

No. 16.—MARCH, 1894.

THEOSOPHICAL SOCIETY.

AMERICAN SECTION.

ORIENTAL DEPARTMENT.

THIRD YEAR.

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SECOND.—To promote the study of Aryan and other Eastern literatures, religions, and sciences, and demonstrate the importance of that study.

THIRD.—To investigate unexplained laws of nature and the psychical powers latent in man.

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General Secretary American Section,
144 Madison Avenue, New York.

PRONOUNCE Sanskrit Consonants as in English; Sanskrit Vowels as in Italian or German.

CORRECTIONS FOR NO. 15.

Page 9, line 16, "latitude" should read "longitude".

Page 14, line 14, "Northern" should read "Southern", as Shringiri Math is in Mysore state.

C. J.

BUDDHA'S METHOD.

IF a Bhikshu should desire, brethren, by the complete destruction of the three bonds to become purified, to be no longer liable to be reborn in a state of suffering, and to be assured of final salvation, let him then fulfil all righteousness, let him be devoted to that quietude of heart which springs from within, let him not drive back the ecstasy of contemplation, let him look through things, let him be much alone!"

"If a Bhikshu should desire, brethren, by the destruction of the great evils, by himself, and even in this very world, to know and realize and attain to Arhatship, to emancipation of heart and emancipation of mind, let him then fulfil all righteousness, let him be devoted to that quietude of heart which springs from within, let him not drive back the ecstasy of contemplation, let him look through things, let him be much alone!" (*Akankheyya Sutta.* 11-19.)

A VEDIC MASTER.

From the "Upanishad of the Questions."

PRASHNA UPANISHAD.

(Concluded from No. 15.)

SO Sauryayani Gargya asked him: 'Master, what powers sleep in a man? What powers are awake in him? Who is the bright one who beholds dreams? Whose is that bliss? In which are all these based?'

The Master answered him: 'As, Gargya, the rays of the setting sun are all gathered up in his golden orb and come forth again when he rises, so the other powers are gathered up in the bright one, in mind; therefore the man hears not, nor sees, nor smells, nor tastes, nor touches, nor speaks, nor takes, nor enjoys, nor puts forth, nor moves, so they say 'he sleeps.'

'But the life-fires are awake within this dwelling. The downward life is as the household fire; the distributing life is as the fire of offerings; as the forward life is brought forward from this, it is as the sacrificial fire; inbreathing and outbreathing are the secondary offerings, the uniting life is as the fire which unites them.

'Mind is as the sacrificer; and the fruit of sacrifice is as the upward life; the upward life leads the sacrificer day by day to the eternal.

'So this bright one (mind) enjoys greatness in dreams; what has been seen he beholds as seen; what has been heard he hears again; and for the other powers, he experiences again what has been experienced. Things seen and unseen, heard and unheard, experienced and unexperienced, manifested and unmanifested, he beholds all; being all, he beholds it.

'And when he (mind) is wrapped round by the Shining one, then the bright one beholds no dreams, then in the man that bliss is attained. And as, dear, the birds come to rest in the tree, so all this comes to rest in the Higher Self.

'Earth and things of the earth, water and things of water, fire and things of fire, air and things of air, ether and things of ether, vision and the visible, hearing and the audible, smell and smellable, taste and tasteable, touch and tangible, speech and speakable, hands and what is handled, feet and going, thought and thinkable, intelligence and intelligible, personality and the personal self, consciousness and being conscious, the shining one and shining, life and living.

'For the Spirit (the Higher Self) is the seer, toucher, hearer,

smeller, taster, thinker, knower, doer, the discerning Self. And the Spirit rests on the Supreme Self, the Eternal.

‘He verily reaches the Supreme Eternal, who knows that shadowless, bodiless, colorless, shining Eternal. He verily, dear, becomes all-knowing; he becomes the All.

‘So there is this verse:

—He who knows that Eternal wherein the discerning Self with all the bright powers and lives and beings rest he, all-knowing, has attained the All.’

So Shaivya Satyakama asked him: ‘Master, he who amongst men thinks upon the sacred Om his whole life long, what world does he gain by it?’

To him the Master answered: ‘Om, Satyakama, represents the supreme and manifested Eternal. Hence the wise man by meditating on it gains one or other of these:

‘If he meditates on it with one measure (of knowledge), enlightened by it, he is soon reborn in the world. The Rig verses bring him to the world of men; he there gains power through fervor, service of the Eternal, and faith.

‘So, if he meditates on it with two measures (of knowledge), he is led to the middle world by the Yajur verses. This is the lunar world. After enjoying brightness in the lunar world he is born again.

‘But he who meditates on Om with three measures (of knowledge) and through that sacred Om meditates on the highest spirit, he, verily, is wrapped in the shining one, in the sun.

‘As a snake puts off his slough, so he puts off all darkness. He is led by the Sama verses to the world of the Eternal. He beholds that indwelling Spirit above all the cloud of lives. So there are these two verses:

—Three measures are appointed, united together, and yet subject to death when divided. When the three, the outer, the middle, the inner, are again united, then the wise one is freed from fear.

—By the Rig to this world, by the Yajur to the middle world, by the Sama to the world the Seers know. By meditating on Om, the perfect knower gains the supreme world of peace, unfading, immortal, fearless.

So Sukesha Bharadvaja asked him: ‘Master, Hiranyanabha, prince of Kushala, came to me and asked this question: Bharadvaja, do you know the Spirit with sixteen parts? I answered the

youth: I know him not. If I knew him, how should I not tell you? For he is dried up root and all who speaks untruth! Silently mounting his chariot he went away.

'I ask thee, then: Where is this Spirit?' To him the Master answered: 'Here, dear, within man is that Spirit in whom are sixteen parts. The Spirit said: In whose manifestation shall I be manifested? In whose returning shall I return?

'The Spirit put forth life, and from Life put forth the Pure one. Then Ether and Air and Fire and Water and Earth; then Potency and Mind and Food, and from Food, Vigor, Fervor, Worship, and the Worlds; then Name' among the worlds.

'And as these rolling rivers, going oceanward, on reaching the ocean come to rest; their name and form are merged in the ocean', they say:

'So of that All-Seer, the sixteen parts, going spiritward, on reaching Spirit, come to rest; their name and form are merged in Spirit, they say.

'So Spirit is partless and immortal.

'And there is this verse:

—Knowing that Supreme Spirit, in whom the parts rest,
like the spokes in the nave, let not death disquiet you.

The Master said to them: 'So far know I that Supreme Eternal. There is none beyond it.'

Praising him, they said: 'Thou art our father, for thou hast led us over to the further shore of unwisdom!'

(So the Upanishad of the Questions is ended.)

LIFE AND THE LIVES.

I said Life, making myself five-fold, become manifest as the five lives." In this sentence is summarised the whole cosmic philosophy of the Upanishads. There are two thoughts, first unity, then diversity. The unity is the greater thought, the profoundest discovery of the sages, whose wisdom the Upanishads record: 'Thou seest nothing but the eternal; nothing is but the eternal.' Then comes the manifestation of life, the unfolding and outward presentation of the universe, and the steps of manifestation from the latency of the one unknowable eternal are always represented, in these old books of wisdom, in the same orderly sequence, though sometimes numbered differently, as the subdivisions are broader or more detailed.

It may be well to sketch again the great cosmic process of unfolding as applying to the whole universe before turning to its particular application in man, the miniature of the universe.

For the eternal, the one, there is neither manifestation nor contraction, neither unfolding nor withdrawal, neither day nor night, for nothing can be added to the All, nothing can be taken from the All. The subject of unfolding and withdrawal, of manifestation and contraction, is not the eternal, but the "Logos," the great evolver.

The evolver, the Logos, has a double aspect. The first aspect is positive, the forceful substance of manifestation; the second, negative, the abstract plan or outline of the unfolding, still latent, but soon to be manifested.

These two aspects, the positive and negative, the active and passive, we may call the first Logos and the second Logos, in harmony with the Platonic idea. The first is the forceful evolver, the "small Brahma;" the second is the abstract plan of manifestation, the invisible outline of universal law, the feminine voice, or "Vach."

It is easy to recognise these two, the Evolver and the Voice, in the two verses of the Katha Upanishad:

"The first-born of fervor, formed before the waters" and

"The great mother, full of divinity, who became manifest through life."

Then from the union of these two, the Evolver and the Voice, is made manifest the five-fold outer Universe, and this five-fold outer Universe, together with these two, the Evolver and the Voice, forms the seven-fold cosmos, which rests in the unmanifest one, the Eternal.

The five-fold outer Universe is made up of five great potencies or elements, each one corresponding to a great form of perception, for for us the outer universe is made up of forms of perception. The five potencies or elements are generally called ether, air, fire, water, and earth, and the five great forms of perception corresponding to them are sound, touch, sight, taste, and smell. These words, however, carry far more than their terrestrial meaning and refer rather to what we should call planes of perception or of consciousness than modes of perception on the terrestrial plane. The teaching as to these planes or states of consciousness is very clear in the Upanishads, and we shall have occasion to touch on it many times. We have, therefore, these seven: the evolver, the voice, ether, air, fire, water, earth, which we may call the seven principles of the universe. They are the manifesta-

tion of life, which became dual, and then making itself five-fold produced the outer universe. These seven rest in the Eternal One.

So far the first three questions and their answer by the Master in this Upanishad carried the teaching as to the manifestation of the macrocosm, the "great world." The questions and answers which conclude the Upanishad apply the same thought to man, the "little world" or microcosm. For the unity between the macrocosm—the outer universe—and the microcosm—man—is ever present in the Upanishads, underlying every part of them, and often stated with perfect explicitness and lucidity.

Corresponding to the Eternal, the one in which all others rest, in the macrocosm is the Self, Atma, the one in whom the other principles of man "are set like the spokes in the nave". Then this Self, as active and positive, is called Life, the Higher Self, "who, though one, disposes the desires of many"; the Higher Self, which, resting outside the cycle of lives, puts forth as its representatives innumerable personal selves, who reap for it the harvests of experience through the whole series of rebirths.

This positive aspect of the Self as the disposing life has a negative or passive aspect, corresponding to the feminine universal voice, and to this feminine or passive aspect of the Self several names are given in the Upanishads. This passive aspect is called "Wisdom" (Buddhi), or "Shining" (Tejas); but the thought underlying it is almost the same as that underlying Vach, who is also called the "Shining" (Viraj). The "Wisdom", or the "Shining" (Buddhi) is for man what Vach is for the universe, the abstract plan of manifestation through the cycle of lives; the invisible outline of the universal law applied to man. We might run the risk of materialising a spiritual concept by saying that it is a crystal model of the whole life of man from the beginningless beginning to the endless end; that all the laws of man's life in all the spheres are outlined in this model, to be gradually illuminated as these laws are realised in the gradual unfoldment of the Higher Self through the experience of the whole series of personal selves, in the cycle of birth and death. Thus as the potential life of the Higher Self is gradually realized, the passive "Wisdom" (Buddhi), becomes the active "Shining" (Tejas).

Then this dual life of man "becomes five-fold and manifests as the five lives". The five manifested lives or principles of man are variously named. One series is the "upward-life" (Udana), the "uniting-life" (Samana), the "forward-life" (Prana), the "distributing-life" (Vyana), and the "downward-life" (Apana), and

they are further correlated with the five great elements or outer modes of the macrocosm, the manifested universe.

From another point of view, the five manifested lives or principles of man are called "mind" (Manas), "desire", "vigor", "form", and "senses". But by far the most important for us in either category is the first, the "upward-life", or "mind", which stands next to the dual life and wisdom of the Higher Self. For this "mind" or "upward-life" is the conscious centre of the personal self, which is the minister and representative of the Higher Self throughout the whole series of rebirths.

Whether spoken of as "mind" or as the "upward-life", this centre of the personal self is invariably represented as dual. "Mind" (Manas), is either restrained by the Higher Self, "like the well-ruled horses of the charioteer"; or unrestrained, "like the unruly horses of the charioteer". The "upward-life" is either "wrapt by the shining" or "not wrapt by the shining", and on this dual tendency, this double potency of "mind" and the "upward-life" (for they are identical), depend the most momentous issues for the personal life. And this double potency of the personal life is no mere subtlety of metaphysics. It is a fact of daily and hourly experience, the great fact of life, the perpetually verifiable truth on which the whole mystery of life depends. We stand, as it was said, between the wild beast and the god, between the angel and the demon. We can consciously at every moment throw in our lot with one or the other; can consciously at every moment incline to one or the other, and it is the sum of these decisions which make up the fate and destiny of the personal self, whether in one life or in a long series of lives.

When the upward tendency, the aspiration or "upward breath" toward the angel and the god—the Higher Self—perfectly prevails, then "mind" (Manas) and "wisdom" (Buddhi) become one with the "self" (Atma), and the perfected triad enters into the "World of Eternal," the "supreme world of peace, unfading, fearless, immortal."

When the downward tendency finally prevails, when the wild beast and the demon are consciously and deliberately preferred, then the personal self falls to a "demoniac world, wrapped in blind darkness."

When the two, the upward and downward, are fairly balanced, when aspiration upward and desire downward alternate without any clear or conscious deliberation—the condition of the unthinking mass of men—then the two "lead to a human world"; or, in other words, to a new rebirth in this terrestrial life of ours. And

so long as these two tendencies are fairly balanced, so long as men go on sinning and repenting, half-conscious, half-responsible, so long will this series of rebirths continue.

When the time of full consciousness and full responsibility comes, if the upward tendency prevails, "mind," the "shining," and the "self" become reunited and the mortal puts on immortality.

As in the whole series of lives, so in a less degree for each personal life. And as for each personal life, each terrestrial span, so for the measures of that span, the single days. For each day is a little model of eternity, as each man is a little model of the universe. But the more detailed teaching as to the days and the lives—as to night, the death of the day, and death, the night of life—will be more fully treated when we come to the Upanishads, which treat especially of the states of consciousness, which are quaintly called "the measures of the sacred Om".

So the "Upanishad of the Questions" is ended; the most dramatic and concise of the Upanishads, perhaps, as the Katha, the "Teaching of Death to Nachiketas" is in some respects the most profound and beautiful. In the six questions and their six answers are summed up the teaching of all the Upanishads, all that Narada and the seven Sages knew.

To retain a clear and lucid memory of this Upanishad of the Questions it will be well to note and remember each question and each answer in their order, and further to tabulate in some degree the scheme of the universe put forward. But it must be clearly remembered that tables of words are not groups of ideas, and that the full meaning of the teaching is only grasped when the ideas rather than the words are realised. The Upanishad of the Questions contains in brief the whole philosophy of the old sages and their solution of the problems of life. It is, in truth, a manual of the mysteries.

SHANKARA THE TEACHER.

THE Upanishads, Buddha, and Shankara: these are the three great lights of Indian wisdom. The Upanishads far away in the golden age; in the bright dawn that has faded so many ages ago. Buddha, the Awakened One, who, catching in his clear spirit the glow of that early dawn, sought to reflect it in the hearts of all men, of whatever race, of whatever nation; sought to break down the barriers of caste and priestly

privilege ; to leave each man alone with the Universe, with no mediator between. But scattering abroad the rays of wisdom, Buddha found that the genius of each man, of each race, could only reflect one little beam ; and that in thus making the light the property of all men, the purity and completeness of the light might be impaired.

Then followed Shankaracharya—Shankara the Teacher—who set himself to the preservation of the light ; to burnishing the casket that held the lamp of wisdom. Busying himself chiefly with India, he saw that the light must be preserved, as far as its completeness and perfection were concerned, within the Brahman order, where the advantages of heredity, of ages of high ideals and rigid discipline could best secure the purity of the light ; could best supply a body of men, fitted by character and training to master the high knowledge, to sustain the moral effort that made the glory of India's Golden Age.

This task of fitting the Brahman order to carry the torch of wisdom was undertaken by Shankara the Teacher in three ways. First, by commenting on the Great Upanishads and the Bhagavad Gîtâ, he rendered the knowledge of the Golden Age into the thought and language of the Brahmans of his day. Second, by writing a series of preparatory works, of catechisms and manuals, he made smooth the path of those who would take the first steps on the path of wisdom. Thirdly, by a system of reform and discipline within the Brahman order, he did all that sound practice could do to second clear precept.

The system formed by Shankara within the Brahman order largely continues at the present day. The radiant points of this system are the monasteries founded by the Teacher, where a succession of teachers, each initiated by his predecessor, carry on the spiritual tradition of the great Shankara unbroken.

Of commentaries on the Upanishads and the Bhagavad Gîtâ, many, perhaps, were written in a gradual series leading up from the simple truths to the more profound mysteries ; so that, with one after another of these treatises in hand, the learner was gradually led to the heart of the mystery which lies "like a germ of generation" well concealed in these matchless theosophic documents. These commentaries were followed by others, the work of Shankara's pupils ; and though these works of explanation are very numerous, all those that are published seem to belong to the earlier stages of learning, and leave the deeper passages and problems of the Upanishads still unsolved.

But the other part of Shankara's work, the manuals and cate-

chisms for learners, are complete and perfect. They really teach, quite plainly and lucidly, the first steps on the path of wisdom; they point out, with clear insistence, the qualities that are necessary to make these first steps fruitful; qualities without which the learner may remain, hesitating and halting, on the threshold, through lack of the force and sterling moral worth which alone make any further progress possible.

Nor are these necessary qualities difficult to understand. They are not queer psychic powers that only flatter vanity; they are not mere intellectual tricks that leave the heart cold; they are rather the simple qualities of sterling honesty, of freedom from selfishness and sensuality,—which have formed the basis of every moral code; the virtues so common and commonplace on the lips, but not quite so common in the life and character.

These treatises of Shankara speak to the common understanding and moral sense in an unparalleled degree. They are an appeal to the reason that has hardly ever been equalled for clearness and simplicity by the sages of the earth. Their aim is Freedom [Moksha], “Freedom the bondage of the world”. This aim speaks to every one, awakens an echo in every heart, appeals to the universal hope of common humanity.

But it is not enough for the mind to follow the lucid sentences of Shankara. “Freedom from the bondage of the world” demands something more. “Sickness is not cured by saying ‘Medicine,’ but by drinking it; so a man is not set free by the name of the Eternal, but by discerning the Eternal”. The teaching must be woven into life and character if it is to bear fruit; it is not enough to contemplate the virtue of freedom from selfishness and sensuality in the abstract.

One of these treatises, “The Crest-Jewel of Wisdom”, will be translated here. It will be divided according to the natural sections of the text, beginning with the first steps on the path and ending with the complete teaching of Shankara’s philosophy so far as that teaching can be put into words. Hardly any notes will be necessary, as the language of the teacher is lucidity itself. Every word is defined and every definition enlarged and repeated.

It is not, however, the object of these papers to put forward a presentation of eastern thought merely to be read and forgotten. We shall spare no pains of repetition and amplification to make the thoughts of the East quite clear. But much remains to be done by readers themselves. They must make the thoughts of Shankara and the sages their own spiritual property if they are to

benefit by them, and as a preliminary for this first chapter of Shankara's teaching, the "four Perfections" should be learned by heart and taken to heart.

FIRST STEPS ON THE PATH.

From Shankaracharya's "Crest-Jewel of Wisdom" (Uivekachudamani, 1-70.)

PROLOGUE.

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.

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.

“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.

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.