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ORIENTAL DEPARTMENT PAPER

FIFTH YEAR

OBJECTS OF THE THEOSOPHICAL SOCIETY IN AMERICA.

The principal object is to form a nucleus of Universal Brotherhood without any distinctions whatever; the subsidiary objects being:

- (a) The study of ancient and modern religions, philosophies, and sciences, and the demonstration of the importance of such study; and
- (b) The investigation of the 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.

A NEW DEPARTURE.

WITH THE beginning of the New Year let us make a slight change in the way the wise books of the East are brought forward in these papers.

At the end of the first six numbers, a year ago, a series of questions were asked by the editor of these translations, and answered by the readers. Let us turn the matter round the other way this year: let the questions be asked by the readers and answered—so far as the gods give grace, wisdom and understanding—by the editor.

This new departure is suggested by a question which is answered at the end of this number—not the only question, one can well believe, which the dark sayings of the three Lotus have inspired, but the only one which has hitherto made itself articulate across space.

Though it would be better, in general, to keep to the subject of each of these papers as they appear, questions of wider range may also be useful sometimes; as their answers may help the orienting, so to say, of individual works and passages.

FATHER, MOTHER AND SON.

Aitareya Upanishad.

SELF WAS here verily in the beginning; nothing else opposing at all. He beheld, saying: Let me now put forth worlds.

He put forth these worlds: the great sea, the ray-world, the death-world, the waters. The great sea is above, beyond heaven; in it heaven is set firm. The mid-world is the world of rays. Earth, the death-world. What is beneath it is the waters.

He beheld, saying: Here then are worlds for me; let me now put forth world-lords. From the waters verily, laying hold on spirit, he gave it form.

He brooded round it. As he brooded round it, a mouth was divided out like an egg. From this mouth came formative-voice; from formative-voice, fire.

Two nostrils were divided out. From the two nostrils came the life-breath; from the life-breath, wind.

Two eyes were divided out. From the two eyes came seeing; from seeing, the sun.

Two ears were divided out. From the ears came hearing; from hearing, the spaces.

Skin was divided out. From the skin came hairs; from the hairs, plants, the lords of the forest.

The heart was divided out. From the heart came mind: from mind, the moon.

The lower trunk was divided out. From the lower trunk came the downward-life; from the downward-life, death.

The power of putting-forth was divided out. From the power of putting-forth, vital force; from vital force, the waters.

They, these shining powers, thus put forth in this great ocean, moved forward. Them he followed with hunger and thirst. Him they addressed: Cause a house for us to be born, wherein, standing firm, we may eat food; said they.

Toward them he led up the cow. They addressed him: Verily for us this is not enough; said they. Toward them he led up the horse. They addressed him: Verily for us this is not enough; said they.

Toward them he led up man. They addressed him: Well made, truly! Man verily is well made. He addressed them: Enter according to your abodes; said he.

Fire, becoming formative-voice, entered his mouth.

Wind, becoming life-breath, entered his two nostrils.

Sun, becoming seeing, entered his two eyes.

Space, becoming hearing, entered his two ears.

Plants, lords of the forest, becoming hairs, entered his skin.

Moon, becoming mind, entered his heart.

Death, becoming downward-life, entered his middle.

Waters, becoming vital force, entered the power of putting-forth.

Him hunger and thirst addressed: For us two also cause a place to be born; said they. Them he addressed: In these verily, in the shining powers, I give you a share; in these I make you two sharers. Therefore to whatever shining power offering is brought, hunger and thirst verily become two sharers therein.

He beheld, saying: Here are worlds for me and world-lords; food for them let me now put forth.

He brooded round the waters; from them brooded round, form was born. And this form that was born is food.

And this, put forth beyond it, it tried to reach and eat.

Through voice he tried to take it; he was not able to grasp it through voice. Had he been able to grasp it through voice, then by naming it would food be enjoyed.

He tried to take it through life-breath; he was not able to grasp it through life-breath. Had he been able to grasp it through life-breath, then by breathing round it would food be enjoyed.

He tried to take it through seeing; he was not able to grasp it through seeing. Had he been able to grasp it through seeing, then by seeing would food be enjoyed.

He tried to take it through hearing; he was not able to grasp it through hearing. Had he been able to grasp it through hearing, then by hearing would food be enjoyed.

He tried to take it through skin; he was not able to grasp it through skin. Had he been able to grasp it through skin, then by touching would food be enjoyed.

He tried to grasp it through mind; he was not able to grasp it through mind. Had he been able to grasp it through mind, then by thinking would food be enjoyed.

He tried to grasp it by the power of putting-forth; he was not able to grasp it by the power of putting-forth. Had he been able to grasp it by the power of putting-forth, then by putting forth would food be enjoyed.

He tried to grasp it by the downward-life. He laid hold on

it. So it is the taking of food, this breath. For this breath is the life of food.

He, beholding, said: How may this be without me?

He, beholding, said: By which may I reach forward to it?

He, beholding, said: If by voice it is spoken, if by breath breathed, if by seeing seen, if by hearing heard, if by skin touched, if by mind thought, if by the downward-life down-breathed, if by the power of putting-forth it is put forth, then who am I?

He pierced an opening here, at this division of the hair, and entered. Therefore this is called the opening, this is the door, this is the giver of bliss. Of this are the three dwellings, of this the three dreams. There is this dwelling, this dwelling and this dwelling.

He, having entered into birth, looked round on beings: What is there here foreign to me? said he.

He beheld this individual spirit as the Eternal. This have I beheld, said he.

From this, its name is Idan-dra ["that beheld"]; Idandra verily it is called. And this, which is really Idandra, is spoken of as Indra, by a hidden name; for the bright ones are, as it were, pleased with what is hidden.

This is at first in the active power as a germ; what is seed, is that; it is radiance come into being from all the parts. Within self, verily, self is borne. When the active instils this into the passive, he causes the germ to come to life. This is its first birth.

This reaches self-being through the passive; becoming as a part of the passive, this, therefore, does not injure the passive. And the passive supports this self thus entered into it.

The passive that supports is also to be supported. The passive bears the germ. The active at first, at the beginning of birth, is the superior cause of the new being. And as the active, at the beginning of birth, is the superior cause of the new being, thereby the active causes self to come into being for the continuing of these worlds. For thus these worlds are continued. This is its second birth.

This is his self put forward for good works; thus this is his other self for doing what has to be done. And reaching its full age, this goes forth; and going forth hence, is born again. This is its third birth.

This was said by a Seer:

Being yet in the germ, of these bright ones I followed out all the births; a hundred iron ones kept me in the dwelling; downwards like a falcon I swiftly descended.

While lying, verily, in the germ Vâmadeva said this.

He, thus knowing, from the separation of the body here, ascending upwards, in that heaven-world all desires obtaining became immortal.

What is this self?—saying this we approach it in worship;—which self is this by which he beholds form, by which he hears sound, by which smell smells, by which he modulates what is to be spoken, by which he discerns between sweet and not sweet?

This that is the heart, the mind this, conscience, apprehension, discernment, perception, knowing, insight, comprehending, thinking, understanding, consciousness, memory, will, resolution, life, desire, power,—all these verily are names of perceiving consciousness.

This formative power, this sky-lord, this Lord of beings, all these bright powers and these five elemental creatures—earth, air, shining ether, the waters, fires—these also that are compounded of parts, the seeds and the lesser seeds, the egg-born, the womb-born, the sweat-born, the fission-born, horses, cows, men, elephants, whatever there is that has life and moves and flies, and what is stationary, all this is what leads perception, and is set firm in perceiving consciousness. The world is what leads perception; the basis of it—what it stands firm in—is perception; while perceiving consciousness is the Eternal.

He, verily, through this perceiving consciousness, through the Self, ascending from this world here, in that heaven-world there gaining all desires has become immortal.

THE PRIMORDIAL MAN

In the Aitareya Upanishad.

IF THE *Taittiriya Upanishad* was more directly concerned with the individual teaching of the pupil, and the relations between the pupil and the Master, as typified in the story of the sage Bhrigu, then the *Aitareya Upanishad* is concerned with the great scheme of the manifestation of worlds, in its widest and most universal conception.

The beginning of the *Aitareya Upanishad* takes us back to a time,—if time it can be called, when there is no time,—when even the ideal universe was not yet in being; when Self alone was, and nothing at all but Self, self-supported, self-shining, self-contained.

Then comes the formation, the putting-forth, as it is called, of the primordial, ideal universe; the first faint outline, the plan, the frame on which the fully manifested worlds are afterwards to be formed.

The Self, beholding, said: Let me now put forth worlds. The word here translated, “beholding, said,” means at once to see or to view and to speak; as though it were a visible voice, or an audible flash of light. It is well worth while to take this word, and trace it all through the Upanishads, so as to bring out exactly its use and meaning.

In this *Aitareya Upanishad* it is used all through for the speaking and beholding of the formative Self, and for nothing else; when the emanated powers, the manifested parts of the formative Self, speak, another word is used, which expresses common speech.

In the chapter, “THAT THOU ART” of the *Chhandogya Upanishad* it is used in exactly the same way: “Being was in the beginning, alone and secondless; Being beholding said: Let me become great, let me produce beings; it produced the Radiance. Radiance, beholding said: Let me become great, let me produce; it produced the Waters. The Waters beholding said: Let us become great, let us produce; they produced the food-world, *Earth*. That bright power, *Being*, beholding said: Let me enter these three powers, by this life, by my Self, let me give them manifold forms and names.

In the first passage in which it occurs in the *Brhad-Aranyaka Upanishad*, the formation of the Sun, the Waters and Earth has

been related,—the Sun here corresponding to the Radiance; then the formative being “beholding said: If I absorb all this, I shall make little food for myself. By this formative-voice, by this Self he put forth all this, whatsoever there is at all.” Here again the expression is used in the same singular and original sense. It next occurs in a passage in the same Upanishad, beginning, like the *Aitareya Upanishad*: “Self, verily, was here in the beginning. He beholding saw nothing else but Self. He made a beholding, and said: Why do I fear, since there is nothing else but me. Then he divided himself twofold into active and passive. Then the passive beholding said”—and so forth. This passive power is formative-voice. Once again the same word is used: “He, verily, the Lord of beings, made a beholding and said: Let me make a resting-place for this. He put forth the passive” formative-voice.

In the *Kena Upanishad*—“By whom”—it is used once for the speech of the three great powers, the Sky-lord, the Breath, the Fire-lord. “The Eternal gained a victory for the bright powers. They beholding said: this is our victory.”

In two other Upanishads the same word is used, in each of them once, in a meaning not identical but deeply suggestive. In the *Katha Upanishad*, the story of Death and Nachiketas, it is said: “The Self-being pierced the openings outward; hence one looks outward, not within himself. A certain wise man beholding viewed the Self with sight reverted, wishing for immortality.”

And in the *Prashna Upanishad*—“The Questions”—the same meaning: “He is lead to the world of the Eternal, he beholding views the spirit that rests within the dwelling, above the highest assembly of lives.” In the same Upanishad the word is again used in the first sense: the Spirit “made a beholding and said: In the manifestation of what shall I become manifested; in the founding of what shall I be set firm?”

So that, of eighteen occurrences of this word in the Upanishads, thirteen directly refer to the formative speech of the emanating Spirit, the Logos, the Word; three refer to the speech of macro-cosmic powers of the three worlds; while two refer to the illumination in Self of the individual who “views the Self with reverted sight, wishing for immortality,” who “beholds the Spirit resting above the highest assembly of lives.”

The expression is thus used either for the Voice, the formative energy of the Logos, or for the same Voice within, when the individual consciousness rises up to the Logos. Thus far the history of a word of the highest import. To return now to the

world-building in the *Aitareya Upanishad*. The first emanation which the Self beholding viewed, or "visibly voiced," is the Great Deep, the Ocean, the Waters of Space, wherein the four principles of the Macrocosm are to be developed. These four macrocosmic principles are called the Heavens, the Rays, the Earth, the Waters; corresponding exactly to what the teacher of Shvetaketu calls in inverse order, the World-food, the Waters, the Radiance and the higher divinity.

After this formation of the four macrocosmic principles in the Great Deep, the specialized formative Logos or Primordial Man is "laid hold on, and brought forth from the Great Deep, and given a form."

Within this Logos are to be formed the centres or potencies of all the creative impulses which are to build the manifested worlds. For each of these centres there is a threefold formation: the centre itself: its radiation or impulse or force, and the objective or fully manifested external form corresponding to each force. Thus the mouth is the centre; formative-voice, the force; fire, the external form. This "fire" again calls to mind the "visible voice," which is comprehended in the words "beholding, said." Again, the two nostrils are the centres; the life-breath, the force or impulse; and the Wind, the external form. It is quite clear that these three formative steps correspond to the three worlds; the centres to the world of Radiance or the Rays; the forces or impulses to the mid-world, the world of the Waters; the external forms, to the world of form, of Earth, of death,—for the crystallization into form is death. Those who are curious in numbers may note that, if we set aside "skin, the hairs, the trees, lords of the forest," as being no specialized centre, we shall have a series of ten centres of force, each threefold in manifestation; while, if the duplicates—two eyes, two ears, two nostrils—are reduced to one each, the centres of force in the formative Logos are reduced to seven in number, each centre putting forth a radiation through the middle world, which becomes an externalized form or element in the physical world.

Then comes another stage in the great primeval drama of manifestation. "They, these shining powers thus put forth, moved forward in the Great Deep. Then the formative Self followed with hunger and thirst,"—with the twofold desire to become embodied, to become manifested, to taste experience. Here, very likely, as in the teaching of Shvetaketu, thirst is the tasting of experience in the middle world, the world of the Waters, while hunger is the tasting of experience in the physical world, the

world of Food, of Earth. The potencies, therefore, were beset with the impulse to taste experience in this twofold way.

To gain this double experience a form is needed. Three forms are successively tried; the first two are rejected; the third, the human form, accepted: "Toward the bright powers he led up man; they addressed him: Well made, verily. Man verily is well made. He addressed them, Enter according to your abodes."

This Man thus led up to the bright powers, is personified humanity, the reflection in the manifested world of the primordial man, immanifest in the Great Deep. The world of the Radiance is, as it were, the Father; the world of the Waters, the Mother; the physical world, with its manifested humanity, the Son.

Then, in the same order as before, the powers enter the centres of force in man: "Fire, becoming formative-voice, entered his mouth; wind, becoming life-breath, entered his nostrils," and so with the others. If we were to represent the doctrine of the Upanishad by a visible symbol, it would be something like this: At the top, the unmanifested Self, radiating the three macrocosmic planes or worlds in space; then, in the highest of these three worlds, a face with a mouth, two eyes, two ears, two nostrils; the centres of the heart and the two lower powers being also marked. From these centers the impulses flow downward through the middle world as forces, to the lowest world, where they again come to centers as before, in the upper world. But it is better not to harden these things into too definite forms; it is better rather to grasp them as they really are, as living forces; as seeing, hearing, voice, not as diagrams on paper.

This second man, humanity,—as the first man is divinity,—was endowed with all the powers, but without a soul. The third stage had been reached; the fourth was now to come. But before the turning-point is reached, the utmost development outward must be accomplished. This is, as far as one can see, the meaning of the long parable of the typical man (personified humanity) trying to grasp food (to reach experience) by each one of the powers successively, and then at last gaining it by the lowest, the power that corresponds to death. Then the formative Self beholding, said: "How may this man exist without me?" If voice be the speaker, if sight be the seer, if hearing be the hearer, who then is the Self?

This is the exact counterpart of a passage in the *Kena Upanishad*—"By Whom": "That which is not spoken by voice, but through which voice speaks; that which beholds not by sight, but by which sight beholds; that which hears not by hearing, but by

which hearing is heard—know that to be the Eternal," the Self.

Then comes the remarkable passage: "He pierced an opening here, at this junction of the hair (on the crown of the head) and entered. Therefore this is called the opening, this is the door, this is the giver of bliss." To shed light on this, we must turn back to a passage in the *Taittiriya Upanishad*, in the first part, the Lotus of the Teaching: "This is the shining ether within the heart,—the inner man; in this is the spirit of the form of mind, immortal, golden; in the division of the palate, where as it were a nipple hangs down, this is the womb of Indra; and where the end of the hair turns round, in the head, in the skull." The conception is clearly the same in both cases. The "door" by which the Self enters is the same as "the womb of Indra," the giver of bliss. Just as the other "bright powers" have their dwelling in the eyes, the nostrils, the mouth, so the Self is conceived as having its dwelling, its place of appearing, when manifest in the physical man. And again, as before, Indra is mentioned as a symbol, "for the bright ones are, as it were, pleased with what is hidden."

Then comes a definition: the heart, the mind, conscience, apprehension, discernment, perception, knowing, insight, comprehending, thinking, understanding, consciousness, memory, will, resolution, life, desire, power,—all these are names of perceiving consciousness, modes of the Self. "He, verily, through this perceiving consciousness, through the Self, ascending from this world and gaining all desires in the heaven-world, becomes immortal."

THE WITNESS.

Shankara's Vivekachudamani: The Crest Jewel of Wisdom.—201-207.

THE MANIFEST AND THE HIDDEN SELF.

BEGINNINGLESS is un wisdom, and all its works are too; but when wisdom is arisen, what belongs to un wisdom, 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, *un wisdom* 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 un knowledge.

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:

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. [220]

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 un-knowledge, this all is the Eternal, when the mind's confusion is cast away. [230]

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. [240]

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.

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, these 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. [250]

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.

(To be concluded.)

AN ANSWER.

A QUESTION has been asked about the meaning of the frequent references to the Vedas; whether they have any settled correspondences, as for instance in the second part of the *Taittiriya Upanishad*, which has been translated under the title: “The Five Veils.” The most general use of the names of Vedas, as symbols, or as indicating correspondences, is that exemplified in

the fifth question of the *Prashna Upanishad*, where the *Rig*, the *Yajur*, the *Sama* are connected with the three measures of the mystic syllable, and thus with the three worlds, or the three modes of being—waking, dreaming, dreamlessness. They are used in the same way to refer to any threefold series: “the *Rig*, to this world; the *Yajur*, to the middle world; the *Sama*, to the world the seers tell of;” and used in another way they are connected with the different members of a fivefold series. Thus, in a fable in the *Chhandogya Upanishad*, where the sun is said to be divine honey, the sky the beam it hangs from, and the mid-space the honey-comb, the *Rig Veda* is said to be the flower that contains the honey-streams of the eastern rays; the *Yajur Veda* is the flower of the southern rays; the *Sama Veda* the flower of the western rays; the “story and tradition” mentioned in connection with the *Atharva Angirasa*—the oldest name for the fourth, *Atharva, Veda*—of the northern rays; and the Eternal, wherewith the “secret instructions” are connected, of the upward rays. It would be out of place to dwell on this fable here, but it will have been seen that the *Rig, Yajur, Sama, Atharva Vedas*, with the Secret Instructions as fifth, are used as mnemonics for the members of a fivefold series. In the same way the four Vedas, *Yajur, Rig, Sama, Atharva-Angirasa*, and Instructions as the fifth, are used, in the passage of the *Taittiriya Upanishad* to which the question referred, to indicate five impulses of mind, which run parallel to the five vital breaths, or the five moral and intellectual qualities, in the vital and intellectual veils respectively. What these five impulses of mind are, we are not told in so many words; we are left to work out the correspondences for ourselves. Thus the impulse symbolized by the Secret Instructions corresponds to the upward-life or ether in the vital veil, to union with the Eternal, in the moral or intellectual veil, and to Bliss, in the spiritual veil. In another Upanishad, five impulses of mind are mentioned, thus: intending, imagining, discerning, willing, and aspiring. These would fit in very well as the five characters or impulses of the mind, in the passage we are considering, but the correspondences are not always quite rigidly maintained.

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