

No. 4—JULY—AUGUST, 1896.

THEOSOPHICAL SOCIETY IN AMERICA.

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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Subscription price, 50 cents per year. Published for the T.S. in America by

E. T. HARGROVE, President.

144 Madison Ave., New York.

Published bi-monthly.

ENTERED as second-class matter at the New York, N. Y., Postoffice, March, 8, 1895.

PRONOUNCE Sanskrit consonants as in English; Sankrit vowels as in Italian or German.

THE PRINCE AND THE WOODMAN.

A CERTAIN prince, born under an evil star, was cast out from the city, and fed by a certain woodman. So he came to think: "I am a woodman." Knowing that he was living there, a certain minister told him: "You are no woodman, but a prince!" And he, at once putting away the delusion that he was a woodman, takes on his true princely state, saying: "I am a King!"

Thus, indeed, through kindly teaching, the soul learns: "Thou hast, verily, been sent forth by the primal Spirit, manifest only in pure consciousness. Of that Spirit, thou art a part!" Then putting away the delusion of its material origin, the soul declares: "In that I am a son of the Eternal, I am the Eternal, and none other; nor am I subject to birth and death!" and thus rests on its own nature.—*Sankhya Aphorisms: iv, 1, Commentary.*

THE MYSTERIES OF SOUND.

Chhandogya Upanishad: ii, 22-24.

I SELECT and assign the different notes of the chant.

The animal note is the up-singing of the Fire-lord.

The undefined note is the up-singing of the Lord of beings.

The defined note is the up-singing of the Lunar lord.

The note that is soft and smooth is the up-singing of the Breath-lord.

The note that is smooth and strong is the up-singing of the Sky-lord.

The note like the heron's cry is the up-singing of the Great lord, the teacher.

The falling note is the up-singing of the Lord of the great deep.

All these notes let him practice ; but the note of the Lord of the great deep, let him leave.

Let me sing deathlessness for the bright powers ;— thus let him chant ; the offering for the fathers ; hope, for men ; grass and water, for animals ; the heavenly world, for the sacrificer ; food, for myself ; thus let me sing. Thinking on these things in his mind, let him praise with concentrated thought.

All vowels are the selves of the Sky-lord.

All breathings are the selves of the Lord of beings.

All consonants are the selves of the Lord of death.

Therefore, if anyone should find fault with him in the vowels, let him say to him : I have taken my refuge in the Sky-lord ; he will speak against thee.

And, if anyone should find fault with him in the breathings, let him say to him : I have taken my refuge in the Lord of beings ; he will destroy thee.

And, if anyone should find fault with him in the consonants, let him say to him : I have taken my refuge in the Lord of death ; he will burn thee up.

All the vowels are to be pronounced sonant and with force, with the words : let me give force to the Sky-lord.

All the breathings are to be pronounced with a partial contact, with forward breath, with an expanding movement, with the words : let me give self to the Lord of beings.

All consonants are to be pronounced with a short contact, not prolonged, with the words : let me leave the self of the Lord of death.

There are three branches of formal duty : sacrifice, study, gifts.

The first is fervor ; the second is service of the Eternal as a pupil, and dwelling in the family of a teacher ; the third is perfectly mastering self in the family of the teacher. All these bring holy worlds ; he who stands in the Eternal goes to immortality.

The Lord of beings brooded with fervor over the worlds. From them, thus brooded over with fervor, the triple science flowed forth. Over it he brooded with fervor. From it, brooded over with fervor, these syllables flowed forth : *Bhûr*, *Bhuvah*, *S'var*, that is, Earth, Mid-world, Heaven.

Over these he brooded with fervor. From them, brooded over with fervor, the syllable *OM* flowed forth. And as by the leaf-stalk all leaves are joined together, so by the syllable *OM* the whole word is joined together. For the syllable *OM* is verily this all ; the syllable *OM* is this all.

Those who have the word of the Eternal say that the early morning oblation belongs to the powers of lights, the midday offering to the powers of the storm, and the third offering to the solar powers and the host of bright ones.

Where, then, is the place of the sacrificer ? He who knows not that, how could he perform works ? Knowing thus, let him perform works :

Before performing the early morning oblation, taking his place by the household fire, and facing the north, he intones the chant to the powers of light :

Open wide the door of the world ; let us behold thee, for power !

Then he offers the oblation.

Obeisance to the Lord of fire that dwells in the earth, that dwells in the world ; find thou a world for me, the sacrificer ; this is the world of the sacrificer ; I shall enter it.

Then the sacrificer, saying :

Draw back the bolt, at the end of my span of life !

rises, and the powers of light draw near to the early morning libation for him.

Before performing the midday oblation, taking his place by the fire of offerings, and facing the north, he intones the chant to the powers of the storm :

Open wide the door of the world ; let us behold thee, for wide rule !

Then he offers the oblation.

Obeisance to the Lord of breath, that dwells in the mid-world, that dwells in the world ; find thou a world for me, the sacrificer ; this is the world of the sacrificer ; I shall enter it.

Then the sacrificer, saying :

Draw back the bolt, at the end of my span of life !

rises, and the powers of the storm draw near to the midday libation for him.

Before performing the third libation, taking his place by the fire of oblations, and facing the north, he intones the chant to the powers of the sun and to the hosts of powers :

Open wide the door of the world ; let us behold thee, for sovereignty !

Then he offers the libation.

Obeisance to the lords of the sun and to the hosts of powers, that dwell in heaven, that dwell in the world ; find ye a world for me, the sacrificer ; this is the world of the sacrificer ; I shall enter it.

Then the sacrificer, saying :

Draw back the bolt at the end of my span of life !

rises, and the powers of the sun and the hosts of powers draw near to the third sacrifice for him.

He, verily, knows the measure of the sacrifice, who knows thus, who knows thus.

THE NOTES AND THE CHANT.

In Chhandogya Upanishad, ii, 22-24.

WITH a certain feeling of gratitude to past ages and their inheritance, we are able to announce that the passages on the Mysteries of Sound are completed by the present instalment, for the time being, at any rate ; so that we shall have an opportunity of going on to something more satisfactory and tangible.

It is not that the subject is not interesting, even fascinating ; but that the conditions of things are such that we cannot reach really satisfactory and definite opinions. It is quite certain, at least, that portions of the book we are dealing with are avowedly text-books of the greater mysteries, and, in our limited way, we can verify that. It is also certain that these text-books, in part at least, formed a connected course of study in a particular school. Again it is certain that the original teachers were Rajput sages ; while most of their pupils, and, in particular their successors from whom we actually received the manuscripts of these works, were men of Brahman caste or race, the descendants of the priesthood of an ancient sacrificial and ceremonial religion, the sacrificial element of which survives, in the same hands, in India to-day. And this sacrificial and ceremonial religion was fully developed, and dominant among the

Brahmans, long before the first of them sat at the feet of the Rajput kings to learn the real wisdom of the better way ; so that these pupils came to their masters with their minds already full of ritual, their imaginations moulded and colored by their ceremonial. Now we have the strongest reason to believe that a part, and a very important part of this ceremonial consisted of psychic mysteries of the baser sort, such as flourish abundantly in many religions at the present day, while the more innocent pomps of worship look, to say the least of it, extremely like symbolical and dramatic representations of the said psychic mysteries ; in other words, the rites of the fire and the moon-fluid may be far less innocent than they look. So that, with pupils whose minds and imaginations were full of these things, the imparting of the hidden wisdom was, at the best, a matter of doubtful result ; it might either lead to entire purification, compromise, or degeneration. In the first alternative, the psychic awakening already reached, might be a strong power for good ; in the last, it might be a powerful instrument of evil. And this element of uncertainty could only be decided by actual experiment.

Historically, it appears that the result was rather of the nature of a compromise. The hidden wisdom was preserved and handed down among the new pupils, but the ritual and ceremonial, with their psychic lining, were also preserved. And the work of the great teachers of later times, men like Krishna, Buddha, and Shankara, was largely devoted to an effort to re-establish a true relation between these two elements, as we shall, in due course, show by ample translation from their works.

If the historical result was largely compromise, the literary result,—the result for the written records,—was this also. Hence we have, in the records, mixed elements ; parts which clearly belong to the hidden wisdom, parts which not less clearly belong to the ceremonial ritual, and, lastly, parts the precise character of which is doubtful ; they look like echoes of the ritual, yet they also look like symbols of the teaching of wisdom. For, we have had reason to believe, the teachers used the forms and pictures in the minds of their priestly pupils, as vehicles for the new teaching. We may give a striking example of this. In one passage, the re-entry of the soul into life is described ; its rest in the spiritual world, its descent thence to the psychic world, and thence, through the gates of birth, to the human world. These stages of descent are being taught to a Brahman, familiar with the religion of rites and ceremonies, yet dissatisfied with it, and ready to give up everything and follow the teaching of the better way. The teaching is in this form. The spiritual world is spoken of as a sacrificial fire, and its powers as the smoke, embers, sparks and flame of the fire. The soul is said to be sacrificed in this fire, and from this sacrifice the “ lunar lord ”—the psychic self—comes into being. The psychic world, in which the lunar

lord dwells, is again spoken of as a fire, with sparks, flame, and the rest ; and, sacrificed in this fire, the lunar lord is transformed into "water," that is, a stage between the psychic body and the embryonic form of human life. In this "water," Shankara tells us, germinate the seeds of works done in a former birth. By passage through the third sacrificial fire, the physical world, the water becomes "food," that is physical matter, the actual physical germ of the man who is to be born. All this is plain enough. Here is a part of the "hidden wisdom" expressed in terms of ritual ceremonial, the apparatus of the sacrificial fires and all the rest of it.

Here arises our difficulty. We cannot tell quite certainly whether such and such a passage, equally descriptive of the old sacrificial ritual, does or does not contain a hidden meaning, and this is particularly the case with the whole series of passages on the Mysteries of Sound. Parts of it are clearly symbolical. Parts are quite doubtful and uncertain. And from this arises the unsatisfactory feeling which makes us glad to have done with it, and to get on firmer ground once more.

The beginning of the passage just translated is fairly clear. Seven notes, which are evidently the seven notes of the musical scale, are mentioned, and each of them is correlated with a particular divinity, or power, or principle. Further on, we shall come to the same kind of correspondences with metals and colors, in each case, as in the case of the musical notes, seven in number. Now this sort of thing we are fairly able to appreciate, and we can, with a certain amount of confidence, identify the lunar lord, the lords of the sky, of breath, of fire, and the rest, and we shall find the correspondences hold good in other passages.

But what of "hope for men, grass and water for animals, the heavenly world for the sacrificer, food for myself"? Is this merely a prayer for wealth, for the well-being of flocks and herds, or is it symbolic? We can hardly tell.

On the other hand, there is a very definite and profound meaning in the assignment of the elements of speech: vowels, breathings, and consonants, to the regents of the three worlds; and we may come at the meaning of this along the theory of the gradual development of human speech in the earlier races; first a period of vowels, then a period which introduced breathings and semi-vowels, and, lastly, a period which introduced consonants. This same sequence is followed, spontaneously, and by inward impulsion,—or, if it be preferred, heredity,—in the case of every infant learning to speak. The "lord of death" was the first mortal who died, the king of the first race which tasted death,—so says the old legend,—and another legend says that this was the first race whose speech materialized into consonantal sounds.

Again, this is clearly a description of the values of sounds in incan-

tations,—sentences chanted or musically pronounced, to produce certain effects of vibration ; thus : all the vowels are to be pronounced sonant and with force, with the purpose “ let me give force to the sky-lord.”

Then follows a sublimation of the old priestly ritual of sacrifice, study, gifts into the practices of the better way, fervor, service of the Eternal, and self-mastery ; a very striking example of the process we have outlined, of teaching new truths through old forms of thought and imagination. And this again is followed by the teaching of the mystic OM as symbol of the three worlds. Lastly, closing the section, we have what seems to be a description of actual elements of the old ritual worship, with its sacrificial fires and incantations, which are marked with a musical notation in the original, with special reference to the pronunciation and prolongation of the vowel-sounds.

With a very slight permutation of images, we can easily give the whole of this ritual a symbolic sense, referring to certain processes of meditation ; but whether it is intended to bear this symbolic sense is just one of those uncertainties which make this whole series of passages so unsatisfactory. We have seen before that the three fires are avowedly used as symbols, but we cannot say conclusively whether they are so here.

FINDING THE REAL SELF.

Shankara's Vivekachudamani: The Crest Jewel of Wisdom.—271-300.

BONDAGE THROUGH IMAGINATION.

RECOGNIZING as thine own the hidden Self, the witness of the soul and its activities, perceiving truly “ That am I,” destroy the thought of Self in all not Self.

Give up following after the world, give up following after the body, give up following after the ritual law ; make an end of transferring selfhood to these.

Through a man's imagination being full of the world, through his imagination being full of the ritual law, through his imagination being full of the body, wisdom, truly, is not born in him.

For him who seeks freedom from the grasping hand of birth and death, an iron fetter binding his feet, say they who know it, is this potent triad of imaginings ; he who has got free from this enters into freedom.

The scent of sandalwood that drives all evil odors away comes forth through stirring it with water and the like ; all other odors are driven altogether away.

The image of the supreme Self, stained by the dust of imaginings, dwelling inwardly, endless, evil, comes forth pure, by the stirring power of enlightenment, as the scent of the sandalwood comes forth clear.

In the net of imaginings of things not Self, the image of the Self is held back ; by resting on the eternal Self, their destruction comes, and the Self shines clear.

As the mind rests more and more on the Self behind it, it is more and more freed from outward imaginings ; when imaginings are put away, and no residue left, he enters and becomes the Self, pure of all bonds.

SELFHOOD TRANSFERRED TO THINGS NOT SELF.

By resting ever in the Self, the restless mind of him who seeks union is stilled, and all imaginings fade away ; therefore make an end of transferring Selfhood to things not Self.

Darkness is put away through force and substantial being ; force, through substantial being ; in the pure, substantial being is not put away ; therefore, relying on substantial being, make an end of transferring Selfhood to things not Self. [280]

The body of desire is nourished by all new works begun ; steadily thinking on this, and effortfully holding desire firm, make an end of transferring selfhood to things not Self.

Thinking : " I am not this separate life but the supreme Eternal," beginning by rejecting all but this, make an end of transferring selfhood to things not Self ; it comes from the swift impetus of imaginings.

Understanding the all-selfhood of the Self, by learning, seeking union, entering the Self, make an end of transferring selfhood to things not Self ; it comes from the Self's reflected light in other things.

Neither in taking nor giving does the sage act at all ; therefore by ever resting on the One, make an end of transferring selfhood to things not Self.

Through sentences like " That thou art " awaking to the oneness of the Eternal and the Self, to confirm the Self in the Eternal, make an end of transferring selfhood to things not Self.

While there yet lingers a residue undissolved of the thought that this body is the Self, carefully seeking union with the Self, make an end of transferring selfhood to things not Self.

As long as the thought of separate life and the world shines, dream-like even, so long incessantly, O wise one, make an end of transferring selfhood to things not Self.

The body of desire, born of father and mother of impure elements, made up of fleshly things impure, is to be abandoned as one abandons an impure man afar ; gain thy end by becoming the Eternal.

THE REAL IN THINGS UNREAL.

As the space in a jar in universal space, so the Self is to be merged without division in the Self supreme ; rest thou ever thus, O sage. [290.]

Through the separate self gaining the Self, self-shining as a resting-place, let all outward things from a world-system to a lump of clay be abandoned, like a vessel of impure water.

Raising the thought of "I" from the body to the Self that is Consciousness, Being, Bliss, and lodging it there, leave form, and become pure for ever.

Knowing that "I am that Eternal" wherein this world is reflected, like a city in a mirror, thou shalt perfectly gain thy end.

What is of real nature, self-formed, original consciousness, secondless bliss, formless, actless,—entering that, let a man put off this false body of desires, worn by the Self as a player puts on a costume.

For the Self, all that is seen is but mirage ; it lasts but for a moment, we see, and know it is not "I" ; how could "I know all" be said of the personal self that changes every moment ?

The real "I" is witness of the personal self and its powers ; as its being is perceived always, even in dreamless sleep. The scripture says the Self is unborn, everlasting ; this is the hidden Self, distinguished neither as what exists nor what has no existence.

The beholder of every change in things that change, can be the unchanging alone ; in the mind's desires, in dreams, in dreamless sleep the insubstantial nature of things that change is clearly perceived again and again.

Therefore put away the false selfhood of this fleshly body, for the false self-hood of the body is built up by thought ; knowing the Self as thine own, unhurt by the three times, undivided illumination, enter into peace.

Put away the false selfhood of family and race and name, of form and rank, for these dwell in this body ; put away the actorhood and other powers of the body of form ; become the Self whose self is partless joy.

Other bonds of man are seen, causes of birth and death, but the root and first form of them is selfishness. [300.]

THE POWER OF MIND-IMAGES.

Shankara's Vivekachudamani: The Crest Jewel of Wisdom.—301-330.

AS long as the Self is in bondage to the false personal self of evil, so long is there not even a possibility of freedom, for these two are contraries.

But when free from the grasp of selfish personality, he reaches his real nature; Bliss and Being shine forth by their own light, like the full moon, free from blackness.

But he who in the body thinks "this am I," a delusion built up by the mind through darkness; when this delusion is destroyed for him without remainder, there arises for him the realization of Self as the Eternal, free from all bondage.

The treasure of the bliss of the Eternal is guarded by the terrible serpent of personality, very powerful, enveloping the Self, with three fierce heads,—the three nature-powers; cutting off these three heads with the great sword of discernment, guided by the divine teachings, and destroying the serpent, the wise man may enter into that joy-bringing treasure.

So long as there is even a trace of the taint of poison in the body, how can there be freedom from sickness? In just the same way, there is no freedom for him who seeks union, while selfishness endures.

When the false self ceases utterly, and the motions of the mind caused by it come to an end, then, by discerning the hidden Self, the real truth that "I am that" is found.

Give up at once the thought of "I" in the action of the selfish personality, in the changeful self, which is but a reflection of the real Self, destroying rest in the Self; from falsely attributing reality to which are incurred birth and death and old age, fruitful in sorrow, the pilgrimage of the soul; but reality belongs to the hidden Self, whose form is consciousness, whose body is bliss; whose nature is ever one, the conscious Self, the Master, whose form is Bliss, whose glory is unspeakable; there is no cause of the soul's pilgrimage but the attribution of the reality of this to the selfish personality.

Therefore this selfish personality, the enemy of the Self, like a thorn in the throat of the eater, being cut away by the great sword of knowledge, thou shalt enjoy the bliss of the Self's sovereignty, according to thy desire.

Therefore bringing to an end the activity of the selfish personality,

all passion being laid aside when the supreme object is gained, rest silent, enjoying the bliss of the Self, in the Eternal, through the perfect Self, from all doubt free. [310.]

Mighty selfishness, even though cut down root and all, if brought to life again even for a moment, in thought, causes a hundred dissipations of energy, as a cloud shaken by the wind in the rainy seasons, pours forth its floods.

After seizing the enemy, selfishness, no respite at all is to be given to it, by thoughts of sensual objects. Just this is the cause of its coming to life again, as water is of the lime tree that had withered away.

The desirer is constituted by the bodily self; how can the cause of desire be different? Hence the motion of enticement to sensual objects is the cause of world-bondage, through attachment to what is other than Self.

From increase of action, it is seen that the seed of bondage is energized; when action is destroyed, the seed is destroyed. Hence let him check sensual action.

From the growth of mind-images comes the action; from action the mind-image grows; hence the man's pilgrimage ceases not.

To cut the bonds of the world's pilgrimage, both must be burned away by the ascetic. And the growth of mind-images comes from these two,—imagining and external action.

Growing from these two, it brings forth the pilgrimage of the soul. The way of destroying these three in every mode of consciousness, should be constantly sought.

By looking on all as the Eternal, everywhere, in every way, and by strengthening the mind-image of real being, this triad comes to melt away.

In the destruction of actions will arise the destruction of imaginings, and from this the dispersal of mind-images. The thorough dispersal of mind-images is freedom; this is called freedom even in life.

When the mind-image of the real grows up, in the dispersal of the mind's alarms, and the mind-image of the selfish personality melts away, as even thick darkness is quickly melted away before the light of the sun. [320.]

The action of the greatest darkness, the snare of unreality, is no longer seen when the lord of day is arisen; so in the shining of the essence of secondless bliss, no bond exists nor scent of sorrow.

Transcending every visible object of sense, fixing the mind on pure being, the totality of bliss, with right intentness within and without, pass the time while the bonds of action last.

Wavering in reliance on the Eternal must never be allowed; wavering is death,—thus said the son of the Evolver.

There is no other danger for him who knows, but this wavering as to the Self's real nature. Thence arises delusion, and thence selfish personality; thence comes bondage, and therefrom sorrow.

Through beholding sensual objects, forgetfulness bewilders a wise man even, as a woman her favorite lover.

As sedge pushed back does not remain even for a moment, just in the same way does the world-glamour close over a wise man, who looks away from the Real.

If the imagination falling even a little from its aim, towards outward objects, it falls on and on, through unsteadiness, like a player's fallen on a row of steps.

If the thought enters into sensual objects, it becomes intent on their qualities; from this intentness immediately arises desire, and, from desire, every action of man.

Hence than this wavering there is no worse death, for one who has gained discernment, who has beheld the Eternal in spiritual concentration. By right intentness he at once gains success; be thou intent on the Self, with all carefulness.

Then comes loss of knowledge of one's real being, and he who has lost it falls; and destruction of him who thus falls is seen, but not restoration. [330.]

Let him put away the wilful motions of the mind, the cause of every evil act; he who has unity in life, has unity after his body is gone. The scripture of sentences says that he who beholds difference has fear.

Whenever even a wise man beholds difference in the endless Eternal, though only as much as an atom, what he beholds through wavering becomes a fear to him through its difference.

All scripture, tradition and logic disregarding, whoever makes the thought of self in visible things, falls upon sorrow after sorrow; thus disregarding, he is like a thief in darkness.

He whose delight is attachment to the real, freed, he gains the greatness of the Self, eternal; but he who delights in attachment to the false, perishes; this is seen in the case of the thief and him who is no thief.

The ascetic, who has put away the cause of bondage,—attachment to the unreal,—stands in the vision of the Self, saying, "this Self am I"; this resting in the Eternal, brings joy by experiencing it, and takes away the supreme sorrow that we feel, whose cause is unwisdom.

Attachment to the outward brings as its fruit the perpetual increase of evil mind-images. Knowing this and putting away outward things by discernment, let him place his attachment in the Self forever.

When the outward is checked, there is restfulness from emotion; when emotion is at rest, there is vision of the supreme Self. When the

Self is seen, the bondage of the world is destroyed; the checking of the outward is the path of freedom.

Who, being learned, discerning between real and unreal, knowing the teaching of the scripture, and beholding the supreme object with understanding, would place his reliance on the unreal, even though longing to be free,—like a child, compassing his own destruction.

There is no freedom for him who is full of attachment to the body and its like; for him who is free, there is no wish for the body and its like; the dreamer is not awake, he who is awake dreams not; for these things are the opposites of each other.

Knowing the Self as within and without, in things stable and moving,—discerning this through the Self, through its comprehending all things,—putting off every disguise, and recognizing no division, standing firm through the perfect Self,—such a one is free. [340.]

Through the All-self comes the cause of freedom from bondage; than the being of the All-self there is no other cause; and this arises when there is no grasping after the outer; he gains the being of the All self by perpetually resting on the Self.

How should cessation of grasping after the outer not fail for him who, through the bodily self remains with mind attached to enjoyment of outward objects, and thus engages in action. It can only be effortfully accomplished by those who have renounced the sensual aims of all acts and rites, who are perfected in resting on the eternal Self, who know reality, who long for reality and bliss in the Self.

The scripture that speaks of “him who is at peace, controlled,” teaches the ecstasy of the ascetic, whose work is the study of wisdom, to the end of gaining the All-self.

The destruction of personality which has risen up in power cannot be done at once, even by the learned, except those who are immovably fixed in the ecstasy which no doubt can assail, for the mind-images are of endless rebirth.

Binding a man with the delusion of belief in his personality, through the power that veils, the power that propels casts him forth, through its potencies.

The victory over this compelling power cannot be accomplished, until the power that veils has come to cessation with residue. The power that veils is, through the force of its own nature, destroyed, when the seer is discerned from what is seen, as milk is distinguished from water.

Perfect discernment, born of clear awakening, arises free from doubt, and pure of all bondage, where there is no propelling power towards delusive objects, once the division is made between the real natures of the seer and what is seen; he cuts the bonds of delusion that glamour makes, and, after that, there is no more pilgrimage for the free.

The flame of discernment of the oneness of the higher and the lower, burns up the forest of unwisdom utterly. What seed of the soul's pilgrimage can there be for him who has gained being in which there is no duality?

And the cessation of the veiling power arises from perfect knowledge; the destruction of false knowledge is the cessation of the pain engendered by the propelling power.

The triple error is understood by knowing the real nature of the rope; therefore the reality of things is to be known by the wise to the end of freedom from bondage. [350.]

As iron from union with fire, so, from union with the real, thought expands as material things; hence the triple effect of this, seen in delusion, dream, desire, is but a mirage.

Thence come all changing forms in nature beginning with personality and ending with the body, and all sensual objects; these are unreal, because subject to change every moment; but the Self never changes.

Consciousness, eternal, non-dual, partless, uniform, witness of intellect and the rest, different from existent and non-existent; its real meaning is the idea of "I"; a union of being and bliss,—this is the higher Self.

He who thus understands, discerning the real from the unreal, ascertaining reality by his own awakened vision, knowing his own Self as partless awakening, freed from these things reaches peace in the Self.

Then melts the heart's knot of unwisdom without residue, when, through the ecstasy in which there is no doubt, arises the vision of the non-dual Self.

Through the mind's fault are built the thoughts of thou and I and this, in the supreme Self which is non-dual, and beyond which there is nothing; but when ecstasy is reached, all his doubts melt away through apprehension of the real.

Peaceful, controlled, possessing the supreme cessation, perfect in endurance, entering into lasting ecstasy, the ascetic makes the being of the All-self his own; thereby burning up perfectly the doubts that are born of the darkness of unwisdom, he dwells in bliss in the form of the Eternal, without deed or doubt.

They who rest on the Self that is consciousness, who have put away the outward, the imaginations of the ear and senses, and selfish personality, they, verily, are free from the bonds and snares of the world, but not they who only meditate on what others have seen.

The Self is divided by the division of its disguises; when the disguises are removed, the Self is lonely and pure; hence let the wise man work for the removal of the disguises by resting in the ecstasy that is free from doubt.

Attracted by the Self the man goes to the being of the Self by resting on it alone ; the grub, thinking on the bee, builds up the nature of the bee. [360.]

The grub, throwing off attachment to other forms, and thinking intently on the bee, takes on the nature of the bee ; even thus he who seeks for union, thinking intently on the reality of the supreme Self, perfectly enters that Self, resting on it alone.

Very subtle, as it were, is the reality of the supreme Self, nor can it be reached by gross vision ; by the exceedingly subtle state of ecstasy it is to be known by those who are worthy, whose minds are altogether pure.

As gold purified in the furnace, rids itself of dross and reaches the quality of its own self, so the mind ridding itself of the dross of substance, force and darkness, through meditation, enters into reality.

When purified by the power of uninterrupted intentness, the mind is thus melted in the Eternal, then ecstasy is purified of all doubt, and of itself enjoys the essence of secondless bliss.

Through this ecstasy comes destruction of the knot of accumulated mind-images, destruction of all works ; within and without, for ever and altogether, the form of the Self becomes manifest, without any effort at all.

Let him know that thinking is a hundred times better than scripture ; that concentration, thinking the matter out, is a hundred thousand times better than thinking ; that ecstasy free from doubt is endlessly better than concentration.

Through unwavering ecstasy is clearly understood the reality of the Eternal, fixed and sure. This cannot be when other thoughts are confused with it, by the motions of the mind.

Therefore with powers of sense controlled enter in ecstasy into the hidden Self, with mind at peace perpetually ; destroy the darkness made by beginningless unwisdom, through the clear view of the oneness of the real.

The first door of union is the checking of voice, the cessation of grasping, freedom from expectation and longing, the character bent ever on the one end.

A centering of the mind on the one end, is the cause of the cessation of sensuality ; control is the cause that puts an end to imaginings ; by peace, the mind-image of the personality is melted away ; from this arises unshaken enjoyment of the essence of bliss in the Eternal for ever, for him who seeks union ; therefore the checking of the imagination is ever to be practiced effortfully, O ascetic ! [370.]

Hold voice in the self, hold the self in intellect, hold intellect in the witness of intellect, and, merging the witness in the perfect Self, enjoy supreme peace.

The seeker for union shares the nature of each disguise,—body, vital breath, sense, mind, intellect,—when his thoughts are fixed on that disguise.

When he ceases from this sharing, the ascetic reaches perfect cessation and happiness, and is plunged in the essence of Being and Bliss.

Renouncing inwardly, renouncing outwardly,—this is possible only for him who is free from passion ; and he who is free from passion renounces all attachment within and without, through the longing for freedom.

Outward attachment arises through sensual objects ; inward attachment, through personality. Only he who, resting in the Eternal, is free from passion, is able to give them up. Freedom from passion and awakening are the wings of the spirit. O wise man, understand these two wings ! For without them you cannot rise to the crown of the tree of life.

Soul-vision belongs to him who is free from passion ; steady inspiration belongs to the soul-seer. Freedom from bondage belongs to the reality of inspiration ; enjoyment of perpetual bliss belongs to the Self that is free.

I see no engenderer of happiness greater than freedom from passion for him who is self-controlled ; if very pure inspiration of the Self be joined to it, he enters into the sovereignty of self-dominion. This is the door of young freedom everlasting. There do thou ever fix thy consciousness on the real self, in all ways free from attachment to what is other than this, for the sake of the better way.

Cut off all hope in sensual objects which are like poison, the cause of death ; abandon all fancies of birth and family and social state ; put all ritual actions far away ; renounce the illusion of self-dwelling in the body, centre the consciousness on the Self. Thou art the seer, thou art the stainless, thou art in truth the supreme, secondless Eternal.

Firmly fixing the mind on the goal, the Eternal, keeping the outward senses in their own place, with form unmoved, heedless of the body's state, entering into the oneness of Self and Eternal by assimilating the Self and rising above all differences, for ever drink the essence of the bliss of the Eternal in the Self. What profit is there in other things that give no joy ?

[380.]