankind invisibly, thus becoming one of the living stones in the Guardian Wall.

The *Nirmanakaya* is a complete man possessing all the principles of his constitution, except the *linga-sarira*, and its accompanying physical body. He lives on the plane of being next superior to the physical plane, and his purpose in so doing is to save men from themselves by being with them, and by continuously instilling thoughts of self-sacrifice, of self-forgetfulness, of spiritual and moral beauty, of mutual help, of

compassion, of pity. Thus it is that he forms one of the stones in the Guardian Wall invisibly surrounding mankind.

Most Mahatmas prepare to become Buddhas of Compassion, and therefore to renounce a nirvanic state.

The real Buddha of Compassion renounces nirvana for himself in order to help the world, for he is compassion incarnate. He lives through aeons, working for all that is, advancing steadily by self-devised efforts, by self-directed evolution, towards divinity, towards godhood; and it is this utter self-sacrifice of the human being, of the most sublime and lofty type conceivable to men, which makes of a Buddha so holy and exalted a being.

The Buddha stands higher even than an Avatara, for the Buddha is a self-chosen incarnation of wisdom and compassion, pity, love, self-forgetfulness. Sons of the Sun, the Buddhas enlighten wherever they go. They abide through the ages and form a Guardian Wall around mankind, protecting it against cosmic perils, of which perils none but high initiates know. The Lords Buddha are the holiest ones.

In the distinction between the Pratyeka Buddha and the Buddha of Compassion there enters the element of a deliberate choice which each one must someday make.

Which path will you then take, the path of the Buddhas of Compassion, or the path of the Pratyeka Buddhas? Either is noble; both lead to heights of spiritual sublimity — one the path of compassion, the path divine; the other, the path of personal rest, utter peace, bliss, and living in the divine. Some day you must make that choice. But the results of making that choice, of choosing the road of self-forgetfulness and pity and impersonal love for all others, for all things, while temporarily holding you in the realms of illusion, of matter, will ultimately lead you by a road, straighter than any other, to the very core of the core of the universal heart; for you shall have obeyed the impersonal commands of cosmic love, and that means allying yourself consciously with divinity.

Nirvana if chosen for oneself can be looked upon as a species of sublimated spiritual selfishness: for the attempt of trying to gain nirvana for oneself alone is a solely individual yearning to free oneself from

manifested life, to stand apart in utter peace and utter bliss, in pure consciousness, and without regard for anything else.

How different from this is the teaching of the Lord Buddha: “Can I remain in utter bliss when one single human heart beats in pain?” Give me rather, is the thought, the suffering of personal existence, so that I may help and comfort others instead of attaining the purely selfish bliss of individual *parinishpanna*.

Where is the sun of compassion and pity and self-forgetfulness and peace? Do not compassion and pity sway the soul?

Compassion is rooted in love. And harmony and love are fundamentally the same. Its very nature, the very structure of it, is that every part feels what every other part undergoes; and this, in its higher reaches and when expressing itself in human hearts, men call compassion.

Compassion is the very nature and fabric of the structure of the universe itself, the characteristic of its being, for compassion means “feeling with,” and the universe is an organism, a vast and mighty organism, an organism seemingly without bounds, which might otherwise be called universal life-consciousness.

Compassion is the fundamental law of nature’s own heart. It means becoming at one with the divine universe, with the universal life and consciousness. It means harmony; it means peace; it means bliss; it means impersonal love.

Having this vision sublime, do not shut your eyes to the misery of others, but devote your life like the Buddhas of Compassion to help all things, first by raising yourself — impersonally, not personally — so that you may help others to see the light divine.

Is there anything so beautiful, so high, so noble, as bringing comfort to broken hearts, light to obscure minds, the teaching of men how to love, how to love and to forgive?

To bring peace to men, to give them hope, to give them light, to show them the way out of the intricate maze of material existence, to bring back to one’s fellow men the knowledge of their own essential divinity as a reality — is not that a sublime work?

Appendix

The Secret Doctrine (*excerpts*)

H. P. Blavatsky

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“And now to conclude.”

The “Secret Doctrine” and Its Study

Being extracts from the notes of personal teachings given by H.P.B. to private pupils during the years 1888 to 1891, included in a large MSS volume left to me by my father, who was one of the pupils. — P.G.B. Bowen (1)

“H.P.B.” was especially interesting upon the matter of “The Secret Doctrine” during the past week. I had better try to sort it all out and get it safely down on paper while it is fresh in my mind. As she said herself it may be useful to someone thirty or forty years hence.

First of all then, “The Secret Doctrine” is only quite a small fragment of the Esoteric Doctrine known to the higher members of the Occult Brotherhoods. It contains, she says, just as much as can be received by the World during this coming century. This raised a question — which she explained in the following way: —

“The World” means Man living in the Personal Nature. This “World” will find in the two volumes of the S.D. all its utmost comprehension can grasp, but no more. But this is not to say that the Disciple who is not living in “The World” cannot find any more in the book than the “World” finds. Every form, no matter how crude, contains the image of its “creator” concealed within it. So likewise does an author’s work, no matter how obscure, contain the concealed image of the author’s knowledge. From this saying I take it that the S.D. must contain all that H.P.B. knows herself, and a great deal more than that, seeing that much of it comes from men whose knowledge is immensely wider than hers. Furthermore, she implies unmistakably that another may well find knowledge in it which she does not possess herself. It is a stimulating thought to consider that it is possible that I myself may find in H.P.B.’s words knowledge of which she herself is unconscious. She dwelt on this idea a good deal. X said afterwards: “H.P.B. must be losing her grip,” meaning, I suppose, confidence in her own knowledge. But — and — and myself also, see her meaning better, I think. She is telling us without a doubt not to anchor ourselves to her as the final authority, nor to anyone else, but to depend altogether upon our own widening perceptions.

(Later note on above: — I was right. I put it to her direct and she nodded and smiled. It is worth something to get her approving smile!) — (Sgd.) Robert Bowen.

At last we have managed to get H.P.B. to put us right on the matter of the study of the S.D. Let me get it down while it is all fresh in mind.

Reading the S.D. page by page as one reads any other book (she says) will only end us in confusion. The first thing to do, even if it takes years, is to get some grasp of the “Three Fundamental Principles” given in the Proem. Follow that up by study of the Recapitulation — the numbered items in the Summing Up to Vol. I. (Part I.). Then take the Preliminary Notes (Vol. II.) and the Conclusion (Vol. II.).

H.P.B. seems pretty definite about the importance of the teaching (in the Conclusion) relating to the times of coming of the Races and Sub-Races. She put it more plainly than usual that there is really no such thing as a future “coming” of races. “There is neither coming nor passing, but eternal becoming,” she says. The Fourth Root Race is still alive. So are the Third and Second and First — that is their manifestations on our present plane of substance are present. I know what she means, I think, but it is beyond me to get it down in words. So likewise the Sixth Sub-Race is here, and the Sixth Root Race, and the Seventh, and even people of the coming Rounds. After all that’s understandable. Disciples and Brothers and Adepts can’t be people of the everyday Fifth Sub-Race, for the race is a state of evolution.

But she leaves no question but that, as far as humanity at large goes we are hundreds of years (in time and space) from even the Sixth Sub-Race. I thought H.P.B. showed a peculiar anxiety in her insistence on this point. She hinted at “dangers and delusions” coming through ideas that the New Race had dawned definitely on the World. According to her the duration of a Sub-Race for humanity at large coincides with that of the Sidereal Year (the circle of the earth’s axis — about 25,000 years.) That puts the new race a long way off.

We have had a remarkable session on the study of the S.D. during the past three weeks. I must sort out my notes and get the result safely down before I lose them.

She talked a good deal about the “Fundamental Principle.” She says: If one imagines that one is going to get a satisfactory picture of the constitution of the Universe from the S.D. one will get only confusion from its study. It is not meant to give any such final verdict on existence, but to LEAD TOWARDS THE TRUTH. She repeated this latter expression many times.

It is worse than useless going to those whom we imagine to be advanced students (she said) and asking them to give us an “interpretation” of the S.D. They cannot do it. If they try, all they give are cut and dried exoteric renderings which do not remotely resemble the Truth. To accept such interpretation means anchoring ourselves to fixed ideas, whereas Truth lies beyond any ideas we can formulate or express. Exoteric interpretations are all very well, and she does not condemn them so long as they are taken as pointers for beginners, and are not accepted by them as anything more. Many persons who are in, or who will in the future be in the T.S. are of course potentially incapable of any advance beyond the range of a common exoteric conception. But there are, and will be others, and for them she sets out the following and true way of approach to the S.D.

Come to the S.D. (she says) without any hope of getting the final Truth of existence from it, or with any idea other than seeing how far it may lead TOWARDS the Truth. See in study a means of exercising and developing the mind never touched by other studies. Observe the following rules:

1. No matter what one may study in the S.D. let the mind hold fast, as the basis of its ideation to the following ideas

(a) The Fundamental Unity of All Existence. This unity is a thing altogether different from the common notion of unity — as when we say that a nation or an army is united; or that this planet is united to that by lines of magnetic force or the like. The teaching is not that. It is that existence is One Thing, not any collection of things linked together. Fundamentally there is One Being. This Being has two aspects, positive and negative. The positive is Spirit, or Consciousness. The negative is Substance, the subject of consciousness. This Being is the Absolute in its primary manifestation. Being absolute there is nothing outside it. It is All-Being. It is indivisible, else it would not be absolute. If a portion could be separated, that remaining could not be absolute, because there would at once arise the question of comparison between it and the separated part. Comparison is incompatible with any idea of absoluteness. Therefore it is clear that this fundamental One Existence, or Absolute Being must be the Reality in every form there is.

I said that though this was clear to me I did not think that many in the Lodges would grasp it. “Theosophy,” she said, “is for those who can

think, or for those who can drive themselves to think, not mental sluggards.” H.P.B. has grown very mild of late. “Dumskulls!” used to be her name for the average student.

The Atom, the Man, the God (she says) are each separately, as well as all collectively, Absolute Being in their last analysis, that is their real individuality. It is this idea which must be held always in the background of the mind to form the basis for every conception that arises from study of the S.D. The moment one lets it go (and it is most easy to do so when engaged in any of the many intricate aspects of the Esoteric Philosophy) the idea of separation supervenes, and the study loses its value.

(b) The second idea to hold fast to is that there is no dead matter. Every last atom is alive. It cannot be otherwise since every atom is itself fundamentally Absolute Being. Therefore there is no such thing as “spaces” of Ether, or Akasha, or call it what you like, in which angels and elementals disport themselves like trout in water. That’s the common idea. The true idea shows every atom of substance no matter of what plane to be in itself a life.

(c) The third basic idea to be held is that Man is the Microcosm. As he is so, then all the Hierarchies of the Heavens exist within him. But in truth there is neither Macrocosm nor Microcosm but One Existence. Great and small are such only as viewed by a limited consciousness.

(d) Fourth and last basic idea to be held is that expressed in the Great Hermetic Axiom. It really sums up and synthesises all the others.

As is the Inner, so is the Outer; as is the Great so is the Small; as it is above, so it is below; there is but One Life and Law; and he that worketh it is One. Nothing is Inner, nothing is Outer; nothing is Great, nothing is Small; nothing is High, nothing is Low, in the Divine Economy.

No matter what one takes as study in the S.D. one must correlate it with those basic ideas.

I suggested that this is a kind of mental exercise which must be excessively fatiguing. H.P.B. smiled and nodded. One must not be a fool (she said) and drive oneself into the madhouse by attempting too much at first. The brain is the instrument of waking consciousness, and every

conscious mental picture formed means change and destruction of the atoms of the brain. Ordinary intellectual activity moves on well beaten paths in the brain, and does not compel sudden adjustments and destructions in its substance. But this new kind of mental effort calls for something very different — the carving out of new “brain paths,” the ranking in different order of the little brain lives. If forced injudiciously it may do serious physical harm to the brain.

This mode of thinking (she says) is what the Indians call Jnana Yoga. As one progresses in Jnana Yoga one finds conceptions arising which though one is conscious of them, one cannot express nor yet formulate into any sort of mental picture. As time goes on these conceptions will form into mental pictures. This is a time to be on guard and refuse to be deluded with the idea that the new found and wonderful picture must represent reality. It does not. As one works on one finds the once admired picture growing dull and unsatisfying, and finally fading out or being thrown away. This is another danger point, because for the moment one is left in a void without any conception to support one, and one may be tempted to revive the cast-off picture for want of a better to cling to. The true student will, however, work on unconcerned, and presently further formless gleams come, which again in time give rise to a larger and more beautiful picture than the last. But the learner will now know that no picture will ever represent the Truth. This last splendid picture will grow dull and fade like the others. And so the process goes on, until at last the mind and its pictures are transcended and the learner enters and dwells in the World of no form, but of which all forms are narrowed reflections.

The True Student of The Secret Doctrine is a Jnana Yogi, and this Path of Yoga is the True Path for the Western student. It is to provide him with sign posts on that Path that the Secret Doctrine has been written.

(Later note: — I have read over this rendering of her teaching to H.P.B. asking if I have got her aright. She called me a silly Dumskull to imagine anything can ever be put in words aright. But she smiled and nodded as well, and said I had really got it better than anyone else ever did, and better than she could do it herself).

I wonder why I am getting all this. It should be passed to the world, but I am too old ever to do it. I feel such a child to H.P.B. yet I am twenty years older than her in actual years.

She has changed much since I met her two years ago. It is marvellous how she holds up in the face of dire illness. If one knew nothing and believed nothing, H.P.B. would convince one that she is something away and beyond body and brain. I feel, especially during these last meetings since she has become so helpless bodily that we are getting teachings from another and higher sphere. We seem to feel and know what she says rather than hear it with our bodily ears. X said much the same thing last night.

(Sgd.) Robert Bowen, Cmdr. R.N.
19th April, 1891.

FOOTNOTE:

1. Reprinted from *Theosophy in Ireland* (II:1), January-March, 1932.

THE SECRET DOCTRINE:

THE SYNTHESIS OF SCIENCE, RELIGION, AND PHILOSOPHY.

H. P. BLAVATSKY

AUTHOR OF "ISIS UNVEILED

"There is no Religion higher than Truth."

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1888

This Work
I Dedicate to all True Theosophists,
In every Country,
And of every Race,
For they called it forth, and for them it was recorded.

PREFACE.

The Author — the writer, rather — feels it necessary to apologise for the long delay which has occurred in the appearance of this work. It has been occasioned by ill-health and the magnitude of the undertaking. Even the two volumes now issued do not complete the scheme, and these do not treat exhaustively of the subjects dealt with in them. A large quantity of material has already been prepared, dealing with the history of occultism as contained in the lives of the great Adepts of the Aryan Race, and showing the bearing of occult philosophy upon the conduct of life, as it is and as it ought to be. Should the present volumes meet with a favourable reception, no effort will be spared to carry out the scheme of the work in its entirety. The third volume is entirely ready; the fourth almost so.

This scheme, it must be added, was not in contemplation when the preparation of the work was first announced. As originally announced, it was intended that the “Secret Doctrine” should be an amended and enlarged version of “Isis Unveiled.” It was, however, soon found that the explanations which could be added to those already put before the world in the last-named and other works dealing with esoteric science, were such as to require a different method of treatment: and consequently the present volumes do not contain, in all, twenty pages extracted from “Isis Unveiled.”

The author does not feel it necessary to ask the indulgence of her readers and critics for the many defects of literary style, and the imperfect English which may be found in these pages. She is a foreigner, and her knowledge of the language was acquired late in life. The English tongue is employed because it offers the most widely-diffused medium for conveying the truths which it had become her duty to place before the world.

These truths are in no sense put forward as a *revelation*; nor does the author claim the position of a revealer of mystic lore, now made public for the first time in the world's history. For what is contained in this work is to be found scattered throughout thousands of volumes embodying the scriptures of the great Asiatic and early European religions, hidden under glyph and symbol, and hitherto left unnoticed because of this veil. What is now attempted is to gather the oldest tenets together and to make of them one harmonious and unbroken whole. The

sole advantage which the writer has over her predecessors, is that she need not resort to personal speculations and theories. For this work is a partial statement of what she herself has been taught by more advanced students, supplemented, in a few details only, by the results of her own study and observation. The publication of many of the facts herein stated has been rendered necessary by the wild and fanciful speculations in which many Theosophists and students of mysticism have indulged, during the last few years, in their endeavour to, as they imagined, work out a complete system of thought from the few facts previously communicated to them.

It is needless to explain that this book is not the Secret Doctrine in its entirety, but a select number of fragments of its fundamental tenets, special attention being paid to some facts which have been seized upon by various writers, and distorted out of all resemblance to the truth.

But it is perhaps desirable to state unequivocally that the teachings, however fragmentary and incomplete, contained in these volumes, belong neither to the Hindu, the Zoroastrian, the Chaldean, nor the Egyptian religion. neither to Buddhism, Islam, Judaism nor Christianity exclusively. The Secret Doctrine is the essence of all these. Sprung from it in their origins, the various religious schemes are now made to merge back into their original element, out of which every mystery and dogma has grown, developed, and become materialised.

It is more than probable that the book will be regarded by a large section of the public as a romance of the wildest kind; for who has ever even heard of the book of Dzyan?

The writer, therefore, is fully prepared to take all the responsibility for what is contained in this work, and even to face the charge of having invented the whole of it. That it has many shortcomings she is fully aware; all that she claims for it is that, romantic as it may seem to many, its logical coherence and consistency entitle this new Genesis to rank, at any rate, on a level with the "working hypotheses" so freely accepted by modern science. Further, it claims consideration, not by reason of any appeal to dogmatic authority, but because it closely adheres to Nature, and follows the laws of uniformity and analogy.

The aim of this work may be thus stated: to show that Nature is not "a fortuitous concurrence of atoms," and to assign to man his rightful place

in the scheme of the Universe; to rescue from degradation the archaic truths which are the basis of all religions; and to uncover, to some extent, the fundamental unity from which they all spring; finally, to show that the occult side of Nature has never been approached by the Science of modern civilization.

If this is in any degree accomplished, the writer is content. It is written in the service of humanity, and by humanity and the future generations it must be judged. Its author recognises no inferior court of appeal. Abuse she is accustomed to; calumny she is daily acquainted with; at slander she smiles in silent contempt.

De minimis non curat lex.

H.P.B.

London, October, 1888.

Three Fundamental Propositions

The reader has to bear in mind that the Stanzas given treat only of the Cosmogony of our own planetary System and what is visible around it, after a Solar Pralaya. The secret teachings with regard to the Evolution of the Universal Kosmos cannot be given, since they could not be understood by the highest minds in this age, and there seem to be very few Initiates, even among the greatest, who are allowed to speculate upon this subject. Moreover the Teachers say openly that not even the highest Dhyani-Chohans have ever penetrated the mysteries beyond those boundaries that separate the milliards of Solar systems from the “Central Sun,” as it is called. Therefore, that which is given, relates only to our visible Kosmos, after a “Night of Brahmâ.”

Before the reader proceeds to the consideration of the Stanzas from the Book of Dzian which form the basis of the present work, it is absolutely necessary that he should be made acquainted with the few fundamental conceptions which underlie and pervade the entire system of thought to which his attention is invited. These basic ideas are few in number, and on their clear apprehension depends the understanding of all that follows; therefore no apology is required for asking the reader to make himself familiar with them first, before entering on the perusal of the work itself.

The Secret Doctrine establishes three fundamental propositions:

(a)) An Omnipresent, Eternal, Boundless, and Immutable PRINCIPLE on which all speculation is impossible, since it transcends the power of human conception and could only be dwarfed by any human expression or similitude. It is beyond the range and reach of thought — in the words of Mandukya, “unthinkable and unspeakable.”

To render these ideas clearer to the general reader, let him set out with the postulate that there is one absolute Reality which antecedes all manifested, conditioned, being. This Infinite and Eternal Cause — dimly formulated in the “Unconscious” and “Unknowable” of current European philosophy — is the rootless root of “all that was, is, or ever shall be.” It is of course devoid of all attributes and is essentially without

any relation to manifested, finite Being. It is “Be-ness” rather than Being (in Sanskrit, *Sat*), and is beyond all thought or speculation.

This “Be-ness” is symbolised in the Secret Doctrine under two aspects. On the one hand, absolute abstract Space, representing bare subjectivity, the one thing which no human mind can either exclude from any conception, or conceive of by itself. On the other, absolute Abstract Motion representing Unconditioned Consciousness. Even our Western thinkers have shown that Consciousness is inconceivable to us apart from change, and motion best symbolises change, its essential characteristic. This latter aspect of the one Reality, is also symbolised by the term “The Great Breath,” a symbol sufficiently graphic to need no further elucidation. Thus, then, the first fundamental axiom of the Secret Doctrine is this metaphysical One Absolute — Be-ness — Symbolised by finite intelligence as the theological Trinity.

It may, however, assist the student if a few further explanations are given here.

Herbert Spencer has of late so far modified his Agnosticism, as to assert that the nature of the “First Cause,” (1) which the Occultist more logically derives from the “Causeless Cause,” the “Eternal,” and the “Unknowable,” may be essentially the same as that of the Consciousness which wells up within us: in short, that the impersonal reality pervading the Kosmos is the pure noumenon of thought. This advance on his part brings him very near to the esoteric and Vedantin tenet. (2)

Parabrahm (the One Reality, the Absolute) is the field of Absolute Consciousness, *i.e.*, that Essence which is out of all relation to conditioned existence, and of which conscious existence is a conditioned symbol. But once that we pass in thought from this (to us) Absolute Negation, duality supervenes in the contrast of Spirit (or consciousness) and Matter, Subject and Object.

Spirit (or Consciousness) and Matter are, however, to be regarded, not as independent realities, but as the two facets or aspects of the Absolute (Parabrahm), which constitute the basis of conditioned Being whether subjective or objective.

Considering this metaphysical triad as the Root from which proceeds all manifestation, the great Breath assumes the character of precosmic Ideation. It is the *fons et origo* of force and of all individual consciousness, and supplies the guiding intelligence in the vast scheme of cosmic Evolution. On the other hand, precosmic root-substance (*Mulaprakriti*) is that aspect of the Absolute which underlies all the objective planes of Nature.

Just as pre-Cosmic Ideation is the root of all individual consciousness, so pre-Cosmic Substance is the substratum of matter in the various grades of its differentiation.

Hence it will be apparent that the contrast of these two aspects of the Absolute is essential to the existence of the "Manifested Universe." Apart from Cosmic Substance, Cosmic Ideation could not manifest as individual consciousness, since it is only through a vehicle (3) of matter that consciousness wells up as "I am I," a physical basis being necessary to focus a ray of the Universal Mind at a certain stage of complexity. Again, apart from Cosmic Ideation, Cosmic Substance would remain an empty abstraction, and no emergence of consciousness could ensue.

The "Manifested Universe," therefore, is pervaded by duality, which is, as it were, the very essence of its ex-istence as "manifestation." But just as the opposite poles of subject and object, spirit and matter, are but aspects of the One Unity in which they are synthesized, so, in the manifested Universe, there is "that" which links spirit to matter, subject to object.

This something, at present unknown to Western speculation, is called by the occultists Fohat. It is the "bridge" by which the "Ideas" existing in the "Divine Thought" are impressed on Cosmic substance as the "laws of Nature." Fohat is thus the dynamic energy of Cosmic Ideation; or, regarded from the other side, it is the intelligent medium, the guiding power of all manifestation, the "Thought Divine" transmitted and made manifest through the Dhyan Chohans, (4) the Architects of the visible World. Thus from Spirit, or Cosmic Ideation, comes our consciousness; from Cosmic Substance the several vehicles in which that consciousness is individualised and attains to self — or reflective — consciousness; while Fohat, in its various manifestations, is the mysterious link between Mind and Matter, the animating principle electrifying every atom into life.

The following summary will afford a clearer idea to the reader.

- (1.) The Absolute; the *Parabrahm* of the Vedantins or the one Reality, Sat, which is, as Hegel says, both Absolute Being and Non-Being.
- (2.) The first manifestation, the impersonal, and, in philosophy, *unmanifested* Logos, the precursor of the “manifested.” This is the “First Cause,” the “Unconscious” of European Pantheists.
- (3.) Spirit-matter, Life; the “Spirit of the Universe,” the Purusha and Prakriti, or the *second* Logos.
- (4.) Cosmic Ideation, Mahat or Intelligence, the Universal World-Soul; the Cosmic Noumenon of Matter, the basis of the intelligent operations in and of Nature, also called Maha-Buddhi.

The One Reality; its *dual* aspects in the conditioned Universe.

Further, the Secret Doctrine affirms: —

(b.) The Eternity of the Universe *in toto* as a boundless plane; periodically “the playground of numberless Universes incessantly manifesting and disappearing,” called “the manifesting stars,” and the “sparks of Eternity.” “The Eternity of the Pilgrim” (5) is like a wink of the Eye of Self-Existence (Book of Dzyan.) “The appearance and disappearance of Worlds is like a regular tidal ebb of flux and reflux.” (See Part II., “Days and Nights of Brahmâ.”)

This second assertion of the Secret Doctrine is the absolute universality of that law of periodicity, of flux and reflux, ebb and flow, which physical science has observed and recorded in all departments of nature. An alternation such as that of Day and Night, Life and Death, Sleeping and Waking, is a fact so common, so perfectly universal and without exception, that it is easy to comprehend that in it we see one of the absolutely fundamental laws of the universe.

Moreover, the Secret Doctrine teaches: —

(c) The fundamental identity of all Souls with the Universal Over-Soul, the latter being itself an aspect of the Unknown Root; and the obligatory pilgrimage for every Soul — a spark of the former — through the Cycle of Incarnation (or “Necessity”) in accordance with Cyclic and Karmic law, during the whole term. In other words, no purely spiritual Buddhi (divine Soul) can have an independent (conscious) existence before the spark which issued from the pure Essence of the Universal Sixth principle, — or the over-soul, — has (a) passed through every elemental form of the phenomenal world of that Manvantara, and (b) acquired individuality, first by natural impulse, and then by self-induced and self-devised efforts (checked by its Karma), thus ascending through all the degrees of intelligence, from the lowest to the highest Manas, from mineral and plant, up to the holiest archangel (Dhyani-Buddha). The pivotal doctrine of the Esoteric philosophy admits no privileges or special gifts in man, save those won by his own Ego through personal effort and merit throughout a long series of metempsychoses and reincarnations. This is why the Hindus say that the Universe is Brahma and Brahmâ, for Brahma is in every atom of the universe, the six principles in Nature being all the outcome — the variously differentiated aspects — of the seventh and one, the only reality in the Universe whether Cosmical or micro-cosmical; and also why the permutations (psychic, spiritual and physical), on the plane of manifestation and form, of the sixth (Brahmâ the vehicle of Brahma) are viewed by metaphysical antiphrasis as illusive and Mayavic. For although the root of every atom individually and of every form collectively, is that seventh principle or the one Reality, still, in its manifested phenomenal and temporary appearance, it is no better than an evanescent illusion of our senses. (See, for clearer definition, Addendum “Gods, Monads and Atoms,” and also “Theophania,” Bodhisatvas and Reincarnation,” etc., etc.)

* * *

Such are the basic conceptions on which the Secret Doctrine rests.

It would not be in place here to enter upon any defence or proof of their inherent reasonableness; nor can I pause to show how they are, in fact, contained — though too often under a misleading guise — in every system of thought or philosophy worthy of the name.

Once that the reader has gained a clear comprehension of them and realised the light which they throw on every problem of life, they will need no further justification in his eyes, because their truth will be to him as evident as the sun in heaven. I pass on, therefore, to the subject matter of the Stanzas as given in this volume, adding a skeleton outline of them, in the hope of thereby rendering the task of the student more easy, by placing before him in a few words the general conception therein explained.

Stanza I. The history of cosmic evolution, as traced in the Stanzas, is, so to say, the abstract algebraical formula of that Evolution. Hence the student must not expect to find there an account of all the stages and transformations which intervene between the first beginnings of “Universal” evolution and our present state. To give such an account would be as impossible as it would be incomprehensible to men who cannot even grasp the nature of the plane of existence next to that to which, for the moment, their consciousness is limited.

The Stanzas, therefore, give an abstract formula which can be applied, *mutatis mutandis*, to all evolution: to that of our tiny earth, to that of the chain of planets of which that earth forms one, to the solar Universe to which that chain belongs, and so on, in an ascending scale, till the mind reels and is exhausted in the effort.

The seven Stanzas given in this volume represent the seven terms of this abstract formula. They refer to, and describe the seven great stages of the evolutionary process, which are spoken of in the Puranas as the “Seven Creations,” and in the Bible as the “Days” of Creation.

The First Stanza describes the state of the one all during Pralaya, before the first flutter of re-awakening manifestation.

A moment’s thought shows that such a state can only be symbolised; to describe it is impossible. Nor can it be symbolised except in negatives; for, since it is the state of Absoluteness *per se*, it can possess none of those specific attributes which serve us to describe objects in positive terms. Hence that state can only be suggested by the negatives of all those most abstract attributes which men feel rather than conceive, as the remotest limits attainable by their power of conception.

The stage described in Stanza II. is, to a western mind , so nearly identical with that mentioned in the first Stanza, that to express the idea of its difference would require a treatise in itself. Hence it must be left to the intuition and the higher faculties of the reader to grasp, as far as he can, the meaning of the allegorical phrases used. Indeed it must be remembered that all these Stanzas appeal to the inner faculties rather than to the ordinary comprehension of the physical brain.

Stanza III. describes the Re-awakening of the Universe to life after Pralaya. It depicts the emergence of the “Monads” from their state of absorption within the one; the earliest and highest stage in the formation of “Worlds,” the term Monad being one which may apply equally to the vastest Solar System or the tiniest atom.

Stanza IV. shows the differentiation of the “Germ” of the Universe into the septenary hierarchy of conscious Divine Powers, who are the active manifestations of the One Supreme Energy. They are the framers, shapers, and ultimately the creators of all the manifested Universe, in the only sense in which the name “Creator” is intelligible; they inform and guide it; they are the intelligent Beings who adjust and control evolution, embodying in themselves those manifestations of the one law, which we know as “The Laws of Nature.”

Generically, they are known as the Dhyan Chohans, though each of the various groups has its own designation in the Secret Doctrine.

This stage of evolution is spoken of in Hindu mythology as the “Creation” of the Gods.

In Stanza V. the process of world-formation is described: — First, diffused Cosmic Matter, then the fiery “whirlwind,” the first stage in the formation of a nebula. That nebula condenses, and after passing through various transformations, forms a Solar Universe, a planetary chain, or a single planet, as the case may be.

The subsequent stages in the formation of a “World” are indicated in Stanza VI., which brings the evolution of such a world down to its fourth great period, corresponding to the period in which we are now living.

Stanza VII. continues the history, tracing the descent of life down to the appearance of Man; and thus closes the first Book of the Secret Doctrine.

The development of “Man” from his first appearance on this earth in this Round to the state in which we now find him will form the subject of Book II.

PART I: COSMIC EVOLUTION.

SEVEN STANZAS TRANSLATED WITH COMMENTARIES
FROM THE SECRET BOOK OF DZYAN.

[All ellipses appear in the original text. — Ed.]

“Nor Aught nor Nought existed; yon bright sky
Was not, nor heaven’s broad roof outstretched above.
What covered all? what sheltered? what concealed?
Was it the water’s fathomless abyss?
There was not death — yet there was nought immortal,
There was no confine betwixt day and night;
The only One breathed breathless by itself,
Other than It there nothing since has been.
Darkness there was, and all at first was veiled
In gloom profound — an ocean without light —
The germ that still lay covered in the husk
Burst forth, one nature, from the fervent heat.
.....

Who knows the secret? who proclaimed it here?
Whence, whence this manifold creation sprang?
The Gods themselves came later into being —
Who knows from whence this great creation sprang?
That, whence all this great creation came,
Whether Its will created or was mute,
The Most High Seer that is in highest heaven,
He knows it — or perchance even He knows not.”

“Gazing into eternity . . .
Ere the foundations of the earth were laid,
.....
Thou wert. And when the subterranean flame
Shall burst its prison and devour the frame
Thou shalt be still as Thou wert before
And knew no change, when time shall be no more.
Oh! endless thought, divine Eternity.”

COSMIC EVOLUTION.

In Seven Stanzas translated from the Book of Dzryan.

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 outbreathed 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 pulsated 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?

Stanza II.

- 1 . . . Where were the builders, the luminous sons of Manvantaric dawn?
. . . In the unknown darkness in their Ah-hi Paranishpanna. The

producers of form from no-form — the root of the world — the Devamatri and Svabhavat, rested in the bliss of non-being.

2. . . . Where was silence? Where the ears to sense it? No, there was neither silence nor sound; naught save ceaseless eternal breath, which knows itself not.

3. The hour had not yet struck; the ray had not yet flashed into the Germ; the Matripadma had not yet swollen.

4. Her heart had not yet opened for the one ray to enter, thence to fall, as three into four, into the lap of Maya.

5. The seven sons were not yet born from the web of light. Darkness alone was father-mother, Svabhavat; and Svabhavat was in darkness.

6. These two are the Germ, and the Germ is one. The Universe was still concealed in the Divine thought and the Divine bosom. . . .

Stanza III

1. . . . The last vibration of the seventh eternity thrills through infinitude. The mother swells, expanding from within without, like the bud of the lotus.

2. The vibration sweeps along, touching with its swift wing the whole universe and the germ that dwelleth in darkness: the darkness that breathes over the slumbering waters of life. . . .

3. Darkness radiates light, and light drops one solitary ray into the mother-deep. The ray shoots through the virgin egg, the ray causes the eternal egg to thrill, and drop the non-eternal germ, which condenses into the world-egg.

4. Then the three fall into the four. The radiant essence becomes seven inside, seven outside. The luminous egg, which in itself is three, curdles and spreads in milk-white curds throughout the depths of mother, the root that grows in the depths of the ocean of life.

5. The root remains, the light remains, the curds remain, and still Oeaoohoo is one.

6. The root of life was in every drop of the ocean of immortality, and the ocean was radiant light, which was fire, and heat, and motion. Darkness vanished and was no more; it disappeared in its own essence, the body of fire and water, or father and mother.

7. Behold, oh Lanoo! The radiant child of the two, the unparalleled refulgent glory: Bright Space Son of Dark Space, which emerges from the depths of the great dark waters. It is Oeaohoo the younger, the * * * He shines forth as the son; he is the blazing Divine Dragon of Wisdom; the One is Four, and Four takes to itself Three (6), and the Union produces the Sapta, in whom are the seven which become the Tridasa (or the hosts and the multitudes). Behold him lifting the veil and unfurling it from east to west. He shuts out the above, and leaves the below to be seen as the great illusion. He marks the places for the shining ones, and turns the upper into a shoreless sea of fire, and the one manifested into the great waters.

8. Where was the germ and where was now darkness? Where is the spirit of the flame that burns in thy lamp, oh Lanoo? The germ is that, and that is light, the white brilliant son of the dark hidden father.

9. Light is cold flame, and flame is fire, and fire produces heat, which yields water: the water of life in the great mother.

10. Father-Mother spin a web whose upper end is fastened to spirit — the light of the one darkness — and the lower one to its shadowy end, matter; and this web is the universe spun out of the two substances made in one, which is Svabhavat.

11. It expands when the breath of fire is upon it; it contracts when the breath of the mother touches it. Then the sons dissociate and scatter, to return into their mother's bosom at the end of the great day, and re-become one with her; when it is cooling it becomes radiant, and the sons expand and contract through their own selves and hearts; they embrace infinitude.

12. Then Svabhavat sends Fohat to harden the atoms. Each is a part of the web. Reflecting the "Self-Existent Lord" like a mirror, each becomes in turn a world.

Stanza IV.

1. . . . Listen, ye Sons of the Earth, to your instructors — the Sons of the Fire. Learn, there is neither first nor last, for all is one: number issued from no number.

2. Learn what we who descend from the Primordial Seven, we who are born from the Primordial Flame, have learnt from our fathers. . . .

3. From the effulgency of light — the ray of the ever-darkness — sprung in space the re-awakened energies; the one from the egg, the six, and the five. Then the three, the one, the four, the one, the five — the twice seven the sum total. And these are the essences, the flames, the elements, the builders, the numbers, the arupa, the rupa, and the force of Divine Man — the sum total. And from the Divine Man emanated the forms, the sparks, the sacred animals, and the messengers of the sacred fathers within the holy four.

4. This was the army of the voice — the divine mother of the seven. The sparks of the seven are subject to, and the servants of, the first, the second, the third, the fourth, the fifth, the sixth, and the seventh of the seven. These “sparks” are called spheres, triangles, cubes, lines, and modellers; for thus stands the Eternal Nidana — the Oeaoahoo, which is:

5. “Darkness” the boundless, or the no-number, Adi-Nidana Svabhavat:

I. The Adi-Sanat, the number, for he is one.

II. The voice of the Lord Svabhavat, the numbers, for he is one and nine.

III. The “formless square.”

And these three enclosed within the are the sacred four; and the ten are the arupa universe. Then come the “sons,” the seven fighters, the one, the eighth left out, and his breath which is the light-maker.

6. Then the second seven, who are the Lipika, produced by the three. The rejected son is one. The “Son-suns” are countless.

Stanza V.

1. The Primordial Seven, the first Seven Breaths of the Dragon of Wisdom, produce in their turn from their Holy Circumgyrating Breaths the Fiery Whirlwind.

2. They make of him the messenger of their will. The Dzyu becomes Fohat, the swift son of the Divine sons whose sons are the Lipika, runs circular errands. Fohat is the steed and the thought is the rider. He passes like lightning through the fiery clouds; takes three, and five, and seven strides through the seven regions above, and the seven below. He lifts his voice, and calls the innumerable sparks, and joins them.

3. He is their guiding spirit and leader. When he commences work, he separates the sparks of the Lower Kingdom that float and thrill with joy in their radiant dwellings, and forms therewith the germs of wheels. He places them in the six directions of space, and one in the middle — the central wheel.

4. Fohat traces spiral lines to unite the sixth to the seventh — the crown; an army of the Sons of Light stands at each angle, and the Lipika in the middle wheel, they say: This is good, the first Divine world is ready, the first is now the second. Then the “Divine Arupa” reflects itself in Chhaya Loka, the first garment of the Anupadaka.

5. Fohat takes five strides and builds a winged wheel at each corner of the square, for the four holy ones and their armies.

6. The Lipika circumscribe the triangle, the first one, the cube, the second one, and the pentacle within the egg. It is the ring called “Pass Not” for those who descend and ascend. Also for those who during the Kalpa are progressing towards the great day “Be with us.” Thus were formed the Rupa and the Arupa: from one light seven lights; from each of the seven, seven times seven lights. The wheels watch the ring. . . .

Stanza VI.

1. By the power of the Mother of Mercy and Knowledge — Kwan-Yin — the “triple” of Kwan-shai-Yin, residing in Kwan-yin-Tien, Fohat, the Breath of their Progeny, the Son of the Sons, having called forth, from

the lower abyss, the illusive form of Sien-Tchang and the Seven Elements: (7)

2. The Swift and Radiant One produces the Seven Laya Centres, against which none will prevail to the great day “Be-with-Us,” and seats the Universe on these Eternal Foundations surrounding Tsien-Tchan with the Elementary Germs.

3. Of the Seven — first one manifested, six concealed, two manifested, five concealed; three manifested, four concealed; four produced, three hidden; four and one tsan revealed, two and one half concealed; six to be manifested, one laid aside. Lastly, seven small wheels revolving; one giving birth to the other.

4. He builds them in the likeness of older wheels, placing them on the Imperishable Centres.

How does Fohat build them? He collects the fiery dust. He makes balls of fire, runs through them, and round them, infusing life thereinto, then sets them into motion; some one way, some the other way. They are cold, he makes them hot. They are dry, he makes them moist. They shine, he fans and cools them. Thus acts Fohat from one twilight to the other, during seven eternities.

5. At the fourth, the sons are told to create their images. One third refuses — two obey.

The curse is pronounced; they will be born on the fourth, suffer and cause suffering; this is the first war.

6. The older wheels rotated downwards and upwards. . . . The mother’s spawn filled the whole. There were battles fought between the Creators and the Destroyers, and battles fought for space; the seed appearing and re-appearing continuously.

7. Make thy calculations, Lanoo, if thou wouldest learn the correct age of thy small wheel. Its fourth spoke is our mother. Reach the fourth “fruit” of the fourth path of knowledge that leads to Nirvana, and thou shalt comprehend, for thou shalt see

Stanza VII.

1. Behold the beginning of sentient formless life.

First the Divine, the one from the Mother-Spirit; then the Spiritual; the three from the one, the four from the one, and the five from which the three, the five, and the seven. These are the three-fold, the four-fold downward; the “mind-born” sons of the first Lord; the shining seven.

It is they who are thou, me, him, oh Lanoo. They, who watch over thee, and thy mother earth.

2. The one ray multiplies the smaller rays. Life precedes form, and life survives the last atom of form. Through the countless rays proceeds the life-ray, the one, like a thread through many jewels.

3. When the one becomes two, the threefold appears, and the three are one; and it is our thread, oh Lanoo, the heart of the man-plant called Saptasarma.

4. It is the root that never dies; the three-tongued flame of the four wicks. The wicks are the sparks, that draw from the three-tongued flame shot out by the seven — their flame — the beams and sparks of one moon reflected in the running waves of all the rivers of earth.

5. The spark hangs from the flame by the finest thread of Fohat. It journeys through the Seven Worlds of Maya. It stops in the first, and is a metal and a stone; it passes into the second and behold — a plant; the plant whirls through seven changes and becomes a sacred animal. From the combined attributes of these, Manu, the thinker is formed. Who forms him? the seven lives, and the one life. Who completes him? The five-fold Lha. And who perfects the last body? Fish, sin, and soma. . . .

6. From the first-born the thread between the Silent Watcher and his shadow becomes more strong and radiant with every change. The morning sun-light has changed into noon-day glory. . . .

7. This is thy present wheel, said the Flame to the Spark. Thou art myself, my image, and my shadow. I have clothed myself in thee, and thou art my Vahan to the day, “Be with us,” when thou shalt re-become

myself and others, thyself and me. Then the builders, having donned their first clothing, descend on radiant earth and reign over men — who are themselves. . . .

Thus ends this portion of the archaic narrative, dark, confused, almost incomprehensible. An attempt will now be made to throw light into this darkness, to make sense out of this apparent non-sense.

Summing Up.

“The History of Creation and of this world from its beginning up to the present time is composed of *seven chapters*. The *seventh* chapter is not yet written.” (T. Subba Row, *Theosophist*, 1881.)

The first of these Seven chapters has been attempted and is now finished. However incomplete and feeble as an exposition, it is, at any rate, an approximation — using the word in a mathematical sense — to that which is the oldest basis for all the subsequent Cosmogonies. The attempt to render in a European tongue the grand panorama of the ever periodically recurring Law — impressed upon the plastic minds of the first races endowed with Consciousness by those who reflected the same from the Universal Mind — is daring, for no human language, save the Sanskrit — which is that *of the Gods* — can do so with any degree of adequacy. But the failures in this work must be forgiven for the sake of the motive.

As a whole, neither the foregoing nor what follows can be found in full anywhere. It is not taught in any of the six Indian schools of philosophy, for it pertains to their synthesis — the seventh, which is the Occult doctrine. It is not traced on any crumbling papyrus of Egypt, nor is it any longer graven on Assyrian tile or granite wall. The Books of the *Vedanta* (the last word of human knowledge) give out but the metaphysical aspect of this world-Cosmogony; and their priceless thesaurus, the *Upanishads* — *Upa-ni-shad* being a compound word meaning “the conquest of ignorance by the revelation of *secret, spiritual* knowledge” — require now the additional possession of a Master-key to enable the student to get at their full meaning. The reason for this I venture to state here as I learned it from a Master.

The name, “*Upanishads*,” is usually translated “esoteric doctrine.” These treatises form part of the *Sruti* or “revealed knowledge,” *Revelation*, in short, and are generally attached to the *Brahmanaportion* of the Vedas, (8) as their third division. There are over 150 *Upanishads* enumerated by, and known to, Orientalists, who credit the oldest with being written *probably* about 600 years B.C.; but of *genuine* texts there does not exist a fifth of the number. The *Upanishads* are to the Vedas what the Kabala is to the Jewish Bible. They treat of and expound the secret and mystic meaning of the Vedic texts. They speak of the origin of the Universe, the nature of Deity, and of Spirit and Soul, as also of

the metaphysical connection of mind and matter. In a few words: They contain *the beginning and the end of all human knowledge, but they have now ceased to reveal it*, since the day of Buddha. If it were otherwise, the Upanishads could not be called *esoteric*, since they are now openly attached to the Sacred Brahmanical books, which have, in our present age, become accessible even to the *Mlechchhas* (out-castes) and the European Orientalists. One thing in them — and this in all the *Upanishads* — invariably and constantly points to their ancient origin, and proves (a) that they were written, in some of their portions, *before* the caste system became the tyrannical institution which it still is; and (b) that half of their contents have been eliminated, while some of them were rewritten and abridged. “The great Teachers of the higher Knowledge and the Brahmins are continually represented as going to Kshatriya (military caste) kings to become their pupils.” As Cowell pertinently remarks, the *Upanishads* “breathe an entirely different spirit” (from other Brahmanical writings), “a freedom of thought unknown in any earlier work except in the Rig Veda hymns themselves.” The second fact is explained by a tradition recorded in one of the MSS. on Buddha’s life. It says that the Upanishads were originally attached to their Brahmanas after the beginning of a reform, which led to the exclusiveness of the present caste system among the Brahmins, a few centuries after the invasion of India by the “twice-born.” They were complete in those days, and were used for the instruction of the chelas who were preparing for their initiation.

This lasted so long as the Vedas and the Brahmanas remained in the sole and exclusive keeping of the temple-Brahmins — while no one else had the right to study or even read them outside of the *sacred* caste. Then came Gautama, the Prince of Kapilavastu. After *learning* the whole of the Brahmanical wisdom in the *Rahasya* or the *Upanishads*, and finding that the teachings differed little, if at all, from those of the “Teachers of Life” inhabiting the snowy ranges of the Himalaya (9), the Disciple of the Brahmins, feeling indignant because the sacred wisdom was thus withheld from all but the Brahmins, determined to save the whole world by popularizing it. Then it was that the Brahmins, seeing that their sacred knowledge and Occult wisdom was falling into the hands of the “*Mlechchhas*,” abridged the texts of the Upanishads, originally containing thrice the matter of the Vedas and the Brahmanas together, without altering, however, one word of the texts. They simply detached from the MSS. the most important portions containing the last word of the Mystery of Being. The key to the Brahmanical secret code remained

henceforth with the initiates alone, and the Brahmins were thus in a position to publicly deny the correctness of Buddha's teaching by appealing to their *Upanishads*, silenced for ever on the chief questions. Such is the esoteric tradition beyond the Himalayas.

Sri Sankaracharya, the greatest Initiate living in the historical ages, wrote many a Bhashya on the *Upanishads*. But his original treatises, as there are reasons to suppose, have not yet fallen into the hands of the Philistines, for they are too jealously preserved in his *maths* (monasteries, *mathams*). And there are still weightier reasons to believe that the priceless Bhashyas (Commentaries) on the esoteric doctrine of the Brahmins, by their greatest expounder, will remain for ages yet a dead letter to most of the Hindus, except the *Smartava* Brahmins. This sect, founded by Sankaracharya, (which is still very powerful in Southern India) is now almost the only one to produce students who have preserved sufficient knowledge to comprehend the dead letter of the Bhashyas. The reason of this is that they alone, I am informed, have occasionally real Initiates at their head in their mathams, as for instance, in the "Sringa-giri," in the Western Ghauts of Mysore. On the other hand, there is no sect in that desperately exclusive caste of the Brahmins, more exclusive than is the *Smartava*; and the reticence of its followers to say what they may know of the Occult sciences and the esoteric doctrine, is only equalled by their pride and learning.

Therefore the writer of the present statement must be prepared beforehand to meet with great opposition and even the denial of such statements as are brought forward in this work. Not that any claim to infallibility, or to perfect correctness in every detail of all that which is herein said, was ever put forward. Facts are there, and they can hardly be denied. But, owing to the intrinsic difficulties of the subjects treated, and the almost insurmountable limitations of the English tongue (as of all other European languages) to express certain ideas, it is more than probable that the writer has failed to present the explanations in the best and in the clearest form; yet all that could be done was done under every adverse circumstance, and this is the utmost that can be expected of any writer.

Let us recapitulate and show, by the vastness of the subjects expounded, how difficult, if not impossible, it is to do them full justice.

(1.) The Secret Doctrine is the accumulated Wisdom of the Ages, and its cosmogony alone is the most stupendous and elaborate system: *e.g.*, even in the exotericism of the Puranas. But such is the mysterious power of Occult symbolism, that the facts which have actually occupied countless generations of initiated seers and prophets to marshal, to set down and explain, in the bewildering series of evolutionary progress, are all recorded on a few pages of geometrical signs and glyphs. The flashing gaze of those seers has penetrated into the very kernel of matter, and recorded the soul of things there, where an ordinary profane, however learned, would have perceived but the external work of form. But modern science believes not in the “soul of things,” and hence will reject the whole system of ancient cosmogony. It is useless to say that the system in question is no fancy of one or several isolated individuals. That it is the uninterrupted record covering thousands of generations of Seers whose respective experiences were made to test and to verify the traditions passed orally by one early race to another, of the teachings of higher and exalted beings, who watched over the childhood of Humanity. That for long ages, the “Wise Men” of the Fifth Race, of the stock saved and rescued from the last cataclysm and shifting of continents, had passed their lives *in learning, not teaching*. How did they do so? It is answered: by checking, testing, and verifying in every department of nature the traditions of old by the independent visions of great adepts; *i.e.*, men who have developed and perfected their physical, mental, psychic, and spiritual organisations to the utmost possible degree. No vision of one adept was accepted till it was checked and confirmed by the visions — so obtained as to stand as independent evidence — of other adepts, and by centuries of experiences.

(2.) The fundamental Law in that system, the central point from which all emerged, around and toward which all gravitates, and upon which is hung the philosophy of the rest, is the One homogeneous divine Substance-Principle, the one radical cause.

... “Some few, whose lamps shone brighter, have been led
From cause to cause to nature’s secret head,
And found that one first Principle must be. . . .”

It is called “Substance-Principle,” for it becomes “substance” on the plane of the manifested Universe, an illusion, while it remains a “principle” in the beginningless and endless abstract, visible and invisible SPACE. It is the omnipresent Reality: impersonal, because it

contains all and everything. *Its impersonality is the fundamental conception* of the System. It is latent in every atom in the Universe, and is the Universe itself. (See in chapters on Symbolism, "Primordial Substance, and Divine Thought.")

(3.) The Universe is the periodical manifestation of this unknown Absolute Essence. To call it "essence," however, is to sin against the very spirit of the philosophy. For though the noun may be derived in this case from the verb *esse*, "to be," yet It cannot be identified with a *being* of any kind, that can be conceived by human intellect. It is best described as neither Spirit nor matter, but both. "Parabrahmam and Mulaprakriti" are One, in reality, yet two in the Universal conception of the manifested, even in the conception of the One Logos, its first manifestation, to which, as the able lecturer in the "Notes on the Bhagavadgita" shows, It appears from the objective standpoint of the One Logos as Mulaprakriti and not as Parabrahmam; as its *veil* and not the one Reality hidden behind, which is unconditioned and absolute.

(4.) The Universe is called, with everything in it, Maya, because all is temporary therein, from the ephemeral life of a fire-fly to that of the Sun. Compared to the eternal immutability of the One, and the changelessness of that Principle, the Universe, with its evanescent ever-changing forms, must be necessarily, in the mind of a philosopher, no better than a will-o'-the-wisp. Yet, the Universe is real enough to the conscious beings in it, which are as unreal as it is itself.

(5.) Everything in the Universe, throughout all its kingdoms, is conscious: *i.e.*, endowed with a consciousness of its own kind and on its own plane of perception. We men must remember that because *we* do not perceive any signs — which we can recognise — of consciousness, say, in stones, we have no right to say that *no consciousness exists there*. There is no such thing as either "dead" or "blind" matter, as there is no "Blind" or "Unconscious" Law. These find no place among the conceptions of Occult philosophy. The latter never stops at surface appearances, and for it the *noumena* essences have more reality than their objective counterparts; it resembles there in the mediaeval *Nominalists*, for whom it was the Universals that were the realities and the particulars which existed only in name and human fancy.

(6.) The Universe is worked and *guided* from *within outwards*. As above so it is below, as in heaven so on earth; and man — the microcosm and

miniature copy of the macrocosm — is the living witness to this Universal Law, and to the mode of its action. We see that every *external* motion, act, gesture, whether voluntary or mechanical, organic or mental, is produced and preceded by *internal* feeling or emotion, will or volition, and thought or mind. As no outward motion or change, when normal, in man's external body can take place unless provoked by an inward impulse, given through one of the three functions named, so with the external or manifested Universe. The whole Kosmos is guided, controlled, and animated by almost endless series of Hierarchies of sentient Beings, each having a mission to perform, and who — whether we give to them one name or another, and call them Dhyān-Chohans or Angels — are "messengers" in the sense only that they are the agents of Karmic and Cosmic Laws. They vary infinitely in their respective degrees of consciousness and intelligence; and to call them all pure Spirits without any of the earthly alloy "which time is wont to prey upon" is only to indulge in poetical fancy. For each of these Beings either *was*, or prepares to become, a man, if not in the present, then in a past or a coming cycle (Manvantara). They are *perfected*, when not *incipient*, men; and differ morally from the terrestrial human beings on their higher (less material) spheres, only in that they are devoid of the feeling of personality and of the *human* emotional nature — two purely earthly characteristics. The former, or the "perfected," have become free from those feelings, because (a) they have no longer fleshly bodies — an ever-numbing weight on the Soul; and (b) the pure spiritual element being left untrammelled and more free, they are less influenced by *maya* than man can ever be, unless he is an adept who keeps his two personalities — the spiritual and the physical — entirely separated. The incipient monads, having never had terrestrial bodies yet, can have no sense of personality or ego-ism. That which is meant by "personality," being a limitation and a relation, or, as defined by Coleridge, "individuality existing in itself but with a nature as a ground," the term cannot of course be applied to non-human entities; but, as a fact insisted upon by generations of Seers, none of these Beings, high or low, have either individuality or personality as separate Entities, *i.e.*, they have no individuality in the sense in which a man says, "*I am myself and* no one else;" in other words, they are conscious of no such distinct separateness as men and things have on earth. Individuality is the characteristic of their respective hierarchies, not of their units; and these characteristics vary only with the degree of the plane to which those hierarchies belong: the nearer to the region of Homogeneity and the One Divine, the purer and the less accentuated that individuality in the Hierarchy. They are

finite, in all respects, with the exception of their higher principles — the immortal sparks reflecting the universal divine flame — individualized and separated only on the spheres of Illusion by a differentiation as illusive as the rest. They are “Living Ones,” because they are the streams projected on the Kosmic screen of illusion from the absolute life; beings in whom life cannot become extinct, before the fire of ignorance is extinct in those who sense these “Lives.” Having sprung into being under the quickening influence of the uncreated beam, the reflection of the great Central Sun that radiates on the shores of the river of Life, it is the inner principle in them which belongs to the waters of immortality, while its differentiated clothing is as perishable as man’s body. Therefore Young was right in saying that

“Angels are men of a superior kind”

and no more. They are neither “ministering” nor “protecting” angels; nor are they “Harbingers of the Most High” still less the “Messengers of wrath” of any God such as man’s fancy has created. To appeal to their protection is as foolish as to believe that their sympathy may be secured by any kind of propitiation; for they are, as much as man himself is, the slaves and creatures of immutable Karmic and Kosmic law. The reason for it is evident. Having no elements of personality in their essence they can have no personal qualities, such as attributed by men, in their exoteric religions, to their anthropomorphic God — a jealous and exclusive God who rejoices and feels wrathful, is pleased with sacrifice, and is more despotic in his vanity than any finite foolish man. Man, as shown in Book II., being a compound of the essences of all those celestial Hierarchies may succeed in making himself, as such, superior, in one sense, to any hierarchy or class, or even combination of them. “Man can neither propitiate nor command the *Devas*,” it is said. But, by paralyzing his lower personality, and arriving thereby at the full knowledge of the *non-separateness* of his higher Self from the One absolute Self, man can, even during his terrestrial life, become as “One of Us.” Thus it is, by eating of the fruit of knowledge which dispels ignorance, that man becomes like one of the Elohim or the Dhyanis; and once on *their* plane the Spirit of Solidarity and perfect Harmony, which reigns in every Hierarchy, must extend over him and protect him in every particular.

The chief difficulty which prevents men of science from believing in divine as well as in nature Spirits is their materialism. The main impediment before the Spiritualist which hinders him from believing in

the same, while preserving a blind belief in the “Spirits” of the Departed, is the general ignorance of all, except some Occultists and Kabalists, about the true essence and nature of matter. It is on the acceptance or rejection of the theory of the *Unity of all in Nature, in its ultimate Essence*, that mainly rests the belief or unbelief in the existence around us of other conscious beings besides the Spirits of the Dead. It is on the right comprehension of the primeval Evolution of Spirit-Matter and its real essence that the student has to depend for the further elucidation in his mind of the Occult Cosmogony, and for the only sure clue which can guide his subsequent studies.

In sober truth, as just shown, every “Spirit” so-called is either a *disembodied or a future man*. As from the highest Archangel (Dhyan Chohan) down to the last conscious “Builder” (the inferior class of Spiritual Entities), all such are *men*, having lived aeons ago, in other Manvantaras, on this or other Spheres; so the inferior, semi-intelligent and non-intelligent Elementals — are all *future men*. That fact alone — that a Spirit is endowed with intelligence — is a proof to the Occultist that that Being must have been a *man*, and acquired his knowledge and intelligence throughout the human cycle. There is but one indivisible and absolute Omniscience and Intelligence in the Universe, and this thrills throughout every atom and infinitesimal point of the whole finite Kosmos which hath no bounds, and which people call Space, considered independently of anything contained in it. But the first differentiation of its *reflection* in the manifested World is purely Spiritual, and the Beings generated in it are not endowed with a consciousness that has any relation to the one we conceive of. They can have no human consciousness or Intelligence before they have acquired such, personally and individually. This may be a mystery, yet it is a fact, in Esoteric philosophy, and a very apparent one too.

The whole order of nature evinces a progressive march towards a *higher life*. There is design in the action of the seemingly blindest forces. The whole process of evolution with its endless adaptations is a proof of this. The immutable laws that weed out the weak and feeble species, to make room for the strong, and which ensure the “survival of the fittest,” though so cruel in their immediate action — all are working toward the grand end. The very *fact* that adaptations *do* occur, that the fittest *do* survive in the struggle for existence, shows that what is called “unconscious Nature” (10) is in reality an aggregate of forces manipulated by semi-intelligent beings (Elementals) guided by High

Planetary Spirits, (Dhyan Chohans), whose collective aggregate forms the manifested *verbum* of the unmanifested logos, and constitutes at one and the same time the mind of the Universe and its immutable law.

Three distinct representations of the Universe in its three distinct aspects are impressed upon our thought by the esoteric philosophy: the pre-existing (evolved from) the ever-existing; and the phenomenal — the world of illusion, the reflection, and shadow thereof. During the great mystery and drama of life known as the Manvantara, real Kosmos is like the object placed behind the white screen upon which are thrown the Chinese shadows, called forth by the magic lantern. The actual figures and things remain invisible, while the wires of evolution are pulled by the unseen hands; and men and things are thus but the reflections, *on* the white field, of the realities *behind* the snares of *Mahamaya*, or the great Illusion. This was taught in every philosophy, in every religion, *ante* as well as *post* diluvian, in India and Chaldea, by the Chinese as by the Grecian Sages. In the former countries these three Universes were allegorized, in exoteric teachings, by the three trinities emanating from the Central eternal germ and forming with it a Supreme Unity: the *initial*, the *manifested*, and the *Creative Triad*, or the three in One. The last is but the symbol, in its concrete expression, of the first *ideal* two. Hence Esoteric philosophy passes over the necessarianism of this purely metaphysical conception, and calls the first one, only, the Ever Existing. This is the view of every one of the six great schools of Indian philosophy — the *six principles of that unit body of wisdom of which the “gnosis,” the hidden knowledge, is the seventh.*

The writer hopes that, superficially handled as may be the comments on the Seven Stanzas, enough has been given in this cosmogonic portion of the work to show Archaic teachings to be more *scientific* (in the modern sense of the word) on their very face, than any other ancient Scriptures left to be regarded and judged on their exoteric aspect. Since, however, as confessed before, this work *withholds far more than it gives out*, the student is invited to use his own intuitions, Our chief care is to elucidate that which has already been given out, and, to our regret, very incorrectly at times; to supplement the knowledge hinted at — whenever and wherever possible — by additional matter; and to bulwark our doctrines against the too strong attacks of modern Sectarianism, and more especially against those of our latter-day Materialism, very often miscalled Science, whereas, in reality, the words “Scientists” and “Sciologists” ought alone to bear the responsibility for the many illogical theories offered to the world. In its great ignorance, the public, while

blindly accepting everything that emanates from “authorities,” and feeling it to be its duty to regard every *dictum* coming from a man of Science as a proven fact — the public, we say, is taught to scoff at anything brought forward from “heathen” sources. Therefore, as materialistic Scientists can be fought solely with their own weapons — those of controversy and argument — an *Addendum* is added to every Book contrasting our respective views and showing how even great authorities may often err. We believe that this can be done effectually by showing the weak points of our opponents, and by proving their too frequent sophisms — made to pass for scientific *dicta* — to be incorrect. We hold to Hermes and his “Wisdom” — in its universal character; they — to Aristotle as against intuition and the experience of the ages, fancying that Truth is the exclusive property of the Western world. Hence the disagreement. As Hermes says, “Knowledge differs much from sense; for sense is of things that surmount it, but Knowledge (gyi) is the end of sense” — *i.e.*, of the illusion of our physical brain and its intellect; thus emphasizing the contrast between the laboriously acquired knowledge of the senses and mind (*manas*), and the intuitive omniscience of the Spiritual divine Soul — *Buddhi*.

Whatever may be the destiny of these actual writings in a remote future, we hope to have proven so far the following facts:

(1) The Secret Doctrine teaches no *Atheism*, except in the Hindu sense of the word *nastika*, or the rejection of *idols*, including every anthropomorphic god. In this sense every Occultist is a *Nastika*.

(2) It admits a Logos or a collective “Creator” of the Universe; a *Demiurgos* — in the sense implied when one speaks of an “Architect” as the “Creator” of an edifice, whereas that Architect has never touched one stone of it, but, while furnishing the plan, left all the manual labour to the masons; in our case the plan was furnished by the Ideation of the Universe, and the constructive labour was left to the Hosts of intelligent Powers and Forces. But that *Demiurgos* is no *personal* deity, — *i.e.*, an imperfect *extra-cosmic* god, — but only the aggregate of the Dhyani-Chohans and the other forces.

As to the latter —

(3) They are dual in their character; being composed of (*a*) the irrational *brute energy*, inherent in matter, and (*b*) the intelligent soul or cosmic

consciousness which directs and guides that energy, and which is the *Dhyān-Chohan*ic thought reflecting the Ideation of the Universal mind. This results in a perpetual series of physical manifestations and *moral effects* on Earth, during manvantaric periods, the whole being subservient to Karma. As that process is not always perfect; and since, however many proofs it may exhibit of a guiding intelligence behind the veil, it still shows gaps and flaws, and even results very often in evident failures — therefore, neither the collective Host (Demiurgos), nor any of the working powers individually, are proper subjects for divine honours or worship. All are entitled to the grateful reverence of Humanity, however, and man ought to be ever striving to help the divine evolution of *Ideas*, by becoming to the best of his ability a *co-worker with nature* in the cyclic task. The ever unknowable and incognizable *Karāna* alone, the *Causeless* Cause of all causes, should have its shrine and altar on the holy and ever untrodden ground of our heart — invisible, intangible, unmentioned, save through “the still small voice” of our spiritual consciousness. Those who worship before it, ought to do so in the silence and the sanctified solitude of their Souls (11); making their spirit the sole mediator between them and the *Universal Spirit*, their good actions the only priests, and their sinful intentions the only visible and objective sacrificial victims to the *Presence*. (See Part II., “On the Hidden Deity.”)

(4) Matter is *Eternal*. It is the *Upādhi* (the physical basis) for the One infinite Universal Mind to build thereon its ideations. Therefore, the Esotericists maintain that there is no inorganic or *dead* matter in nature, the distinction between the two made by Science being as unfounded as it is arbitrary and devoid of reason. Whatever Science may think, however — and *exact* Science is a fickle dame, as we all know by experience — Occultism knows and teaches differently, from time immemorial — from *Manu* and *Hermes* down to Paracelsus and his successors.

Thus Hermes, the thrice great Trismegistus, says: “Oh, my son, matter *becomes*; formerly it *was*; for matter is the vehicle of becoming.” (12) Becoming is the mode of activity of the uncreate deity. Having been endowed with the germs of becoming, matter (objective) is brought into birth, for the creative force fashions it *according to the ideal forms*. Matter not yet engendered had no form; it becomes when it is put into operation.” (*The Definitions of Asclepius*, p. 134, “Virgin of the World.”)

“Everything is the product of one universal creative effort. . . . There is nothing *dead*, in Nature. *Everything is organic and living*, and therefore the whole world appears to be a living organism.” (Paracelsus, “*Philosophia ad Athenienses*,” F. Hartmann’s translations, p. 44.)

(5.) The Universe was evolved out of its ideal plan, upheld through Eternity in the unconsciousness of that which the Vedantins call Parabrahm. This is practically identical with the conclusions of the highest Western Philosophy — “the innate, eternal, and self-existing Ideas” of Plato, now reflected by Von Hartmann. The “unknowable” of Herbert Spencer bears only a faint resemblance to that transcendental *Reality* believed in by Occultists, often appearing merely a personification of a “*force* behind phenomena” — an infinite and eternal *Energy* from which all things proceed, while the author of the “Philosophy of the Unconscious” has come (in this respect only) as near to a solution of the great *Mystery* as mortal man can. Few were those, whether in ancient or mediaeval philosophy, who have dared to approach the subject or even hint at it. Paracelsus mentions it inferentially. His ideas are admirably synthesized by Dr. F. Hartmann, F.T.S., in his “Life of Paracelsus.”

All the *Christian* Kabalists understood well the Eastern root idea The active Power, the “Perpetual motion of the great Breath” only awakens Kosmos at the dawn of every new Period, setting it into motion by means of the two contrary Forces (13), and thus causing it to become objective on the plane of Illusion. In other words, that dual motion transfers Kosmos from the plane of the Eternal Ideal into that of finite manifestation, or from the *Noumenal* to the *Phenomenal* plane. Everything that *is*, *was*, and *will be*, eternally IS, even the countless forms, which are finite and perishable only in their objective, not in their *ideal* Form. They existed as Ideas, in the Eternity (14), and, when they pass away, will exist as reflections. Neither the form of man, nor that of any animal, plant or stone has ever been *created*, and it is only on this plane of ours that it commenced “becoming,” *i.e.*, objectivising into its present materiality, or expanding *from within outwards*, from the most sublimated and supersensuous essence into its grossest appearance. Therefore *our* human forms have existed in the Eternity as astral or ethereal prototypes; according to which models, the Spiritual Beings (or Gods) whose duty it was to bring them into objective being and terrestrial Life, evolved the protoplasmic forms of the future *Egos* from *their own essence*. After which, when this human *Upadhi*, or basic

mould was ready, the natural terrestrial Forces began to work on those supersensuous moulds *which contained, besides their own, the elements of all the past vegetable and future animal forms of this globe in them.* Therefore, man's *outward* shell passed through every vegetable and animal body before it assumed the human shape.

FOOTNOTES:

1. The “first” presupposes necessarily something which is the “first brought forth, the first in time, space, and rank” — and therefore finite and conditioned. The “first” *cannot be the absolute*, for it is a manifestation. Therefore, Eastern Occultism calls the Abstract All the “Causeless One Cause,” the “Rootless Root,” and limits the “First Cause” to the *Logos*, in the sense that Plato gives to this term.

2. See Mr. Subba Row's four able lectures on the Bhagavad Gita, “Theosophist,” February, 1887.

3. Called in Sanskrit: “Upadhi.”

4. Called by Christian theology: Archangels, Seraphs, etc., etc.

5. “Pilgrim” is the appellation given to our *Monad* (the two in one) during its cycle of incarnations. It is the only immortal and eternal principle in us, being an indivisible part of the integral whole — the Universal Spirit, from which it emanates, and into which it is absorbed at the end of the cycle. When it is said to emanate from the one spirit, an awkward and incorrect expression has to be used, for lack of appropriate words in English. The Vedantins call it Sutatma (Thread-Soul), but their explanation, too, differs somewhat from that of the occultists; to explain which difference, however, is left to the Vedantins themselves.

6. In the English translation from the Sanskrit the numbers are given in that language, *Eka*, *Chatur*, etc., etc. It was thought best to give them in English.

7. Verse 1 of Stanza VI. Is of a far later date than the other Stanzas, though still very ancient. The old text of this verse, having names entirely unknown to the Orientalists would give no clue to the student.

8. “The Vedas have a distinct dual meaning — one expressed by the literal sense of the words, the other indicated by the metre and the *swara* — intonation — which are as the life of the Vedas. . . . Learned pundits and philologists of course deny that *swara* has anything to do with philosophy or ancient esoteric doctrines; but the mysterious connection between *swara* and *light* is one of its most profound secrets.” (T. Subba Row, *Five Years of Theosophy*, p. 154.)

9. Also called “the Sons of Wisdom,” and of the “Fire-Mist” and the “Brothers of the Sun” in the Chinese records. *Si-dzang* (Tibet) is mentioned in the MSS. of the sacred library of the province of Fo-Kien, as the great seat of Occult learning from time immemorial, ages before Buddha. The Emperor Yu, the “great” (2,207 years B.C.), a pious mystic and great adept, is said to have obtained his knowledge from the “great teachers of the Snowy Range” in Si-dzang.

10. Nature taken in its abstract sense, *cannot* be “unconscious,” as it is the emanation from, and thus an aspect (on the manifested plane) of the absolute consciousness. Where is that daring man who would presume to deny to vegetation and even to minerals *a consciousness of their own*. All he can say is, that this consciousness is beyond his comprehension.

11. “When thou prayest, thou shalt not be as the hypocrites are . . . but enter into *thine inner chamber and having shut thy door, pray to thy Father which is in secret.*” *Matt. vi.*). Our Father is *within us*” in Secret,” our 7th principle, in the “inner chamber” of our Soul perception. “The Kingdom of Heaven” and of God “*is within us*” says Jesus, not *outside*. Why are Christians so absolutely blind to the self-evident meaning of the words of wisdom they delight in mechanically repeating?

12. To this the late Mrs. (Dr.) Kingsford, the able translator and compiler of the Hermetic Fragments (see “*The Virgin of the World*”) remarks in a foot-note; “Dr. Menard observes that in Greek the same word signifies *to be born* and *to become*. The idea here is that the material of the world is in its essence eternal, but that before creation or ‘becoming’ it is in a passive and motionless condition. Thus it ‘was’ before being put into operation; now it ‘becomes,’ that is, it is mobile and progressive.” And she adds the purely Vedantic doctrine of the Hermetic philosophy that “Creation is thus the period of activity (Manvantara) of God, who, according to Hermetic thought (or *which*, according to the Vedantin) has two modes — Activity or Existence, God evolved (*Deus explicitus*); and Passivity of Being (Pralaya) God involved (*Deus implicitus*). Both modes are perfect and complete, as are the waking and sleeping states of man. Fichte, the German philosopher, distinguished Being (Seyn) as One, which we know only through existence (Daseyn) as the Manifold. This view is thoroughly Hermetic. The ‘Ideal Forms’ are the archetypal or formative ideas of the Neo-Platonists; the eternal and subjective concepts of things subsisting in the divine mind prior to ‘becoming’” (p. 134).

13. The centripetal and the centrifugal forces, which are male and female, positive and negative, physical and spiritual, the two being the one *Primordial* Force.

14. Occultism teaches that no form can be given to anything, either by nature or by man, whose ideal type does not already exist on the subjective plane. More

than this; that no such form or shape can possibly enter man's consciousness, or evolve in his imagination, which does not exist in prototype, at least as an approximation.

THE SECRET DOCTRINE:

THE SYNTHESIS OF SCIENCE, RELIGION, AND PHILOSOPHY.

H. P. BLAVATSKY

AUTHOR OF "ISIS UNVEILED"

"There is no Religion higher than Truth."

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Modern science insists upon the doctrine of evolution; so do human reason and the "Secret Doctrine," and the idea is corroborated by the ancient legends and myths, and even by the Bible itself when it is read between the lines. We see a flower slowly developing from a bud, and the bud from its seed. But whence the latter, with all its predetermined programme of physical transformation, and its invisible, therefore *spiritual* forces which gradually develop its form, colour, and odour? The word *evolution* speaks for itself. The germ of the present human race must have preexisted in the parent of this race, as the seed, in which lies hidden the flower of next summer, was developed in the capsule of its parent flower; the parent may be but *slightly* different, but it still differs from its future progeny. The antediluvian ancestors of the present elephant and lizard were, perhaps, the mammoth and the plesiosaurus; why should not the progenitors of our human race have been the "giants" of the *Vedas*, the *Voluspa*, and the Book of *Genesis*? While it is positively absurd to believe the "transformation of species" to have taken place according to some of the more materialistic views of the evolutionists, it is but natural to think that each genus, beginning with the molluscs and ending with man, had modified its own primordial and distinctive forms. — "Isis Unveiled," Vol. I., p. 153.

PRELIMINARY NOTES.

ON THE ARCHAIC STANZAS, AND THE FOUR PRE-HISTORIC CONTINENTS.

“Facies totius Universi, quamvis infinitis modis variet,
Manet tamen semper eadem.” — Spinoza.

The Stanzas, with the Commentaries thereon, in this Book, the second, are drawn from the same Archaic Records as the Stanzas on Cosmogony in Book I. As far as possible a verbatim translation is given; but some of the Stanzas were too obscure to be understood without explanation. Hence, as was done in Book I., while they are first given in full as they stand, when taken verse by verse with their Commentaries an attempt is made to make them clearer, by words added in brackets, in anticipation of the fuller explanation of the Commentary.

As regards the evolution of mankind, the Secret Doctrine postulates three new propositions, which stand in direct antagonism to modern science as well as to current religious dogmas: it teaches(*a*) the simultaneous evolution of seven human groups on seven different portions of our globe; (*b*) the birth of the *astral*, before the *physical* body: the former being a model for the latter; and (*c*) that man, in this Round, preceded every mammalian — the anthropoids included — in the animal kingdom. (1)

The Secret Doctrine is not alone in speaking of primeval MEN born simultaneously on the seven divisions of our Globe. In the *Divine “Pymander”* of Hermes we find the same Seven primeval men (2) evolving from Nature and “Heavenly Man,” in the collective sense of the word, namely, from the Creative Spirits; and in the fragments (collected by George Smith) of Chaldean tablets on which is inscribed the Babylonian Legend of Creation, in the first column of the *Cutha* tablet, seven human beings with the faces of ravens (black, swarthy complexions), whom “the (Seven) great gods created,” are mentioned. Or, as explained in lines 16 and 18 — “In the midst of the Earth they grew up and became great Seven kings, brothers of the same family.” These are the Seven Kings of Edom to whom reference is made in the Kabala; the first race, which was *imperfect*, *i.e.*, was born before the “balance” (sexes) existed, and which was therefore destroyed. (Zohar, *Siphrah Dzeniouta*, *Idrah Suta*, 2928, *La Kabbale*, p. 205.)

“*Seven Kings*, brethren, appeared and begat children, 6,000 in number were their peoples (Hibbert Lectures, p. 372). The god Nergas (death) destroyed them.” “How did he destroy them?” “By bringing into equilibrium (or balance) those who did not yet exist” (*Siphrah Dzeniouta*). They were “destroyed,” as a race, by being merged in their own progeny (by exudation); that is to say, the sexless race reincarnated in the bisexual (potentially); the latter in the Androgynes; these again in the sexual, the later third Race; (for further explanation, *vide infra*). Were the tablets less mutilated, they would be found to contain word for word the same account as given in the archaic records and in Hermes, at least as regards the fundamental facts, if not as regards minute details; for Hermes is a good deal disfigured by mistranslations.

It is quite certain that the seeming supernaturalism of these teachings, although allegorical, is so diametrically opposed to the dead-letter statements of the Bible (3) as well as to the latest hypotheses of science, that it will evoke passionate denial. The Occultists, however, know that the traditions of Esoteric Philosophy must be the right ones, simply because they are the most logical, and reconcile every difficulty. Besides, we have the Egyptian — “*Books of Thoth*,” and “*Book of the Dead*,” and the Hindu Puranas with the seven Manus, as well as the Chaldeo-Assyrian accounts, whose tiles mention seven primitive men, or Adams, the real meaning of which name may be ascertained through the Kabala. Those who know anything of the Samothracian mysteries will also remember that the generic name of the Kabiri was the “Holy Fires,” which created on seven localities of the island of *Electria* (or Samothrace) the “Kabir born of the Holy Lemnos” (the island sacred to *Vulcan*).

According to Pindar (See “*Philosophumena*,” Miller’s edition, p. 98), this Kabir, whose name was Adamas, was, in the traditions of Lemnos, the type of the primitive man born from the bosom of the Earth. He was the Archetype of the first males in the order of generation, and was one of the seven autochthonous ancestors or progenitors of mankind (*ibid*, p. 108). If, while coupling with this the fact that Samothrace was colonised by the Phoenicians, and before them by the mysterious Pelasgians who came from the East, one remembers also the identity of the *mystery* gods of the Phoenicians, Chaldeans, and Israelites, it will be easy to discover whence came also the confused account of the Noachian deluge. It has become undeniable of late that the Jews, who obtained their primitive ideas about creation from Moses, who had them

from the Egyptians, compiled their Genesis and first Cosmogonic traditions — when these were rewritten by Ezra and others — from the Chaldeo-Akkadian account. It is, therefore, sufficient to examine the Babylonian and Assyrian cuneiform and other inscriptions to find also therein, scattered here and there, not only the original meaning of the name Adam, Admi, or Adami (4), but also the creation of seven Adams or roots of men, born of Mother Earth, physically, and of the *divine fire* of the progenitors, spiritually or astrally. The Assyriologists, ignorant of the esoteric teachings, could hardly be expected to pay any greater attention to the mysterious and ever-recurring number seven on the Babylonian cylinders, than they paid to it on finding the same in Genesis and the Bible. Yet the number of the ancestral spirits and their seven groups of human progeny are there, notwithstanding the dilapidated condition of the fragments, as plainly as they are to be found in “*Pymander*” and in the “*Book of the Concealed Mystery*” of the Kabala. In the latter Adam Kadmon is the Sephirothal tree, as also the “Tree of the Knowledge of Good and Evil.” And that “*Tree*,” says verse 32, “hath around it seven columns,” or palaces, of the seven creative Angels operating in the spheres of the seven planets on our Globe. As Adam Kadmon is a *collective* name, so also is the name of the man Adam. Says George Smith in his “*Chaldean Account of Genesis*”: —

“The word Adam used in these legends for the first human being is evidently *not a proper name, but is only used as a term for mankind*. Adam appears as a proper name in Genesis, but certainly in some passages is only used in the same sense as the Assyrian word” (p. 86).

Moreover, neither the Chaldean nor the Biblical deluge (the stories of Xisuthrus and Noah) is based on the universal or even on the Atlantean deluges, recorded in the Indian allegory of Vaivaswata Manu. They are the *exoteric allegories based on the esoteric mysteries* of Samothrace. If the older Chaldees knew the esoteric truth concealed in the Puranic legends, the other nations were aware only of the Samothracian mystery, and allegorised it. They adapted it to their astronomical and anthropological, or rather phallic, notions. Samothrace is known *historically* to have been famous in antiquity for a deluge, which submerged the country and reached the top of the highest mountains; an event which happened before the age of the Argonauts. It was overflowed very suddenly by the waters of the Euxine, regarded up to that time as a lake. (5) But the Israelites had, moreover, another legend upon which to base their allegory: the “deluge,” that transformed the

present Gobi Desert into a sea *for the last time*, some 10 or 12,000 years ago, and which drove many Noahs and their families on to the surrounding mountains. As the Babylonian accounts are now only restored from hundreds of thousands of broken fragments (the mound of *Kouyunjik* alone having yielded to Layard's excavations over twenty thousand fragments of inscriptions), the proofs here cited are comparatively scanty; yet such as they are, they corroborate almost every one of our teachings, certainly three, at least. These are: —

(1.) That the race which was the first to fall into generation was a *dark Race* (*Zalmat Gaguadi*), which they call the *Adami* or dark Race, and that *Sarku*, or the light Race, remained pure for a long while subsequently.

(2.) That the Babylonians recognised *two principal Races* at the time of the Fall, the Race of the Gods (the Ethereal *doubles of the Pitris*), having preceded these two. This is Sir H. Rawlinson's opinion. These "Races" are our second and third Root-races.

(3) That these seven Gods, each of whom created a *man*, or group of men, were "the gods *imprisoned* or incarnated." These gods were: the god *Zi*; the god *Ziku* (noble life, Director of purity); the god *Mirku* (noble crown) "Saviour from death of the gods" (later on) imprisoned, and the creator of "the dark Race which his hand has made;" the god *Libzu* "wise among the gods"; the god *Nissi* . . . and the god *Suhhab*; and *Hea* or *Sa*, their synthesis, the god of wisdom and of the Deep, identified with Oannes-Dagon, at the time of the fall, and called (collectively) the Demiurge, or Creator. (*See Chaldean Account Genesis*, p. 82.)

There are two "Creations" so called, in the Babylonian fragments, and *Genesis* having adhered to this, one finds its first two chapters distinguished as the EloHITE and the Jehovite creations. Their proper order, however, is not preserved in these or in any other exoteric accounts. Now these "Creations," according to the occult teachings, refer respectively to the formation of the primordial seven *men* by the progenitors (the Pitris, or Elohim): and to that of the human groups after the fall.

All this will be examined in the light of science and comparisons drawn from the scriptures of all the ancient nations, the Bible included, as we

proceed. Meanwhile, before we turn to the *Anthropogenesis* of the prehistoric Races, it may be useful to agree upon the names to be given to the Continents on which the four great Races, which preceded our *Adamic* Race, were born, lived, and died. Their archaic and esoteric names were many, and varied with the language of the nationality which mentioned them in its annals and scriptures. That which in the *Vendidad*, for instance, is referred to as *Airyānem Vaeḡo* (see *Bund.* 79, 12) wherein was born the original Zoroaster (6), is called in the Puranic literature “*Sveta-Dwipa*,” “*Mount Meru*,” the abode of Vishnu, etc., etc.; and in the Secret Doctrine is simply named the land of the “*Gods*” under their chiefs the “*Spirits of this Planet*.”

Therefore, in view of the possible, and even very probable confusion, that may arise, it is considered more convenient to adopt, for each of the four Continents constantly referred to, a name more familiar to the cultured reader. It is proposed, then, to call the first continent, or rather the first *terra firma* on which the first Race was evolved by the divine progenitors: —

I. “The Imperishable Sacred Land.”

The reasons for this name are explained as follows: This “*Sacred Land*” — of which more later on — is stated never to have shared the fate of the other continents; because it is the only one whose destiny it is to last from the beginning to the end of the *Manvantara* throughout each Round. It is the cradle of the first man and the dwelling of the last *divine* mortal, chosen as a *Sishta* for the future seed of humanity. Of this mysterious and sacred land very little can be said, except, perhaps, according to a poetical expression in one of the Commentaries, that the “*pole-star* has its watchful eye upon it, from the dawn to the close of the twilight of ‘a day’ of the great breath.” (7)

II. The “*Hyperborean*” will be the name chosen for the Second Continent, the land which stretched out its promontories southward and westward from the North Pole to receive the Second Race, and comprised the whole of what is now known as Northern Asia. Such was the name given by the oldest Greeks to the far-off and mysterious region, whither their tradition made Apollo the “*Hyperborean*” travel every year. *Astronomically*, Apollo is of course the Sun, who, abandoning his Hellenic sanctuaries, loved to visit annually his far-away country, where the Sun was said never to set for one half of the year.

Eggus gar nuktos te kai hmatos eisi keleuqoi, says a verse in the *Odyssey* (x. 86).

But *historically*, or better, perhaps, ethnologically and geologically, the meaning is different. The land of the Hyperboreans, the country that extended beyond Boreas, the frozen-hearted god of snows and hurricanes, who loved to slumber heavily on the chain of Mount Rhiphaeus, was neither an ideal country, as surmised by the mythologists, nor yet a land in the neighbourhood of Scythia and the Danube. (8) It was a real Continent, a *bona-fide* land which knew no winter in those early days, nor have its sorry remains more than one night and day during the year, even now. The nocturnal shadows never fall upon it, said the Greeks; for it is the *land of the Gods*, the favourite abode of Apollo, the god of light, and its inhabitants are his beloved priests and servants. This may be regarded as poetised *fiction* now; but it was poetised *truth* then.

III. The third Continent, we propose to call "Lemuria." The name is an invention, or an idea, of Mr. P. L. Sclater, who asserted, between 1850 and 1860, on zoological grounds the actual existence, in prehistoric times, of a Continent which he showed to have extended from Madagascar to Ceylon and Sumatra. It included some portions of what is now Africa; but otherwise this gigantic Continent, which stretched from the Indian ocean to Australia, has now wholly disappeared beneath the waters of the Pacific, leaving here and there only some of its highland tops which are now islands. Mr. A. R. Wallace, the naturalist, "extends the Australia of tertiary periods to New Guinea and the Solomon Islands, and perhaps to Fiji;" and from its Marsupial types he infers "a connection with the Northern Continent during the Secondary period," writes Mr. C. Gould in "*Mythical Monsters*," p. 47. The subject is treated at length elsewhere. (9)

IV. "Atlantis "is the Fourth Continent. It would be the first historical land, were the traditions of the ancients to receive more attention than they have hitherto. The famous island of Plato of that name was but a fragment of this great Continent. (See "*Esoteric Buddhism*.")

V. The Fifth Continent was America; but, as it is situated at the Antipodes, it is Europe and Asia Minor, almost coeval with it, which are generally referred to by the Indo-Aryan Occultists as the fifth. If their teaching followed the appearance of the Continents in their geological

and geographical order, then this classification would have to be altered. But as the sequence of the Continents is made to follow the order of evolution of the Races, from the first to the fifth, our Aryan Root-race, Europe must be called the fifth great Continent. The Secret Doctrine takes no account of islands and peninsulas, nor does it follow the modern geographical distribution of land and sea. Since the day of its earliest teachings and the destruction of the great Atlantis, the face of the earth has changed more than once. There was a time when the delta of Egypt and Northern Africa belonged to Europe, before the formation of the Straits of Gibraltar, and a further upheaval of the continent, changed entirely the face of the map of Europe. The last serious change occurred some 12,000 years ago (10), and was followed by the submersion of Plato's little Atlantic island, which he calls Atlantis after its parent continent. Geography was part of the mysteries, in days of old. Says the *Zohar* (iii., fol. 10a): "These secrets (of land and sea) were divulged to the men of the secret science, but not to the geographers."

The claim that physical man was originally a colossal pre-tertiary giant, and that he existed 18,000,000 years ago, must of course appear preposterous to admirers of, and believers in, modern learning. The whole *posse comitatis* of biologists will turn away from the conception of this third race Titan of the Secondary age, a being fit to fight as successfully with the then gigantic monsters of the air, sea, and land, as his forefathers — the ethereal prototype of the Atlantean — had little need to fear that which could not hurt him. The modern anthropologist is quite welcome to laugh at our Titans, as he laughs at the Biblical Adam, and as the theologian laughs at his pithecoïd ancestor. The Occultists and their severe critics may feel that they have pretty well mutually squared their accounts by this time. Occult sciences claim less and give more, at all events, than either Darwinian Anthropology or Biblical Theology.

Nor ought the Esoteric Chronology to frighten any one; for, with regard to figures, the greatest authorities of the day are as fickle and as uncertain as the Mediterranean wave. As regards the duration of the geological periods alone, the learned men of the Royal Society are all hopelessly at sea, and jump from one million to five hundred millions of years with the utmost ease, as will be seen more than once during this comparison.

Take one instance for our present purpose — the calculations of Mr. Croll. Whether, according to this authority, 2,500,000 years represent

the time since the beginning of the tertiary age, or the Eocene period, as an American geologist makes him say (11); or whether again Mr. Croll allows fifteen millions since the beginning of the Eocene period,” as quoted by an English geologist (12), both sets of figures cover the claims made by the Secret Doctrine. (13) For assigning as the latter does from four to five million years between the incipient and the final evolution of the Fourth Root-Race, on the Lemuro-Atlantean Continents; one million years for the Fifth, or Aryan Race, to the present date; and about 850,000 since the submersion of the last large peninsula of the great Atlantis — all this may have easily taken place within the 15,000,000 years conceded by Mr. Croll to the Tertiary Age. But, *chronologically* speaking, the duration of the period is of secondary importance, as we have, after all, certain American scientists to fall back upon. These gentlemen, unmoved by the fact that their assertions are called not only dubious but absurd, yet maintain that man existed so far back as in the Secondary Age. They have found human footprints on rocks of that formation; and furthermore, M. de Quatrefages finds no valid *scientific* reason why man should not have existed during the Secondary Age.

The “Ages” and periods in geology are, in sober truth, purely conventional terms, as they are still hardly delineated, and, moreover, no two geologists or naturalists agree as to the figures. Thus, there is a wide margin for choice offered to the Occultist by the learned fraternity. Shall we take for one of our supports Mr. T. Mellard Reade? This gentleman, in a paper on “Limestone as an Index of Geological Time,” read by him in 1878 before the Royal Society, claims that the *minimum* time required for the formation of the sedimentary *strata* and the elimination of the calcareous matter is in round numbers 600 million years (*See “Proceedings of Royal Society,” London, Vol. XXVIII., p. 281*); or shall we ask support for our chronology from Mr. Darwin’s works, wherein he demands for the organic transformations according to his theory from 300 to 500 million years? Sir C. Lyell and Prof. Houghton were satisfied with placing the beginning of the Cambrian Age at 200 and 240 millions of years back respectively. Geologists and zoologists claim the maximum time, though Mr. Huxley, at one time, placed the beginning of the incrustation of the earth 1,000 million years ago, and would not surrender a millennium of it.

But the main point for us lies not in the agreement or disagreement of the Naturalists as to the duration of geological periods, but rather in their perfect accord on one point, for a wonder, and this a very important one.

They all agree that during “The Miocene Age” — whether one or ten million years ago — Greenland and even Spitzbergen, the remnants of our Second or Hyperborean Continent, “had *almost a tropical climate*.” Now the pre-Homeric Greeks had preserved a vivid tradition of this “Land of the Eternal Sun,” whither their Apollo journeyed yearly. “During the Miocene Age, Greenland (in N. Lat. 70 degrees) developed an abundance of trees, such as the Yew, the Redwood, the Sequoia, allied to the Californian species, Beeches, Planes, Willows, Oaks, Poplars and Walnuts, as well as a Magnolia and a Zamia,” says Science; in short Greenland had Southern plants unknown to Northern regions.

And now this natural question rises. If the Greeks knew, in the days of Homer, of a Hyperborean land, *i.e.*, a blessed land beyond the reach of Boreas, the god of winter and of the hurricane, an ideal region which the later Greeks and their classics have vainly tried to locate by searching for it beyond Scythia, a country where nights were short and days long, and beyond that land a country where the sun never set and the palm grew freely — if they knew of all this, who then told them of it? In their day, and for ages previously, Greenland must certainly have been already covered with perpetual snows, with never-thawing ice, just as it is now. Everything tends to show that the land of the short nights and the long days was Norway or Scandinavia, *beyond* which was the blessed land of eternal light and summer; and to know of this, their tradition must have descended to the Greeks from some people more ancient than themselves, who were acquainted with those climatic details of which the Greeks themselves could know nothing. Even in our day, science suspects beyond the Polar seas, at the very circle of the Arctic Pole, the existence of a sea which never freezes and a continent which is ever green. The archaic teachings, and likewise the Puranas — for one who understands the allegories of the latter — contain the same statements. Suffice, then, to us the strong probability that a people, now unknown to history, lived during the Miocene period of modern science, at a time when Greenland was an almost tropical land.

Note. The reader is requested to bear in mind that the first and the following sections are not strictly consecutive in order of time. In the first Section the Stanzas which form the skeleton of the exposition are given, and certain important points commented upon and explained. In the subsequent sections various additional details are gathered, and a fuller explanation of the subject is attempted.

BOOK II. — PART I.

ANTHROPOGENESIS.

STANZAS TRANSLATED WITH COMMENTARIES FROM THE
SECRET BOOK OF DZYAN.

[All ellipses appear in the original text. — Ed.]

In primeval times, a maiden,
Beauteous Daughter of the Ether,
Passed for ages her existence
In the great expanse of Heaven,

.....

Seven hundred years she wandered,
Seven hundred years she laboured,
Ere her first-born was delivered.

.....

Ere a beauteous duck descending,
Hastens toward the water-mother.

.....

Lightly on the knee she settles,
Finds a nesting-place befitting,
Where to lay her eggs in safety,
Lays her eggs within, at pleasure,
Six, the golden eggs she lays them,
Then a *Seventh*, an egg of iron”

(*Kalevala*, *Rune I.*)

ANTHROPOGENESIS IN THE SECRET VOLUME.

(Verbatim Extracts. (14))

Stanza I.

1. The Lha which turns the fourth is subservient to the Lha of the Seven, they who revolve driving their chariots around their Lord, the One Eye. His breath gave life to the Seven; it gave life to the first.

2. Said the Earth: — “Lord of the Shining Face; my house is empty Send thy sons to people this wheel. Thou hast sent thy seven sons to the Lord of Wisdom. Seven times doth he see thee nearer to himself, seven times more doth he feel thee. Thou hast forbidden thy servants, the small rings, to catch thy light and heat, thy great bounty to intercept on its passage. Send now to thy servant the same.”

3. Said the “Lord of the Shining Face”: — “I shall send thee a fire when thy work is commenced. Raise thy voice to other Lokas; apply to thy father, the Lord of the Lotus, for his sons Thy people shall be under the rule of the Fathers. Thy men shall be mortals. The men of the Lord of Wisdom, not the Lunar Sons, are immortal. Cease thy complaints. Thy seven skins are yet on thee Thou art not ready. Thy men are not ready.”

4. After great throes she cast off her old three and put on her new seven skins, and stood in her first one.

Stanza II.

5. The wheel whirled for thirty crores more. It constructed rupas: soft stones that hardened; hard plants that softened. Visible from invisible, insects and small lives. She shook them off her back whenever they overran the mother, After thirty crores she turned round. She lay on her back; on her side She would call no sons of Heaven, she would ask no sons of Wisdom. She created from her own bosom. She evolved water-men, terrible and bad.

6. The water-men terrible and bad she herself created from the remains of others, from the dross and slime of her first, second, and third, she formed them. The Dhyani came and looked — The Dhyani from the

bright Father-mother, from the white regions they came, from the abodes of the immortal mortals.

7. Displeased they were. Our flesh is not there. No fit rupas for our brothers of the fifth. No dwellings for the lives. Pure waters, not turbid, they must drink. Let us dry them.

8. The flames came. The fires with the sparks; the night fires and the day fires. They dried out the turbid dark waters. With their heat they quenched them. The Lhas of the High, the Lhamayin of below, came. They slew the forms which were two- and four-faced. They fought the goatmen, and the dog-headed men, and the men with fishes' bodies.

9. Mother-water, the great sea, wept. She arose, she disappeared in the moon which had lifted her, which had given her birth.

10. When they were destroyed, Mother-earth remained bare. She asked to be dried.

Stanza III.

11. The Lord of the Lords came. From her body he separated the waters, and that was Heaven above, the first Heaven.

12. The great Chohans called the Lords of the Moon, of the airy bodies. "Bring forth men, men of your nature. Give them their forms within. She will build coverings without. Males-females will they be. Lords of the Flame also"

13. They went each on his allotted land: seven of them each on his lot. The Lords of the Flame remain behind. They would not go, they would not create.

Stanza IV.

14. The Seven Hosts, the "Will-born Lords," propelled by the Spirit of Life-giving, separate men from themselves, each on his own zone.

15. Seven times seven Shadows of future men were born, each of his own colour and kind. Each inferior to his father. The fathers, the boneless, could give no life to beings with bones. Their progeny were

Bhuta, with neither form nor mind. Therefore they are called the Chhaya.

16. How are the Manushya born? The Manus with minds, how are they made? The fathers called to their help their own fire; which is the fire that burns in Earth. The Spirit of the Earth called to his help the Solar Fire. These three produced in their joint efforts a good Rupa. It could stand, walk, run, recline, or fly. Yet it was still but a Chhaya, a shadow with no sense

17. The breath needed a form; The Fathers gave it. The breath needed a gross body; the Earth moulded it. The breath needed the Spirit of Life; the Solar Lhas breathed it into its form. The breath needed a Mirror of its Body; "We gave it our own," said the Dhyanis. The breath needed a Vehicle of Desires; "It has it," said the Drainer of Waters. But Breath needs a mind to embrace the Universe; "We cannot give that," said the Fathers. "I never had it," said the Spirit of the Earth. "The form would be consumed were I to give it mine." said the Great Fire Man remained an empty senseless Bhuta Thus have the boneless given life to those who became men with bones in the third.

Stanza V.

18. The first were the sons of Yoga. Their sons the children of the Yellow Father and the White Mother.

19. The Second Race was the product by budding and expansion, the A-Sexual from the Sexless (15)) — thus was, O Lanoo, the Second Race produced.

20. Their fathers were the self-born. The self-born, the Chhaya from the brilliant bodies of the Lords, the Fathers, the Sons of Twilight.

21. When the Race became old, the old waters mixed with the fresher waters. When its drops became turbid, they vanished and disappeared in the new stream, in the hot stream of life. The outer of the first became the inner of the second. The old Wing became the new Shadow, and the Shadow of the Wing.

Stanza VI.

22. Then the second evolved the Egg-born, the third. The sweat grew, its drops grew, and the drops became hard and round. The Sun warmed it; the Moon cooled and shaped it; the wind fed it until its ripeness. The white swan from the starry vault overshadowed the big drop. The egg of the future race, the Man-swan of the later third. First male-female, then man and woman.

23. The self-born were the Chhayas: the Shadows from the bodies of the Sons of Twilight.

Stanza VII.

24. The Sons of Wisdom, the Sons of Night, ready for rebirth, came down, they saw the vile forms of the First Third, "We can choose," said the Lords, "we have wisdom." Some entered the Chhaya. Some projected the Spark. Some deferred till the Fourth. From their own Rupa they filled the Kama. Those who entered became Arhats. Those who received but a spark, remained destitute of knowledge; the spark burned low. The third remained mind-less. Their Jivas were not ready. These were set apart among the Seven. They became narrow-headed. The Third were ready. "In these shall we dwell," said the Lords of the Flame.

25. How did the Manasa, the Sons of Wisdom, act? They rejected the Self-born. They are not ready. They spurned the Sweat-born. They are not quite ready. They would not enter the first Egg-born.

26. When the Sweat-born produced the Egg-born, the twofold and the mighty, the powerful with bones, the Lords of Wisdom said: "Now shall we create."

27. The Third Race became the Vahan of the Lords of Wisdom. It created "Sons of Will and Yoga," by Kriyasakti it created them, the Holy Fathers, Ancestors of the Arhats. . . .

Stanza VIII.

28. From the drops of sweat; from the residue of the substance; matter from dead bodies of men and animals of the wheel before; and from cast-off dust, the first animals were produced.

29. Animals with bones, dragons of the deep, and flying Sarpas were added to the creeping things. They that creep on the ground got wings. They of the long necks in the water became the progenitors of the fowls of the air.

30. During the third Race the boneless animals grew and changed: they became animals with bones, their Chhayas became solid.

31. The animals separated the first. They began to breed. The two-fold man separated also. He said: "Let us as they; let us unite and make creatures." They did.

32. And those which had no spark took huge she-animals unto them. They begat upon them dumb Races. Dumb they were themselves. But their tongues untied. The tongues of their progeny remained still. Monsters they bred. A race of crooked red-hair-covered monsters going on all fours. A dumb race to keep the shame untold.

Stanza IX.

33. Seeing which, the Lhas who had not built men, wept, saying: —

34. "The Amanasa have defiled our future abodes. This is Karma. Let us dwell in the others. Let us teach them better, lest worse should happen. They did

35. Then all men became endowed with Manas. They saw the sin of the mindless.

36. The Fourth Race developed speech.

37. The One became Two; also all the living and creeping things that were still one, giant fish-birds and serpents with shell-heads.

Stanza X.

38. Thus two by two on the seven zones, the Third Race gave birth to the Fourth-Race men; the gods became no-gods the sura became a-sura.

39. The first, on every zone, was moon-coloured; the second yellow like gold; the third red; the fourth brown, which became black with sin. The

first seven human shoots were all of one complexion. The next seven began mixing.

40. Then the Fourth became tall with pride. We are the kings, it was said; we are the gods.

41. They took wives fair to look upon. Wives from the mindless, the narrow-headed. They bred monsters. Wicked demons, male and female, also Khado (dakini), with little minds.

42. They built temples for the human body. Male and female they worshipped. Then the Third Eye acted no longer.

Stanza XI.

43. They built huge cities. Of rare earths and metals they built, and out of the fires vomited, out of the white stone of the mountains and of the black stone, they cut their own images in their size and likeness, and worshipped them.

44. They built great images nine yatis high, the size of their bodies. Inner fires had destroyed the land of their fathers. The water threatened the fourth.

45. The first great waters came. They swallowed the seven great islands.

46. All Holy saved, the Unholy destroyed. With them most of the huge animals, produced from the sweat of the earth.

Stanza XII.

47. Few men remained: some yellow, some brown and black, and some red remained. The Moon-coloured were gone forever.

48. The fifth produced from the Holy stock remained; it was ruled over by the first divine Kings.

49. Who re-descended, who made peace with the fifth, who taught and instructed it.

Conclusion.

Space forbids us to say anything more, and this part of the “Secret Doctrine” has to be closed. The forty-nine Stanzas and the few fragments from the Commentaries just given are all that can be published in these volumes. These, with some still older records — to which none but the highest Initiates have access — and a whole library of comments, glossaries, and explanations, form the synopsis of Man’s genesis.

It is from the Commentaries that we have hitherto quoted and tried to explain the hidden meaning of some of the allegories, thus showing the true views of esoteric antiquity upon geology, anthropology, and even ethnology. We will endeavour in the Part which follows, to establish a still closer metaphysical connection between the earliest races and their Creators, the *divine* men from other worlds; accompanying the statements proffered with the most important demonstrations of the same in esoteric Astronomy and Symbolism.

In Volume III. of this work (the said volume and the IVth being almost ready) a brief history of all the great adepts known to the ancients and the moderns in their chronological order will be given, as also a bird’s eye view of the Mysteries, their birth, growth, decay, and final death — in Europe. This could not find room in the present work. Volume IV. will be almost entirely devoted to Occult teachings.

The duration of the periods that separate, in space and time, the Fourth from the Fifth Race — in the historical (16)) or even the legendary beginnings of the latter — is too tremendous for us to offer, even to a Theosophist, any more detailed accounts of them. During the course of the post-diluvian ages — marked at certain periodical epochs by the most terrible cataclysms — too many races and nations were born, and have disappeared almost without leaving a trace, for any one to offer any description of the slightest value concerning them. Whether the Masters of Wisdom have a consecutive and full history of our race from its incipient stage down to the present times; whether they possess the uninterrupted record of man since he became the complete physical being, and became thereby the king of the animals and master on this earth — is not for the writer to say. Most probably they have, and such is our own personal conviction. But if so, this knowledge is only for the *highest* Initiates, who do not take their students into their confidence.

The writer can, therefore, give but what she has herself been taught, and no more.

But even this will appear to the profane reader rather as a weird, fantastic dream, than as a possible reality.

This is only natural and as it should be, since for years such was the impression made upon the humble writer of these pages herself. Born and bred in European, matter-of-fact and presumably civilized countries, she assimilated the foregoing with the utmost difficulty. But there are proofs of a certain character which become irrefutable and are undeniable in the long run, to every earnest and unprejudiced mind. For a series of years such were offered to her, and now she has the full certitude that our present globe and its human races must have been born, grown and developed in this, and in no other way.

But this is the personal view of the writer; and her orthodoxy cannot be expected to have any more weight than any other “doxy,” in the eyes of those to whom every fresh theory is heterodox until otherwise proved. Therefore are we Occultists fully prepared for such questions as these: “How does one know that the writer has not invented the whole scheme? And supposing *she* has not, how can one tell that the whole of the foregoing, as given in the Stanzas, is not the product of the imagination of the ancients? How could they have preserved the records of such an immense, such an incredible antiquity?”

The answer that the history of this world since its formation and to its end “is written in the stars,” *i.e.*, is recorded in the Zodiac and the Universal Symbolism whose keys are in the keeping of the Initiates, will hardly satisfy the doubters. The antiquity of the Zodiac in Egypt is much doubted, and it is denied point-blank with regard to India. “Your conclusions are often excellent, but your premises are always doubtful,” the writer was once told by a profane friend. To this, the answer came that it was one point, at least, gained on the scientific syllogisms. For, with the exception of a few problems from the domain of purely physical science, both the premises and conclusions of the men of Science are as hypothetical as they are almost invariably erroneous. And if they do not so appear to the profane, the reason is simply this: the said profane is very little aware, taking as he does his scientific data on faith, that both premises and conclusions are generally the product of the same brains, which, however learned, are not infallible; a truism demonstrated

daily by the shifting and re-shifting of scientific theories and speculations.

However it may be, the records of the temples, Zodiacal and traditional, as well as the ideographic records of the East, as read by the adepts of the Sacred Science and Vidya, are not a whit more doubtful than the so-called ancient history of the European nations, now edited, corrected, and amplified by half a century of archaeological discoveries, and the very problematical readings of the Assyrian tiles, cuneiform fragments, and Egyptian hieroglyphics. So are our data based upon the same readings, in addition to an almost inexhaustible number of Secret works of which Europe knows nothing — *plus* the perfect knowledge by the Initiates of the symbolism of every word so recorded. Some of these records belong to an immense antiquity. Every archaeologist and palaeontologist is acquainted with the ideographic productions of certain semi-savage tribes, who from time immemorial have aimed at rendering their thoughts symbolically. This is the earliest mode of recording events and ideas. And how old this knowledge is in the human race may be inferred from some signs, evidently ideographic, found on hatchets of the Palaeolithic period. The red Indian tribes of America, only a few years ago comparatively speaking, petitioned the President of the United States to grant them possession of four small lakes, the petition being written on the tiny surface of a piece of a fabric, which is covered with barely a dozen representations of animals and birds. (See Lubbock.) The American savages have a number of such different kinds of writing, but not one of our Scientists is yet familiar, or even knows of the early hieroglyphic cypher, still preserved in some Fraternities, and named in Occultism the *Senzar*. Moreover, all those who have decided to regard such modes of writing — *e.g.*, the ideographs of the Red Indians, and even the Chinese characters — as “attempts of the early races of mankind to express their untutored thoughts,” will decidedly object to our statement, that writing was invented by the Atlanteans, and not at all by the Phoenicians. Indeed, such a claim as that writing was known to mankind many hundreds of millenniums ago, in the face of the philologists who have decreed that writing was unknown in the days of, and to Panini, in India, as also to the Greeks in the time of Homer, will be met by general disapprobation, if not with silent scorn. All denial and ridicule notwithstanding, the Occultists will maintain the claim, and simply for this reason: from Bacon down to our modern Royal Society, we have a too long period, full of the most ludicrous mistakes made by Science, to warrant our believing in modern scientific assumptions

rather than in the denials of our Teachers. Writing, our scientists say, was unknown to Panini; and this sage nevertheless composed a grammar which contains 3,996 rules, and is the most perfect of all the grammars that were ever made! Panini is made out to have lived barely a few centuries B.C., by the most liberal; and the rocks in Iran and Central Asia (whence the philologists and historians show us the ancestors of the same Panini, the Brahmins, coming into India) are *covered with writing*, two and three thousand years old (12,000, according to some fearless palaeontologists).

Writing was an *ars incognita* in the days of Hesiod and Homer, agreeably to Grote, and unknown to the Greeks so late as 770 B.C.; and the Phoenicians who had *invented* it, and knew writing as far back as 1500 B.C., at the earliest (17), were living among the Greeks, and elbowing them, all the time! All these scientific and contradictory conclusions disappeared, however, into thin air, when Schliemann discovered (*a*) the site of ancient Troy, whose actual existence had been so long regarded as a fable; and (*b*), excavated on that site earthenware vessels with inscriptions *in characters unknown* to the paleontologists and the all-denying Sanskritists. Who will now deny Troy, or these Archaic inscriptions? As Professor Virchow witnesses: — “I was myself an eye-witness of two such discoveries, and helped to gather the articles together. The slanderers have long since been silenced, who were not ashamed to charge the discoverer with an imposture.” (18) Nor were truthful women spared any more than truthful men. Du Chaillu, Gordon-Cumming, Madame Merian (19), Bruce, and a host of others were charged with lying.

Madame Merian — says the author of “*Mythical Monsters*,” who gives this information in the *Introduction* — was accused of deliberate falsehood in reference to her description of a bird-eating spider nearly two hundred years ago. But now-a-days reliable observers have confirmed it in regard to South America, India, and elsewhere. Audubon was accused by botanists of having invented the yellow water-lily, which he figured in his *Birds of the South* under the name of *Nymphaea lutea*, and after having lain under the imputation for years, was confirmed at last by the discovery of the long-lost flower in Florida in 1876 (*Pop. Sci. Monthly*, No. 60, April 1877). And, as Audubon was called a *liar* for this, and for his *Holiaetus Washingtonii* (20), so Victor Hugo was ridiculed for . . . his marvellous word-painting of the devil-fish, and his description of a man becoming its helpless victim.” The

thing was derided as an impossibility; yet within a few years were discovered, on the shores of Newfoundland, cuttle fish with arms extending to thirty feet in length, and capable of dragging a good-sized boat beneath the surface; and their action has been reproduced for *centuries past* by Japanese artists.” (“*Mythical Monsters*,” p. 11 *Introd.*).

And if Troy was denied, and regarded as a myth; the existence of Herculaneum and Pompeii declared a fiction; the travels of Marco Polo laughed at and called as absurd a fable as one of Baron Munchausen’s tales, why should the writer of “Isis Unveiled” and of the “Secret Doctrine” be any better treated? Mr. Charles Gould, the author of the above-cited volume quotes in his excellent work a few lines from Macmillan (1860), which are as true as life, and too much to the point not to be reproduced: “When a naturalist, either by visiting such spots of earth as are still out of the way, or by his good fortune, finds a very queer plant or animal, he is forthwith accused of *inventing* his game. . . . As soon as the creature is found to sin against preconception, the great (mis ?) guiding Spirit, *a priori* by name, who furnishes philosophers with their omniscience *pro re nata*, whispers that no such thing *can* be, and forthwith there is a charge of hoax. The heavens themselves have been charged with hoaxes. When Leverrier and Adams predicted a planet by calculation, it was gravely asserted in some quarters that the planet which had been calculated was not *the* planet but another which had clandestinely and improperly got into the neighbourhood of the true body. *The disposition to suspect hoax is stronger than the disposition to hoax*. Who was it that first announced that the classical writings of Greece and Rome were one huge hoax perpetrated by the monks in what the announcer would be as little or less inclined than Dr. Maitland to call the dark ages?” (p. 13).

Thus let it be. No disbeliever who takes the “Secret Doctrine” for a “hoax” is forced or even asked to credit our statements. These have already been proclaimed to be such by certain very clever American journalists before even the work went to press. (21)

Nor, is it after all, necessary that any one should believe in the Occult Sciences and the old teachings, before one knows anything or even believes in his own soul. No great truth was ever accepted *a priori*, and generally a century or two passed before it began to glimmer in the human consciousness as a possible verity, except in such cases as the

positive discovery of the thing claimed as a fact. The truths of to-day are the falsehoods and errors of yesterday, and *vice versa*. It is only in the XXth century that portions, if not the whole, of the present work will be vindicated.

It is no fact going against our statements, therefore, even if Sir John Evans does affirm that writing was unknown in the stone age. For it may have been unknown during that period in the Fifth Aryan race, and have been perfectly known to the Atlanteans of the Fourth, in the palmy days of their highest civilization. The cycles of the rise and fall of the nations and races are there to account for it.

If told that there have been cases before now of forged pseudographs being palmed off on the credulous, and that our work may be classed with Jaccoliot's "Bible in India" (in which, by the way, there are more truths among its errors than are found in the works of orthodox and recognized Orientalists) — the charge and comparison will dismay us very little. We bide our time. Even the famous "Ezour-Veda" of the last century, considered by Voltaire "the most precious gift from the East to the West," and by Max Muller "about the silliest book that can be read," is not altogether without facts and truths in it. The cases when the *a priori* negations of specialists became justified by subsequent corroborations form but an insignificant percentage of those that were fully vindicated by subsequent discoveries, and confirmed to the great dismay of the learned objectors. "Ezour Veda," was a very small bone of contention compared with the triumph of Sir William Jones, Anquetil de Perron, and others in the matter of Sanskrit and its literature. Such facts are recorded by Professor Max Muller himself, who, speaking of the discomfiture of Dugald Stewart and Co. in connection with this, states that "if the facts about Sanskrit were true, Dugald Stewart was too wise not to see that the conclusions drawn from them were inevitable. He therefore denied the reality of such a language as Sanskrit altogether, and wrote his famous essay to prove that Sanskrit had been put together after the model of Greek and Latin, by those arch-forgers and liars, the Brahmans, and that the whole of Sanskrit literature was an imposition" (*Science of Language*, p. 168). The writer is quite willing and feels proud to keep company with these Brahmans, and other *historical* "liars," in the opinion of our modern Dugald Stewarts. She has lived too long, and her experience has been too varied and personal, for her not to know at least something of human nature. "When you doubt, abstain," says the wise Zoroaster, whose prudent aphorism is found corroborated

in every case by daily life and experience. Yet, like St. John the Baptist, this sage of the past Ages is found preaching in the desert, in company with a more modern philosopher, namely Bacon, who offers the same priceless bit of practical Wisdom. "In contemplation," he says (in any question of Knowledge, we add), "if a man begin with certainties, he shall end in doubts; but *if he will be content to begin with doubts, he shall end in certainties.*"

With this piece of advice from the father of English Philosophy to the representatives of British scepticism we ought to close the debate, but our theosophical readers are entitled to a final piece of Occult information.

Enough was said to show that evolution in general, events, mankind, and everything else in Nature proceed in cycles. We have spoken of seven Races, five of which have nearly completed their earthly career, and have claimed that every Root-Race, with its sub-races and innumerable family divisions and tribes, was entirely distinct from its preceding and succeeding race. This will be objected to, on the authority of uniform experience in the question of Anthropology, and Ethnology. Man was — save in colour and type, and perhaps a difference in facial peculiarities and cranial capacity — ever the same under every climate and in every part of the world, say the Naturalists: ay, even in stature. This, while maintaining that man descends from the same unknown ancestor as the ape, a claim that is logically impossible without an infinite variation of stature and form, from his first evolution into a biped. The very logical persons who maintain both propositions are welcome to their paradoxical views. Once more we address only those who, doubting the general derivation of myths from "the contemplation of the visible workings of external nature" . . . think it, "less hard to believe that these wonderful stories of gods and demi-gods, of giants and dwarfs, of dragons and monsters of all descriptions, are transformations, than to believe them to be inventions." It is only such "transformations" in physical nature, as much as in the memory and conceptions of our present mankind, that the Secret Doctrine teaches. It confronts the purely speculative hypotheses of modern Science, based upon the experience and exact observations of barely a few centuries, with the unbroken tradition and records of its Sanctuaries; and brushing away that tissue of cobweb-like theories, spun in the darkness that covers a period of hardly a few millenniums back, and which Europeans

call their "History," the Old Science says to us: Listen, now, to my version of the memoirs of Humanity.

The human Races are born one from the other, grow, develop, become old, and die. Their sub-races and nations follow the same rule. If your all-denying modern science and so-called philosophy do not contest that the human family is composed of a variety of well-defined types and races, it is only because the fact is undeniable, no one would say that there was no external difference between an Englishman, an African negro, and a Japanese or Chinaman. On the other hand it is formally denied by most naturalists that *mixed human races*, i.e., the seeds for entirely new races, are any longer formed in our days. But this last is maintained on good grounds by de Quatrefages and some others.

Nevertheless our general proposition will not be accepted. It will be said that whatever forms man has passed through in the long pre-historic Past there are no more changes for him (save certain variations, as at present) in the future. Hence that our Sixth and Seventh Root Races are fictions.

To this it is again answered: How *do you* know? Your experience is limited to a few thousand years, to less than a day in the whole age of Humanity and to the present types of the actual continents and isles of our Fifth Race. How can you tell what will or will not be? Meanwhile, such is the prophecy of the Secret Books and their no uncertain statements.

Since the beginning of the Atlantean Race many million years have passed, yet we find the last of the Atlanteans, still mixed up with the Aryan element, 11,000 years ago. This shows the enormous overlapping of one race over the race which succeeds it, though in character and external type the elder loses its characteristics, and assumes the new features of the younger race. This is proved in all the formations of mixed human races. Now, Occult philosophy teaches that even now, under our very eyes, the new Race and Races are preparing to be formed, and that it is in America that the transformation will take place, and has already silently commenced.

Pure Anglo-Saxons hardly three hundred years ago, the Americans of the United States have already become a nation apart, and, owing to a strong admixture of various nationalities and inter-marriage, almost a race *sui generis*, not only mentally, but also physically. "Every mixed

race, when uniform and settled, has been able to play the part of a primary race in fresh crossings," says de Quatrefages. "Mankind, in its present state, has thus been formed, certainly, for the greatest part, by the successive crossing of a number of races *at present undetermined*" (*The Human Species*," p.274.)

Thus the Americans have become in only three centuries a "primary race," *pro tem.*, before becoming a race apart, and strongly separated from all other now existing races. They are, in short, the germs of the *Sixth* sub-race, and in some few hundred years more, will become most decidedly the pioneers of that race which must succeed to the present European or fifth sub-race, in all its new characteristics. After this, in about 25,000 years, they will launch into preparations for the seventh sub-race; until, in consequence of cataclysms — the first series of those which must one day destroy Europe, and still later the whole Aryan race (and thus affect both Americas), as also most of the lands directly connected with the confines of our continent and isles — the Sixth Root-Race will have appeared on the stage of our Round. When shall this be? Who knows save the great Masters of Wisdom, perchance, and they are as silent upon the subject as the snow-capped peaks that tower above them. All we know is, that it will silently come into existence; so silently, indeed, that for long millenniums shall its pioneers — the peculiar children who will grow into peculiar men and women — be regarded as anomalous *lusus naturae*, abnormal oddities physically and mentally. Then, as they increase, and their numbers become with every age greater, one day they will awake to find themselves in a majority. It is the present men who will then begin to be regarded as exceptional mongrels, until these die out in their turn in civilised lands; surviving only in small groups on islands — the mountain peaks of to-day — where they will vegetate, degenerate, and finally die out, perhaps millions of years hence, as the Aztecs have, as the Nyam-Nyam and the dwarfish Moola Koorumba of the Nilghiri Hills are dying. All these are the remnants of once mighty races, the recollection of whose existence has entirely died out of the remembrance of the modern generations, just as we shall vanish from the memory of the Sixth Race Humanity. The Fifth will overlap the Sixth Race for many hundreds of millenniums, changing with it slower than its new successor, still changing in stature, general physique, and mentality, just as the Fourth overlapped our Aryan race, and the Third had overlapped the Atlanteans.

This process of preparation for the Sixth great Race must last throughout the whole sixth and seventh sub-races (*vide supra*, the diagram of the

Genealogical Tree of the Fifth Race). But the *lastremnants* of the Fifth Continent will not disappear until some time after the birth of the *new* Race; when another and *new* dwelling, the sixth continent, will have appeared above the *new* waters on the face of the globe, so as to receive the new stranger. To it also will emigrate and settle all those who shall be fortunate enough to escape the general disaster. When this shall be — as just said — it is not for the writer to know. Only, as nature no more proceeds by sudden jumps and starts, than man changes suddenly from a child into a mature man, the final cataclysm will be preceded by many smaller submersions and destructions both by wave and volcanic fires. The exultant pulse will beat high in the heart of the race now in the American zone, but there will be no more Americans when the Sixth Race commences; no more, in fact, than Europeans; for they will have now become a *new race, and many new nations*. Yet the Fifth will not die, but survive for a while: overlapping the new Race for many hundred thousands of years to come, it will become transformed with it — slower than its new successor — still getting entirely altered in mentality, general physique, and stature. Mankind will not grow again into giant bodies as in the case of the Lemurians and the Atlanteans; because while the evolution of the Fourth race led the latter down to the very bottom of materiality in its physical development, the present Race is on its ascending arc; and the Sixth will be rapidly growing out of its bonds of matter, and even of flesh.

Thus it is the mankind of the New world — one by far the senior of our Old one, a fact men had also forgotten — of Patala (the Antipodes, or the Nether World, as America is called in India), whose mission and Karma it is, to sow the seeds for a forthcoming, grander, and far more glorious Race than any of those we know of at present. The Cycles of Matter will be succeeded by Cycles of Spirituality and a fully developed mind. On the law of parallel history and races, the majority of the future mankind will be composed of glorious Adepts. Humanity is the child of cyclic Destiny, and not one of its Units can escape its unconscious mission, or get rid of the burden of its co-operative work with nature. Thus will mankind, race after race, perform its appointed cycle-pilgrimage. Climates will, and have already begun, to change, each tropical year after the other dropping one sub-race, but only to beget another higher race on the ascending cycle; while a series of other less favoured groups — the failures of nature — will, like some individual men, vanish from the human family without even leaving a trace behind.

Such is the course of Nature under the sway of Karmic Law: of the ever present and the ever-becoming Nature. For, in the words of a Sage, known only to a few Occultists:— “The Present is the Child of the Past; the Future, the begotten of the Present. And yet, O present moment! Knowest thou not that thou hast no parent, nor canst thou have a child; that thou art ever begetting but thyself? Before thou hast even begun to say ‘I am the progeny of the departed moment, the child of the past,’ thou hast become that past itself. Before thou utterest the last syllable, behold! Thou art no more the Present but verily that Future. Thus, are the Past, the Present, and the Future, the ever-living trinity in one — the Mahamaya of the Absolute IS.”

And now to conclude.

We have concerned ourselves with the ancient records of the nations, with the doctrine of chronological and psychic cycles, of which these records are the tangible proof; and with many other subjects, which may, at first sight, seem out of place in this volume.

But they were necessary in truth. In dealing with the secret annals and traditions of so many nations, whose very origins have never been ascertained on more secure grounds than inferential suppositions, in giving out the beliefs and philosophy of more than *prehistoric* races, it is not quite as easy to deal with the subject matter as it would be if only the philosophy of one special race, and its evolution, were concerned. The Secret Doctrine is the common property of the countless millions of men born under various climates, in times with which History refuses to deal, and to which esoteric teachings assign dates incompatible with the theories of Geology and Anthropology. The birth and evolution of the Sacred Science of the Past are lost in the very night of Time; and that, even, which is historic — *i.e.*, that which is found scattered hither and thither throughout ancient classical literature — is, in almost every case, attributed by modern criticism to lack of observation in the ancient writers, or to superstition born out of the ignorance of antiquity. It is, therefore, impossible to treat this subject as one would the ordinary evolution of an art or science in some well-known historical nation. It is only by bringing before the reader an abundance of proofs all tending to show that in every age, under every condition of civilization and knowledge, the educated classes of every nation made themselves the

more or less faithful echoes of one identical system and its fundamental traditions — that he can be made to see that so many streams of the same water must have had a common source from which they started. What was this source? If coming events are said to cast their shadows before, past events cannot fail to leave their impress behind them. It is, then, by those shadows of the hoary Past and their fantastic silhouettes on the external screen of every religion and philosophy, that we can, by checking them as we go along, and comparing them, trace out finally the body that produced them. There must be truth and fact in that which every people of antiquity accepted and made the foundation of its religions and its faith. Moreover, as Haliburton said, “Hear one side, and you will be in the dark; hear both sides, and all will be clear.” The public has hitherto had access to, and heard but one side — or rather the two one-sided views of two diametrically opposed classes of men, whose *prima facie* propositions or respective premises differ widely, but whose final conclusions are the same — Science and Theology. And now our readers have an opportunity to hear the other — the defendants’ — justification on and learn the nature of our arguments.

Were the public to be left to its old opinions: namely, on one side, that Occultism, Magic, the legends of old, etc., were all the outcome of ignorance and superstition; and on the other, that everything outside the orthodox groove was the work of the devil, what would be the result? In other words, had no theosophical and mystic literature obtained a hearing for the few last years, the present work would have had a poor chance of impartial consideration. It would have been proclaimed — and by many will still be so proclaimed — a fairy tale woven out of abstruse problems, poised in, and based on the air; built of soap bubbles, bursting at the slightest touch of serious reflection, with *no* foundation, as it would be alleged, to stand upon. Even “the ancient *superstitious* and *credulous* classics” have no word of reference to it in clear and unmistakable terms, and the symbols themselves fail to yield a hint at the existence of such a system. Such would be the verdict of all. But when it becomes undeniably proven that the claim of the modern Asiatic nations to a Secret Science and an esoteric history of the world, is based on fact; that, though hitherto unknown to the masses and a veiled mystery even to the learned, (because they never had the key to a right understanding of the abundant hints thrown out by the ancient classics), it is still no fairy tale, but an actuality — then the present work will become but the pioneer of many more such books. The statement that hitherto even the keys discovered by some great scholars have proved

too rusty for use, and that they were but the silent witnesses that there do exist mysteries behind the veil which are unreachable without a new key — is borne out by too many proofs to be easily dismissed. An instance may be given as an illustration out of the history of Freemasonry.

In his “Franc-maçonnerie Occulte,” rightly or wrongly, Ragon, an illustrious and learned Belgian Mason, reproaches the English Masons with having *materialized* and dishonoured Masonry, once based upon the Ancient Mysteries, by adopting, owing to a mistaken notion of the origin of the craft, the name of *Free Masonry* and *Free Masons*. The mistake is due, he says, to those who connect Masonry *with the building* of Solomon’s Temple, deriving its origin from it. He derides the idea, and says: . . . “The *Franc Mason* (which is not *maçon libre*, or free masonry) knew well when adopting the title, that it was no question of *building a wall*, but that of *being initiated into the ancient Mysteries* veiled under the name of *Francmaçonnerie* (Freemasonry); that his work was only to be the continuation or the renovation of the ancient mysteries, and that he was to become a *mason* after the manner of *Apollo* or *Amphion*. And do not we know that the ancient *initiated* poets, when speaking of the *foundation of a city*, meant thereby the *establishment of a doctrine*? Thus *Neptune*, the god of reasoning, and *Apollo*, the god of the *hidden* things, presented themselves as masons before Laomedon, Priam’s father, to help him to build the city of Troy — that is to say, to establish the Trojan religion.” (*Maçonnerie Orthodoxe*, p. 44.)

Such *veiled* sentences with double meaning abound in ancient classical writers. Therefore, had an attempt been made to show that, *e.g.*, Laomedon was the founder of a branch of archaic mysteries in which the earth-bound material soul (the fourth principle), was personified in Menelaus’ faithless wife (the fair Helen), if Ragon had not come to corroborate what we asserted, we might be told that no classical author speaks of it, and that Homer shows Laomedon building a *city*, not an *esoteric worship* or MYSTERIES! And who are those left now, save a few *Initiates*, who understand the language and correct meaning of such symbolical terms?

But after having pointed to many a misconceived symbol bearing on our thesis, there still remains more than one difficulty to be overcome. Most important among several such obstacles is that of chronology. But this could hardly be helped.

Wedge in between theological chronology and that of the geologists, backed by all the materialistic Anthropologists who assign dates to man and nature which fit in with their own theories alone — what could the writer do except what is being done? Namely, since theology places the Deluge 2448 B.C., and the World's Creation only 5890 years ago; and since the accurate researches by the methods of *exact* Science, have led the geologists and physicists to assign to the incrustated age of our Globe between 10 million and 1,000 million of years (22) (*a trifling* difference, verily!): and the Anthropologists to vary their divergence of opinion as to the appearance of man — between 25,000 and 500,000 of years — what can one who studies the Occult doctrine do, but come out and bravely present the esoteric calculations before the world?

But to do this, corroboration by even a few “historical” proofs was necessary, though all know the real value of the so-called “historical evidence.” For, whether man had appeared on earth 18,000 or 18,000,000 years ago, can make no difference to profane History, since it begins hardly a couple of thousand years before our era, and since, even then, it grapples hopelessly with the clash and din of contradictory and mutually-destroying opinions around it. Nevertheless, in view of the respect the average reader has been brought up in for exact science, even that short *Past* would remain meaningless, unless the esoteric teachings were corroborated and supported on the spot — *whenever possible* — by references to historical names of a so-called *historical* period. This is the only guide that can be given to the beginner before he is permitted to start among the (to him) unfamiliar windings of that dark labyrinth called the pre-historic ages. This necessity has been complied with. It is only hoped that the desire to do so, which has led the writer to be constantly bringing ancient and modern evidence as a corroboration of the Archaic and quite unhistoric Past, will not bring on her the accusation of having sorely jumbled up without order or method the various and widely-separated periods of history and tradition. But literary form and method had to be sacrificed to the greater clearness of the general exposition.

To accomplish the proposed task, the writer had to resort to the rather unusual means of dividing each volume or Book into three Parts; the first of which only is the consecutive, though very fragmentary, history of the Cosmogony and the Evolution of Man on this globe. But these two volumes had to serve as a Prologue, and prepare the reader's mind for those which shall now follow. In treating of Cosmogony and then of

the Anthropogenesis of mankind, it was necessary to show that no religion, since the very earliest, has ever been entirely based on fiction, as none was the object of special revelation; and that it is dogma alone which has ever been killing primeval truth. Finally, that no human-born doctrine, no creed, however sanctified by custom and antiquity, can compare in sacredness with the religion of Nature. The Key of Wisdom that unlocks the massive gates leading to the arcana of the innermost sanctuaries can be found hidden in her bosom only: and that bosom is in the countries pointed to by the great seer of the past century Emanuel Swedenborg. There lies the heart of nature, that shrine whence issued the early races of primeval Humanity, and which is the cradle of *physical* man.

Thus far have proceeded the rough outlines of the beliefs and tenets of the archaic, earliest Races contained in their hitherto secret Scriptural records. But our explanations are by no means complete, nor do they pretend to give out the full text, or to have been read by the help of more than three or four keys out of the sevenfold bunch of esoteric interpretation, and even this has only been partially accomplished. The work is too gigantic for any one person to undertaken far more to accomplish. Our main concern was simply to prepare the soil. This, we trust we have done. These two volumes only constitute the work of a pioneer who has forced his way into the well-nigh impenetrable jungle of the virgin forests of the Land of the Occult. A commencement has been made to fell and uproot the deadly upas trees of superstition, prejudice, and conceited ignorance, so that these two volumes should form for the student a fitting prelude for Volumes III. and IV. Until the rubbish of the ages is cleared away from the minds of the Theosophists to whom these volumes are dedicated, it is impossible that the more practical teaching contained in the Third Volume should be understood. Consequently, it entirely depends upon the reception with which Volumes I. and II. will meet at the hands of Theosophists and Mystics, whether these last two volumes will ever be published, though they are *almost* completed.

Satyat Nasti paro dharmah.

THERE IS NO RELIGION HIGHER THAN TRUTH.

End of Vol. II.

FOOTNOTES:

1. See Genesis ch. ii., v. 19. Adam is formed in verse 7, and in verse 19 it is said: "Out of the *ground* the Lord God formed *every beast of the field, and every fowl of the air; and brought them unto Adam* to see what he would call them." Thus man was created *before* the animals; for the animals mentioned in chapter i. are the signs of the Zodiac, while the man, "male and female," is not *man*, but the Host of the Sephiroth; forces, or Angels, "made in his (God's) image and after his likeness." The Adam, man, is not made in that likeness, nor is it so asserted in the Bible. Moreover, the Second Adam is esoterically a septenary which represents seven men, or rather groups of men. For the first Adam — the Kadmon — is the synthesis of the *ten* Sephiroth. Of these, the upper triad remains in the Archetypal World as the future "Trinity," while the seven lower Sephiroth create the manifested material world; and *this septennate is the second Adam*. Genesis, and the mysteries upon which it was fabricated, came from Egypt. The "God" of the 1st chapter of Genesis is the *Logos*, and the "Lord God" of the 2nd chapter the Creative *Elohim* — the *lower* powers.

2. Thus saith Pymander — "This is the mystery that to this day was hidden. Nature being mingled with the Heavenly man (Elohim, or Dhyanis), brought forth a wonder *Seven men*, all males and females (Hermaphrodite) . . . according to the nature of the seven Governors" — Book II. v. 29) — or the seven Hosts of the *Pitris* or Elohim, who projected or created him. This is very clear, but yet, see the interpretations of even our modern theologians, men supposed to be intellectual and learned! In the "*Theological and philosophical works of Hermes Trismegistus, Christian (?) Neoplatonist*," a work compiled by John David Chambers, of Oriel College, Oxford, the translator wonders "for whom these *seven men* are intended?" He solves the difficulty by concluding that, as "the original pattern man (*Adam Kadmon of ch. i. Genesis*) was masculine-feminine, the seven may signify the succeeding patriarchs named in Genesis (p. 9) . . ." A truly theological way of cutting the Gordian knot.

3. As it is now asserted that the Chaldean tablets, which give the allegorical description of Creation, the Fall, and the Flood, even to the legend of the Tower of Babel, were written "before the time of Moses" (See G. Smith's "*Chaldean Account of Genesis*," p. 86), how can the Pentateuch be called a *revelation*? It is simply another version of the same story.

4. *Vide* § "Adam-Adami," in Part II. of this volume.

5. See Pliny, 4, c. 12; Strabo, 10; Herodotus, 7, c. 108; Pausanias, 7, c. 4, etc.

6. By "original" we mean the "Amshaspend," called "Zarathustra, the lord and ruler of the Vara made by Yima in that land." There were several Zarathustra or Zertusts, the Dabistan alone enumerating thirteen; but these were all the reincarnations of the first one. The last Zoroaster was the founder of the Fire temple of Azareksh and the writer of the works on the primeval sacred Magian religion destroyed by Alexander.

7. In India called "The Day of Brahma."

8. See Volcker, "Mythological Geography," pp. 145 to 170.

9. It is to be remarked, however, that Mr. Wallace does not accept Mr. Sclater's idea, and even opposes it. Mr. Sclater supposes a land or continent formerly uniting Africa, Madagascar, and India (but not Australia and India); and Mr. A. R. Wallace shows, in his "*Geographical Distribution of Animals*" and "*Island Life*," that the hypothesis of such a land is quite uncalled for on the alleged zoological grounds. But he admits that a much closer proximity of India and Australia did certainly exist, and at a time so very remote that it was "certainly pre-tertiary," and he adds in a private letter that — no name has been given to this supposed land." Yet the land did exist, and was of course *pre-tertiary*, for "Lemuria" (accepting this name for the third Continent) had perished before Atlantis had fully developed; and the latter sunk and its chief portions had disappeared before the end of the Miocene period.

10. One more "coincidence" —

"Now it is proved that in geologically recent times, *this region of North Africa was in fact a peninsula of Spain*, and that its union with Africa (proper) was effected on the North by the rupture of Gibraltar, and on the South by an *upheaval to which the Sahara owes its existence*. The shores of this former sea of Sahara are still marked by the shells of the same Gastropoda that live on the shores of the Mediterranean." (Prof. Oskar Schmidt, "*Doctrine of Descent and Darwinism*," p. 244.)

11. A. Winchell, Professor of Geology, "*World-Life*," p. 369.

12. Mr. Charles Gould, late Geological surveyor of Tasmania, in "*Mythical Monsters*," p. 84.

13. Sir Charles Lyell, who is credited with having "*happily* invented the terms Eocene, Miocene, and Pliocene," to mark the three divisions of the Tertiary age, ought really to have settled upon some approximate age for his "Mind-offspring." Having left the duration of these periods, however, to the speculations of specialists, the greatest confusion and perplexity are the result of that happy thought. It seems like a hopeless task to quote one set of figures from one work, without the risk of finding it contradicted by the same Author in an earlier or a subsequent volume. Sir W. Thomson, one of the most eminent among the modern authorities, has changed, about half-a-dozen times, his opinion upon the age of the Sun and the date of the consolidation of the Earth's crust. In Thomson and Tait's "*Natural Philosophy*," one finds only ten million years allowed, since the time when the temperature of the Earth permitted vegetable life to appear on it; (*App. D et seq. also Trans. Roy. Soc. Edin.* xxiii, Pt. I, 157, 1862 where 847 is cancelled). Mr. Darwin gives Sir W. Thomson's estimate as "a minimum of 98 and a maximum of 200 millions of years since the consolidation of the crust" (See Ch. Gould). In the same work (*Nat. Phil.*) 80 millions are given from the time of incipient incrustation to the present state of the world. And in his last lecture, as shown elsewhere, Sir W. Thomson declares (1887) that the Sun is not older than 15 *millions* of years! Meanwhile, basing his arguments as to the limits to the age of the Sun's heat, on figures

previously established by Sir W. Thomson, Mr. Croll allows 60millions of years since the beginning of the Cambrian period. This is hopeful for the lovers of *exact* knowledge. Thus, whatever figures are given by Occult Science, they are sure to be corroborated by those of some one among the modern men of Science who are considered as authorities.

14. Only forty-nine Slokas out of several hundred are here given. Not every verse is translated verbatim. A periphrasis is sometimes used for the sake of clearness and intelligibility, where a literal translation would be quite unintelligible.

15. The idea and the spirit of the sentence is here given, as a verbal translation would convey very little to the reader.

16. The word “historical” is used, because, although historians have dwarfed almost absurdly the dates that separate certain events from our modern day, nevertheless, once that they are known and accepted, they belong to history. Thus the Trojan War *is* an historical event; and though even less than 1,000 years B.C. is the date assigned to it, yet in truth it is nearer 6,000 than 5,000 years B.C.

17. It is an historical fact that Sanchoniathon compiled and wrote in Phoenician characters — from annals and State documents in the archives of *the older* Phoenician cities — the full record of their religion in 1250 B.C.

18. Prof. Virchow, in Appendix I to Schliemann’s *Ilios*. Murray, 1880.

19. Gosse writes of the latter: “She is set down a thorough heretic, not at all to be believed, a manufacturer of unsound natural history, an inventor of false facts in science.” (*Romance of Natural History*,” p. 227.)

20. Dr. Cover writes: “That famous bird of Washington was a myth; either Audubon was mistaken, or else, as some do not hesitate to affirm, *he lied* about it.”

21. So far back as July, 1888, at a time when the MSS. of this work had not yet left my writing table, and the *Secret Doctrine* was utterly unknown to the world, it was already being denounced as a product of my brain and no more. These are the flattering terms in which the *Evening Telegraph* (of America) referred to this still unpublished work in its issue of June 30, 1888: “*Among the fascinating books for July reading* is Mme. Blavatsky’s new book on Theosophy . . . (!) the Secret Doctrine. . . . But because she can soar back into the Brahmin ignorance . . . (! ?) . . . *is no proof that everything she says is true.*” And once the prejudiced verdict given on the mistaken notion that my book was out, and that the reviewer had read it, neither of which was or could be the case, now that it is really out the critic will have to support his first statement, whether correct or otherwise, and thus get out of it, probably by a more slashing criticism than ever.

22. *Vide* Sir W. Thomson and Mr. Huxley.

Diagram of Meditation¹

First conceive of UNITY by Expansion in space and infinite in Time.
(Either with or without self-identification).

Then meditate logically and consistently on this in reference to states of consciousness. Then the normal state of our consciousness must be moulded by:—

ACQUISITIONS

- Perpetual Presence in imagination in all Space and Time.
From this originates a substratum of memory which does not cease in dreaming or waking. Its manifestation is courage.
With memory of universality all dread vanishes during the dangers and trials of life.
- Continued attempt at attitude of mind to all existing things, which is neither love, hate nor indifference.
Different in external activity to each, because in each the capacity alters. Mentally the same to all.
Equilibrium and constant calm. Greater ease in practicing the “virtues,”² which are really the outcome of wisdom, for benevolence, sympathy, justice, etc., arise from the intuitive identification of the individual with others, although unknown to the personality.
- The Perception in all embodied beings of Limitation only.
Criticism without praise or blame.

Note: *Acquisition is completed by the conception*
“I am all Space and Time.”

Beyond that... (It cannot be said).

DEPRIVATIONS

Constant refusal to think of reality of: —

- Separations and Meetings. Association with Places. Times and Forms.
Futile longings. Expectations. Sad memories. Broken-heartedness.
- The Distinction. Friend and Foe.
Resulting in absence of anger and bliss. (Replaced by judgement.)
- Possessions.
Vanity³, Remorse.
Greed³, Selfishness, Ambition.
- Personality.
Vanity³, Remorse.
- Sensation.
Gluttony, Lust, etc.³

Note: *These deprivations are produced by the perpetual imagination — without self-delusion* — of “I am without;” the recognition of their being the source of bondage, ignorance and strife. “Deprivation” is completed by the meditation: “I am without attributes.”*

*) There is no risk of self-delusion if the personality is deliberately forgotten.

General Note: *All the passions and virtues interblend with each other. Therefore the diagram gives only general hints.*

{FOOTNOTES

1. “Apparently the diagram was part and parcel of esoteric instruction of H.P.B.” From *The Inner Group Teachings of H. P. Blavatsky*, p. 130.
2. The Paramitas? Dâna (charity and love immortal), Śîla (harmony in word and act), Kshânti (patience sweet), Virâg’ (indifference to pleasure and to pain, illusion conquered), Vîrya (dauntless energy), Dhyâna (contemplation of Being), Prajñâ (key to being a Bodhisattva).
3. Some of The Seven Deadly Sins? (Pride (vanity), greed, lust, envy, gluttony, wrath, and sloth.)
4. Reformatted and Bolding added.}

Aphorisms on Karma

The following, among others not yet used, were given to me by teachers, among them being H. P. Blavatsky. Some were written, others communicated in other ways. To me they were declared to be from manuscripts not now accessible to the general public. Each one was submitted for my judgment and reason; and just as they, aside from any authority, approved themselves to my reason after serious consideration of them, so I hope they will gain the approval of those my fellow workers to whom I now publish them. — William Q. Judge

- (1) There is no Karma unless there is a being to make it or feel its effects.
- (2) Karma is the adjustment of effects flowing from causes, during which the being upon whom and through whom that adjustment is effected experiences pain or pleasure.
- (3) Karma is an undeviating and unerring tendency in the Universe to restore equilibrium, and it operates incessantly.
- (4) The apparent stoppage of this restoration to equilibrium is due to the necessary adjustment of disturbance at some other spot, place, or focus which is visible only to the Yogi, to the Sage, or the perfect Seer: there is therefore no stoppage, but only a hiding from view.
- (5) Karma operates on all things and beings from the minutest conceivable atom up to Brahma. Proceeding in the three worlds of men, gods, and the elemental beings, no spot in the manifested universe is exempt from its sway.
- (6) Karma is not subject to time, and therefore he who knows what is the ultimate division of time in this Universe knows Karma.
- (7) For all other men Karma is in its essential nature unknown and unknowable.

(8) But its action may be known by calculation from cause to effect; and this calculation is possible because the effect is wrapped up in and is not succedent to the cause.

(9) The Karma of this earth is the combination of the acts and thoughts of all beings of every grade which were concerned in the preceding Manvantara or evolutionary stream from which ours flows.

(10) And as those beings include Lords of Power and Holy Men, as well as weak and wicked ones, the period of the earth's duration is greater than that of any entity or race* upon it.

* 'Race' does not mean ethnicity, but concerns Life-Waves of incarnating human beings. [ed.]

(11) Because the Karma of this earth and its races began in a past too far back for human minds to reach, an inquiry into its beginning is useless and profitless.

(12) Karmic causes already set in motion must be allowed to sweep on until exhausted, but this permits no man to refuse to help his fellows and every sentient being.

(13) The effects may be counteracted or mitigated by the thoughts and acts of oneself or of another, and then the resulting effects represent the combination and interaction of the whole number of causes involved in producing the effects.

(14) In the life of worlds, races, nations, and individuals, Karma cannot act unless there is an appropriate instrument provided for its action.

(15) And until such appropriate instrument is found, that Karma related to it remains unexpended.

(16) While a man is experiencing Karma in the instrument provided, his other unexpended Karma is not exhausted through other beings or means, but is held reserved for future operation; and lapse of time during which no operation of that Karma is felt causes no deterioration in its force or change in its nature.

(17) The appropriateness of an instrument for the operation of Karma consists in the exact connection and relation of the Karma with the body,

mind, intellectual and psychical nature acquired for use by the Ego in any life.

(18) Every instrument used by any Ego in any life is appropriate to the Karma operating through it.

(19) Changes may occur in the instrument during one life so as to make it appropriate for a new class of Karma, and this may take place in two ways: (a) through intensity of thought and the power of a vow, and (b) through natural alterations due to complete exhaustion of old causes.

(20) As body and mind and soul have each a power of independent action, any one of these may exhaust, independently of others, some Karmic causes more remote from or nearer to the time of their inception than those operating through other channels.

(21) Karma is both merciful and just. Mercy and Justice are only opposite poles of a single whole; and Mercy without Justice is not possible in the operations of Karma. That which man calls Mercy and Justice is defective, errant, and impure.

(22) Karma may be of three sorts (a) Presently operative in this life through the appropriate instruments; (b) that which is being made or stored up to be exhausted in the future; (c) Karma held over from past life or lives and not operating yet because inhibited by inappropriateness of the instrument in use by the Ego, or by the force of Karma now operating.

(23) Three fields of operation are used in each being by Karma: (a) the body and the circumstances; (b) the mind and intellect; (c) the psychic and astral planes.

(24) Held-over Karma or present Karma may each, or both at once, operate in all of the three fields of Karmic operation at once, or in either of those fields a different class of Karma from that using the others may operate at the same time.

(25) Birth into any sort of body and to obtain the fruits of any sort of Karma is due to the preponderance of the line of Karmic tendency.

(26) The sway of Karmic tendency will influence the incarnation of an Ego, or any family of Egos, for three lives at least, when measures of repression, elimination, or counteraction are not adopted.

(27) Measures taken by an Ego to repress tendency, eliminate defects, and to counteract by setting up different causes, will alter the sway of Karmic tendency and shorten its influence in accordance with the strength or weakness of the efforts expended in carrying out the measures adopted.

(28) No man but a sage or true seer can judge another's Karma. Hence while each receives his deserts appearances may deceive, and birth into poverty or heavy trial may not be punishment for bad Karma, for Egos continually incarnate into poor surroundings where they experience difficulties and trials which are for the discipline of the Ego and result in strength, fortitude, and sympathy.

(29) Race-Karma influences each unit in the race through the law of Distribution. National Karma operates on the members of the nation by the same law more concentrated. Family Karma governs only with a nation where families have been kept pure and distinct; for in any nation where there is a mixture of family — as obtains in each Kaliyuga period — family Karma is in general distributed over a nation. But even at such periods some families remain coherent for long periods, and then the members feel the sway of family Karma. The word “family” may include several smaller families.

(30) Karma operates to produce cataclysms of nature by concatenation through the mental and astral planes of being. A cataclysm may be traced to an immediate physical cause such as internal fire and atmospheric disturbance, but these have been brought on by the disturbance created through the dynamic power of human thought.

(31) Egos who have no Karmic connection with a portion of the globe where a cataclysm is coming on are kept without the latter's operation in two ways: (a) by repulsion acting on their inner nature, and (b) by being called and warned by those who watch the progress of the world.