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# THEOSOPHICAL SOCIETY.

AMERICAN SECTION.

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## ORIENTAL DEPARTMENT PAPER.

FOURTH YEAR.

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### OBJECTS OF THE THEOSOPHICAL SOCIETY:

FIRST.—To form a nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste, or color.

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

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## NEW YEAR'S GREETING!

**A** HEARTY New Year's greeting to all lovers of the East, whence come the sunrises of the renewing years.

In this New Year we shall try once again to catch the light of renewing life that shines in the Books of Hidden Wisdom; and shines yet more in the humblest heart of man.

If our work and study of the past year have not been vain,—and no honest work is ever vain,—we shall have grasped more than one clue to these old records that so potently awaken the old luminous memories of the heart; and this work of the past shall be only preparation and premonition of still better, healthier, and more vigorous work in the days to come. Thus, New Year's Greeting!

## BY THE MASTER.

*Isha Upanisbad.*

BY the Master is to be covered all, whatever moving thing there is in the world. By this renouncing thou shalt enjoy; nor grudge to any man his wealth.

Even fulfilling all works here, let him will to live a hundred years. Thus for thee and not otherwise is it, nor do works stain the real man.

Sunless verily are those worlds, in blind darkness wrapped. Them they come to on going forth, whatsoever people withstand the Self.

Striving not, that One goes swifter than mind. This the bright ones reached not; it went before them. This, standing still, outstrips the others running. In this the Great Breath fixes the waters.

This moves; this moves not. This is afar; this is near at hand. This is within all that is; this is without all that is.

And he who, verily, beholds all beings in the Self, and beholds the Self in all beings, thereafter blames none any more.

In whom the Self has become all beings through wisdom,— what delusion, what grief is there, for him beholding oneness only?

He circled round the bright, bodiless, unscarred, substanceless. the pure, stainless-formed. This wise Seer, the circling lord, the self-being, ordained according to fitness through the ages.

They go forth into blind darkness who follow after unwisdom; they go, as it were, into greater darkness, who find their delight in wisdom.

One thing, they say, comes through wisdom; Another thing, they say, comes through unwisdom. Thus have we heard from the seers, who revealed this unto us.

He, verily, who has understood wisdom and unwisdom both,— through unwisdom crossing over death, through wisdom reaches the immortal.

One thing, they say, comes through the living; Another thing, they say, comes through the lifeless. Thus have we heard from the seers, who revealed this unto us.

He, verily, who has understood the living and destruction both,—through destruction crossing over death, through the living reaches the immortal.

By a shining veil the face of the Real is hidden; do thou, Sun, uplift it, for the beholding of the Real's law.

Sun, only Seer, Compellor, Light, Son of the Lord of beings, marshal thy rays and gather them together.

That Radiance of thine, that fairest form,—I behold; it is thy Spirit, and that am I.

This breath of mine rises to the Fire; and to the Immortal this perishable body.

O Sacrifice remember,—what thou hast done remember!

O Sacrifice remember,—what thou hast done remember!

O Fire, lead us by the good path to the Treasure; thou bright one, who knowest all holy shrines. War mightily against our master sin, that to thee we may offer our highest voice, bowing before thee.

## THE GREAT ENLIGHTENING.

THIS section of the Books of Hidden Wisdom, beginning with the words: "By the Master",—is the only Upanishad written in verse. And what magnificent verse it is, in the original; full of deep rolling music, and fire. Such sonorous melody as no translator could hope to recover, in any modern version.

Only from the original can one realize the splendor and majesty of this mighty hymn; and, reading it again and again, one gains the conviction that it is the hymn of some grand ceremony of the Great Enlightening, in the strong days of old, in the heart of some long-vanished race.

For this is another feeling that grows on one, after long study of the Upanishads: that they do not rightfully belong to the cycle of Indian thought which begins with the Vedic hymns, and passes through Manu's laws to the ornate and overburdened imagery of the Puranas.

In the Upanishads, the whole tone of life and thought, of intuition and aspiration, is quite other than that of the Veda and Purana cycle; even though the Upanishads are now reckoned among the Vedas. And, in the Upanishads themselves, very outspoken contrasts are not lacking between their own way of wisdom and the ritual way of works.

The prayers of the Vedic hymns are for "sons and grandsons of a hundred years", for "cattle and horses and golden wealth"; it is true, indeed, that a second meaning has been given to these prayers, in accordance with the wiser ideals of the Upanishads; but it is far from certain that this deeper meaning ever rightfully belonged to the Vedic hymns.

But the deeper meaning of the Upanishads,—the true wisdom of the Self, the ideal of the divinity of life,—is by no means doubtful or to be doubted. The whole tenor and purpose of the Upanishads is the bringing of the Great Enlightening, by the clear discernment that the individual Self is but an aspect, a ray, of the Self everlasting; that the self and the Self are, and were ever, one.

In one remarkable particular the discrepancy between the Vedic hymns and the Upanishads may be pointed out. It seems certain, though this has been more than once contested that nowhere in the hymns of the *Rig Veda* is the doctrine of perfection through the cycle of birth and rebirth, and again birth and

rebirth, clearly and unmistakably taught. But, in the Upanishads, this knowledge of birth and rebirth is quite clearly and unmistakably taught, again and again; and a valuable study may be written on this, with passages taken from everyone of the great Upanishads.

The doctrine of "what befalls a man, on going forth", of the life or the lives after death, in the hymns of the *Rig Veda*, seems to be this. He who "goes forth" is lifted to paradise by his good works,—by due performance, that is, of the ritual and sacrifices of the gods, and his dwelling in the heavens is dependent on a like due performance of ritual and sacrifice on the part of his sons and grandsons, so that he who had no son to offer sacrifice for him at the yearly festival of the dead, fared but meanly in the heaven-world.

And after this somewhat precarious paradise, wherein a man's well-being depended not on himself nor on the excellence of the law, but rather on the favors of a whole world of gods,—favors to be won by the regular rites of his grandchildren to the ninth generation—there is nothing, as we have said, in the Vedic hymns, to show clearly and beyond contradiction, that the man came again to a new rebirth, on the ever advancing path of perfectness.

In this matter of rites and sacrifices lay hidden a great danger; a danger to which, it is to be feared, the people of India did in some sort succumb. For, where there are rites, there must be the arch-ritualist,—the priest; and where there are sacrifices, there must be those "who eat of the leavings of the sacrifices", and thereby are put to temptation to make the sacrifices ever richer and more frequent; so that, though the gods receive much, much may still remain for their servants.

Therefore it may perhaps be a heightened and almost exaggerated way of stating what is nevertheless in the direction of the truth, to say that the popular doctrine of India—the doctrine of the Vedic hymns, of *Manu*, of the *Puranas*—came more and more to be the doctrine of the exaltation of the ritualist, till he who was a Brahman by birth only, and not by enlightenment, was declared a little higher than the gods, while for his well-being and good pleasure all other beings, including his less favored fellow-mortals, came merely into dependent and subservient life.

If the doctrine of the popular Indian cycle was this—the exaltation of the Brahmans, through their intercession with the gods,—then the hidden doctrine, the doctrine of the Upanishads, was, and is, the doctrine of the exaltation of man universal, by

the Great Enlightening; by the radiance of the shining Self, that wraps us into the divinity of life.

These are but a few of the reasons, in their entirety almost absolutely conclusive, that the Upanishads did not originally belong to the popular Indian cycle in which they now find a place, but are rather a heritage, a rich heirloom, from another age, another race, perhaps another language. It may be a rash speculation, but there is much in the Upanishads to make us think that they were not originally composed in Sanskrit, but have been translated from another and an older tongue. To this conclusion, many reasons point; not least among them the quality of the Sanskrit of the Upanishads. And one main characteristic of this quality is the quaint admixture in the Upanishads of verse and prose; as though the pen or tongue of the translator had at times but a halting command over his material; as though at times the divine breath failed him, and he sunk helpless into unmetrical prose, the music and melody of the great original proving too strong and grand for his partial powers.

Then there are passages, standing now altogether in prose,—as for instance the last sections of the famous teaching to Shvetaketu—which maintain the strictest character of strophe and anti-strophe, albeit in prose, with a chorus falling regularly though no longer metrically, at the end of every passage.

There are other indications: queer, rough sentences; uncouth words and phrases; licences of metre, and faulty verse; all pointing in the same direction, and leading us to think that we are reading, not an original, but a translated work.

Be this as it may, the Upanishad beginning: “By the Master” is, even in its present state, altogether faultless in form; and, as we have said, a magnificent piece of verse, a mighty hymn full of music and fire; equal to, or greater than, the splendid hymn to Life, taught by the Vedic Master, in the Upanishad of the Questions.

The suggestion has been borne in upon us, after much study, and we have repeated it here, that this Upanishad “By the Master” is the hymn of some grand mystery of the Great Enlightening.

And what we have studied of the Upanishads during the last year will have been studied to little purpose, if some insight has not been gained into what the Great Enlightening is.

This ideal of the Great Enlightening, as every other ideal of the Books of Hidden Wisdom, is best to be understood, perhaps, by keeping clearly before us the idea of the three manifest worlds,

the three lives, the three selves, the three fires—for all these names are used again and again; three worlds manifest, and the fourth, ineffable, hidden, encompassing all.

We have already written of the three worlds: the habitual world, the mirror world, the real world; of the three selves: the physical self, the emotional self, the intuitional self; of the three lives: the beast life, the man life, the god life. But in the Upanishad "By the Master" the figure oftenest used is the splendid and graphic figure of the three fires; the three flames.

In one sense the lowest and outermost of the three flames is the lurid, ruddy flame of passion and desire; the expression of the lower emotional world of lust and hate; the expression of the beast life, not in its primitive innocence but mirrored in self-conscious sensuality.

This ruddy flame is baser than the flame of vital life, that warms and glows, "of the color of the household fire"; baser than it and yet in advance of it, because of later development. The warm glow of the "household fire" of vital life, is the expression of the natural, uncorrupt animal, physical self; the fire that warms the outward, habitual life of the body.

Then above these two is the flame of the divine fire, the luminous, the shining, of the color of the sun at noontide; a fair golden light that rises up within the heart, and shall in due time lighten every man that comes into the world.

Each of these three flames has its fitting vesture of contrasted nature; and all the three are modes—each entirely right and holy in its due time and season—modes of the unchanging Light of the Eternal, the everlasting Shining.

If you wish to understand the teaching of these "books of hidden wisdom", identify clearly these three flames; or rather, the three modes of nature they represent. For the three flames are but a simile, a picture, a visible representation; a mythical presentment of an actual truth.

There is first the "household fire", the flame of vital life; the sane and vigorous energy of the body, expressed by an old simile made new again, in the words "a glow of health". This fine glowing energy would, if it were not impeded, mould every form in such keen perfection as to make of every man an Apollo; of every woman a goddess.

But this healthy flow is impeded by the disturbing outbursts and conflagrations of the ruddy flame of lust and hate; like the scarred lightning tearing the black clouds to pieces, and hurling the terrors of storm across the bewildered sky of night. Yet in

time the red lightning flashes of passion wear themselves out by their very vehemence. The black clouds become thinner and and gradually translucent; and at last in the faint east, comes the first pale glimmer of dawn. The clouds part a little, and let through the first promise of dawn. Again and again the clouds may close together, leaving not light but merely the faint remembrance of light; but at last will come the sunrise, and then the perfect noon-day; the great Shining in the clear blue sky; and there, they say, the sun rises, and yet sets not; but rests perpetually in mid-heaven, marshalling its rays, and sending forth its perfect light. This is the mystery; a sunrise, but no sunset to follow, for ever and ever.

This is the Great Enlightening; foreshadowed by the first faint gleam in the heart, so pale as to be hardly a shadow of the coming light. This faint gleam of dawn comes with the first act of selfless generosity; of high, self-forgetting valor; of love that seeks not its own. It is, as a wise man said, "the god-like voice that stops me even in very little things, if I am about to do anything not rightly".

Then begins the real, strong epic of life, after the sad tragedies of passion, the hurtling terrors of the lurid fire. The real life begins with the first faint dawn of that inward life, that gleams across the darkness of the heart; who will venture to tell of its continuance, in the world "at the back of the heaven", the world the seers tell of?

In this hymn of the Great Enlightening, there is a faint foreshadowing of that grand reality, which will one day make the heart of every man to sing with gladness. The faint dim light within is to grow brighter and brighter, till, spreading outward from the hidden place of the heart, it enwraps the whole world, and there is nothing but the light everlasting. Thus the master-light must grow, until it covers all things, whatever restless thing there is in the world. And for the life of the self is gradually substituted the life of the Self; by this renouncing thou shalt enjoy, and come into thy kingdom.

Thus, we may imagine, when a man comes to the threshold of the Great Enlightening, he is greeted by the elder brothers; those who have already "passed over to the other side". They greet the newcomer, the younger brother, and admonish him, that he should fulfil all works here, toiling unwearyingly even for a hundred ages. "Thus for thee, and not otherwise is it; nor do works besmirch a man."

Then the newcomer to the world of real life is pointed back,



back to the thunder-riven cloud-world he has left: "Sunless verily are those worlds; in blind darkness wrapped. Them they come to, who withstand the Self."

This Self is above and within all; the elder and younger brother alike; the Master of the masters; the divine and everlasting One.

Stirring not, this Self goes swifter than mind; for this Self is the only eternal and divine reality, everywhere throughout the wide Universe; and mind, the later born, can go nowhere without finding the Self already there. Then again, the very courses of mind are but a mode and energy of that same Self, that thus fulfils one part of its destiny, by the manifold activities of mind. And again, this Self, as the pure intuition, the inner sense of the trueness of things, has already, from ages back, reached all conclusions truly, not by restless strivings, as of the mind, but by its own inherent all-wisdom.

This the bright ones, the powers of knowing and of acting, reached not; for they are as its hands and eyes, and the hands and eyes cannot know the true inward secrets of the heart, to which, nevertheless, they give expression, as its ministers.

Though standing, this outstrips the others running, and through this Self, in the beginning of the coming forth of things, the Great Breath—the potent will that things should come forth—spread forth the waters of shining space, the luminous fields where all that was to be should come into being.

This moves, for there are all beings and all their lives; this moves not, for within all is the eternal peace. This is afar, for beings have forgotten it to their sorrow; and yet near at hand, for the divine life is ever ready to be remembered.

This is within all that is, for all that is rests on the divine Self alone, on the Eternal. Yet it is without all that is, for all lives apart from it, if added together, would not even begin to make up the Self, the Eternal.

And he who verily beholds all beings—my other selves—in this Self,—my own divine Self; and he who beholds the divine Self in the other selves, thereafter blames none anymore; for his other selves will no man blame. And in whom his own divine Self has become his other selves—what sorrow remains for him?

Thus, we may imagine, on passing over the threshold to real life, and joining the company of "the dwellers on the other side", the new-born enters into the light, and learns of the Self that is peace. For he who is not born again shall in no wise enter the Kingdom.

But the Self is not peace only, for besides rest there is restlessness. The Self is not light and wisdom only; the Self is also power and will, the builder of the worlds, and the circling ring of the birth and rebirth of lives.

This Self, the will, the causer, circled round bright, bodiless space, his own first-born; and circling, this wise Seer ordained all lives rightly through the ages, willing thus to teach eternal lessons to his own lesser selves. For it is the divine Self in us that ordains our lives; there is no chance or accident anywhere, but order and wisdom even for moats and feathers; all go by law and not by luck. And it is this divine Self that brings our other selves together, without hazard or chance at all, and what the highest has joined, wide earth shall not hold asunder.

Then again, if the picture we have called up of this teaching of the Great Enlightening be a true one, we may believe that the new-born to the real life is made to look back once more to the clouds below. They go forth into blind darkness—the words echo to him—they go forth into blind darkness who follow after unwisdom, and choose the dearer rather than the better: the most sanative, though the bitterest lesson in life. Yet take courage, through this bitterest lesson; for when the other selves come once more together in the sunlight, these sorrows shall but give cause to the mirth of the celestials, as when one has dreamed of desert exile, and wakes to find himself with the beloved.

They go, as it were, into greater darkness, who follow after wisdom; for the light of the wise is blank darkness to children,—that light “at the back of the heavens,” dark only through excessive brightness.

One thing, they say, comes through unwisdom; for through unwisdom is the painful learning, the weary path, sad separation and loneliness and sorrow. Another thing, they say, comes through wisdom, for this is learning’s prize, the triumphant goal, the lasting union, sorrow’s crown.

He who has understood unwisdom and wisdom, separation and union, sorrow and joy, through unwisdom passing through death—for what is death but separation?—through wisdom reaches the immortal, the lasting joy of union.

The real world is hidden by a shining veil; but the sunrise of our uniting comes, the veil of shining mist is lifted, the warm rays of union fill our hearts once more, and in that day it will be well with us.

Then the last grand words of the drama of the Great Enlightening:

The life to Fire; the wandered self back again to the great heart of warmth; and the perishable body of sorrow once more to the immortal union.

O Sacrifice remember; what thou hast done, remember.

O Sacrifice remember; what thou hast done, remember.

Remember the light, be faithful to the light; bring the light to the other selves.

Of these last two lines, there is another rendering:

O Sacrifice remember; O works remember.

O Sacrifice remember; O works remember.

As far as the original shows, there is nothing to decide positively between the two versions; in the latter, the sacrifice and the works are more vividly personified and addressed; in the former, the words are addressed to the new-born, who has passed from "death" as a living sacrifice. In reality the two senses are identical, for the new-born is the sacrifice; the man is his works. What difference is there, for him beholding oneness only?

## SHANKARA'S CATECHISM.

## INTRODUCTORY.

IN the "Awakening to the Self", and, still more, in the "Crest Jewel of Wisdom", Shankara the Teacher uses many words in a clear, precise, and consciously exact sense, which is not always to be gathered from the context of these two works. In the "Awakening to the Self", this is hardly an impediment, as the expression of this excellent poem is so perfect and universal; nor is there any great impediment in the first part of the "Crest Jewel of Wisdom", which has been translated under the title "First Steps on the Path". But further on in the "Crest Jewel", this is not the case. It becomes more strict and technical in meaning; and without precise definitions, much is hardly intelligible. But in the "Crest Jewel" itself these definitions are not always to be found. What is to be done then, if we really want to understand the Teacher precisely?

Happily Shankara has left us a Key in his own work, the "Awakening to Reality", where nearly every special word of his philosophy is exactly defined. We have only to try to find the best English translation of his definitions, and we shall have a clear clue and outline to the larger work, the "Crest Jewel", and, indeed, to the whole of Shankara's philosophy.

One thing must be remembered. This "Awakening to Reality" is what we have called it—a catechism. And in a catechism we can hardly expect the perfect poetical form and splendid imagery of works like the "Awakening to the Self". What we shall find, is lucidity, accuracy, grasp, coherence; but not poetical beauty. Thus is begun:

## THE AWAKENING TO REALITY.

*Shankaracharya's Tattva 'Bodha.*

## I.

TO the Master, the World-Soul, the Master of seekers for union, obeisance; to the teacher, the giver of wisdom. To fulfil love for those who would be free, this Awakening to Reality is addressed to them.

## THE FOUR PERFECTIONS.

We shall tell of the way of discerning reality, the perfection of freedom, for those who are fitted by possessing the Four Perfections.

What are the Four Perfections?

—The Discerning between lasting and unlasting things; No Rage for enjoying the fruit of works, either here or there; the Six Graces that follow Peace; and then the Longing to be free.

What is the Discerning between lasting and unlasting things?

—The one lasting thing is the Eternal; all, apart from it, is unlasting.

What is No Rage?

—A lack of longing for enjoyments here and in the heaven-world.

What is possession of the Perfections that follow Peace?

Peace; Self-Control; Steadiness; Sturdiness; Confidence; Intentness.

What is Peace?

—A firm hold on emotion.

What is Self-Control?

—A firm hold on the lust of the eyes and the outward powers.

What is Steadiness?

—A following out of one's own genius.

What is Sturdiness?

—A readiness to bear opposing forces, like cold and heat, pleasure and pain.

What is Confidence?

—Confidence is a reliance on the Voice of the Teacher and Final Wisdom.

What is Intentness?

—One-pointedness of the imagination.

What is the Longing to be free?

—It is the longing: "That Freedom may be mine".

#### THE DISCERNING OF REALITY.

These are the Four Perfections. Through these, men are fitted to discern Reality.

What is the Discerning of Reality?

—It is this: the Self is real; other than it, all is fancy.

#### SELF, VESTURES, VEILS, MODES.

What is the Self?

—He who stands apart from the Physical, the Emotional, and the Causal Vestures; who is beyond the five Veils; who is witness of the three Modes; whose own nature is Being, Consciousness, Bliss—this is the Self.

#### THE THREE VESTURES.

What is the Physical Vesture?

—Being formed of the five creatures fivefolded, born through works, it is the house where opposing forces like pleasure and pain

are enjoyed; having these six accidents: it is, is born, grows, turns the corner, declines, perishes; such is the Physical Vesture.

What is the Emotional Vesture?

—Being formed of the five creatures not fivefolded, born through works, the perfection of the enjoyment of opposing forces like pleasure and pain, existing with its seventeen phases: the five powers of knowing; the five powers of doing; the five lives; emotion, one; the soul, one; this is the Emotional Vesture.

The five powers of knowing are: Hearing, Touch, Sight, Taste, Smell. Hearing's radiation is Space; Touch's, Air; Sight's, the Sun; Smell's, the Twin Physicians; these are the powers of knowing.

Hearing's business is the seizing of sounds; Touch's business, the seizing of contacts; Sight's business, the seizing of forms; Taste's business, the seizing of tastes; Smell's business, the seizing of odors.

The five powers of doing are: Voice, Hands, Feet, Putting-forth, Generating. Voice's radiation is the Tongue of Flame; Hands', the Master; Feet's, the Pervader; Putting-forth's, Death; Generating's, the Lord of Beings; thus the radiations of the powers of doing.

Voice's business is speaking; Hands' business is grasping things; Feet's business is going; Putting-forth's business is removing waste; Generating's business is physical enjoying.

What is the Causal Vesture?

—Being formed through ineffable, beginningless unwisdom, it is the Substance and Cause of the two Vestures; though unknowing as to its own nature, it is yet in nature unerring; this is the Causal Vesture.

#### THE THREE MODES.

What are the Three Modes?

—The Modes of Waking, Dreaming, Dreamlessness.

What is the Mode Waking?

—It is where knowledge comes through Hearing and the other knowing powers, whose business is sound and the other perceptions; this is the Waking Mode.

When attributing itself to the Physical Vesture, the Self is called the Pervading.

Then what is the Mode, Dreaming?

—The world that presents itself in rest, generated by impressions of what has been seen and heard in the Mode, Waking, is the Mode, Dreaming.

When attributing itself to the Emotional Vesture, the Self is

called the Radiant.

What then is the Mode, Dreamlessness?

—The sense that I perceive outwardly nothing at all, that rest is joyfully enjoyed by me, this is the Mode, Dreamlessness.

When attributing itself to the Causal Vesture, the Self is called the Intuitional.

#### THE FIVE VEILS.

What are the Five Veils?

—The Food-formed; the Life-formed; the Emotion-formed; the Knowledge-formed; the Bliss-formed.

What is the Food-formed?

—Coming into being through the essence of food, getting its growth through the essence of food, in the food-formed world it is again dispersed, this is the Food-formed Veil,—the Physical Vesture.

What is the Life-formed?

—The Forward-life and the four other Lives, Voice and the four other powers of doing; these are the Life-formed.

What is the Emotion-formed Veil?

—Emotion, joining itself to the five powers of knowing,—this is the Emotion-formed Veil.

What is the Knowledge-formed?

The Soul, joining itself to the five powers of knowing,—this is the Knowledge-formed Veil.

What is the Bliss-formed?

—This verily is the Substance not quite pure because of the un wisdom that gives birth to the Causal Vesture; in it are founded all joys; this is the Bliss-formed Veil.

Thus the Five Veils.

By saying: "Mine are the lives; mine is emotion; mine is the soul; mine is the wisdom"; these are recognized as possessions. And just as a bracelet, a necklace, a house and such things separated from one's self, are recognized as possessions, so the Five Veils and the Vestures, recognized as possessions, are not the Self [the Possessor].

What, then, is the Self?

—It is that whose own-nature is Being, Consciousness, Bliss.

What is Being?

—What stands through the Three Times [Present, Past, Future,]—this is Being.

What is Consciousness?

—The own-nature of Perceiving.

What is Bliss?

—The own-nature of Joy.

Thus let a man know that the own-nature of his own Self is Being, Consciousness, Bliss.

#### EXPLANATORY.

This "Awakening to Reality" is a summary of an intuition of the world, a solution of the universe. Only those who have certain mental and moral endowments are ripe for the understanding of such a solution of the world. Briefly, these endowments are: wisdom and will. The solution reached is—the real Self of every man is the Eternal. This Self is inwardly beginningless, endless, immortal. But outwardly it becomes manifest as three lesser selves, each with its own vesture, its own world.

Lowest of these is the physical self, the "Pervading"; with its physical Vesture, in the Waking world.

Next, the emotional self, the "Radiant", with its emotional Vesture, in the Dreaming world.

Highest, the causal self, the "Intuitional", with its causal Vesture, in the Dreamless world. It has existence apart from the Eternal, owing only to the thin veil of illusion, which hides the identity of the One with the All. Thus, as to its own nature, it is unknowing; for, while believing itself One, it is really All. But for all other things it is unerring, for its close proximity to, and real oneness with, the Eternal, give it the inner sense of the trueness of things that is all wisdom. This is "the Seer who ordained all fitly through the ages".

In the Physical Vesture adheres one Veil; in the Emotional Vesture three—the vital, the emotional, the moral;—in the Causal, again one.

There is a great difficulty in finding a fit word for the term we have translated "radiation". What is meant is the power—personified, almost personal—conceived to be the "regent" or "deity" of the field in which each mode of perception and action finds its expansion. A closely analogous phrase would be, for instance, "the Prince of the Powers of the Air", who would thus be the "regent" or "deity" of the powers of touch, and, in morals, the "lusts of the flesh".

This is, of course, mythology: a mythical representation of an actual truth, very difficult to represent otherwise than mythologically.

But in the conclusion of the matter there is no difficulty. It is, that a man shall know the own-nature of his own Self to be Being, Consciousness, Bliss; or, in other words, Eternal, Wisdom, Love.