

No. 5—SEPTEMBER—OCTOBER, 1896.

THEOSOPHICAL SOCIETY IN AMERICA.

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# ORIENTAL DEPARTMENT PAPER

FIFTH YEAR.

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## 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.

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

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## THE SOUL AND THE SELF.

THE oneness of the soul with the Self is already a fact, and not a thing that requires a further effort to bring about; and therefore the recognition of the truth of the text "That thou Art" is sufficient to put an end to the personality of the soul, in the same way as the recognition of the piece of rope is sufficient to abolish the snake that fictitiously represents itself in place of the piece of rope. No sooner is the personality of the soul denied than the whole empirical habitual order of life disappears with it, to make up which the lower and plural manifestation of the Self falsely presents itself.—*Shankara, on the Vedanta Sutras.*

## HONEY FOR THE GODS.

*Chhandogya Upanishad: iii, 1-11.*

**T**HAT sun is honey for the bright powers ; the heaven is the curved support of it ; the mid-world is the comb ; the beams are the young.

The rays of it that are eastward are the eastern honey-channels ; the hymns are the honey-makers ; the Veda of the hymns is the blossom ; the nectars are the waters.

And these, verily, the hymns brooded over the Veda of the hymns. From it, brooded over fervently, glory, radiance, power, valor, food and essence were brought forth. This oozed out ; this spread itself round the sun ; and it is this that is the sun's red form.

Likewise the rays of it that are southward are the southward honey-channels ; the sentences are the honey-makers ; the Veda of the sentences is the blossom ; the nectars are the waters.

And these, verily, the sentences brooded over the Veda of the sentences. From it, brooded over fervently, glory, radiance, power, valor, food and essence were brought forth. This oozed out ; this spread itself round the sun ; and it is this that is the sun's clear form.

And so the rays of it that are westward are the westward honey-channels ; the chants are the honey-makers ; the Veda of the chants is the blossom ; the nectars are the waters.

And these, verily, the chants brooded over the Veda of the chants. From it, brooded over fervently, glory, radiance, power, valor, food and essence were brought forth. This oozed out ; this spread itself round the sun ; and it is this that is the sun's dark form.

And so the rays of it that are northward are the northward honey-channels ; the formulas are the honey-makers ; the histories and traditions are the blossom ; the nectars are the waters.

And these, verily, the formulas brooded over the histories and traditions ; wherefrom, brooded over fervently, glory, radiance, power, valor, food and essence were brought forth. This oozed out ; this spread itself round the sun ; and it is this that is the sun's very dark form.

And so the rays of it that are upward are the upward honey-channels ; the secret instructions are the honey-makers ; the Eternal is the blossom ; the nectars are the waters.

And these, verily, the secret instructions brooded over the Eternal. From it, brooded over fervently, glory, radiance, power, valor, food and

essence were brought forth. This oozed out ; this spread itself round the sun ; and it is this that throbs, as it were, in the heart of the sun. They, these secret instructions, are the essence of essences ; for the Vedas are the essences, and these are the essence of them ; and they, these secret instructions, are the nectar of nectars ; for the Vedas are nectars, and these are the nectar of them.

And this first nectar, the powers of the earth live on, with the Fire-lord as their leader. These bright powers do not indeed eat nor drink, but beholding the nectar they are satisfied. This form, verily, they gather together into, and from this form they rise again.

He who knows this nectar thus, becoming one of the powers of the earth with the Fire-lord as leader, beholding this nectar, is satisfied. He who enters into this form and again rises up from this form, as long as the sun shall rise in the east and go to its setting in the west, so long shall he enjoy lordship and sovereignty among the powers of the metals.

And this second nectar, the powers of the breaths live on, with the Sky-lord as their leader. These bright powers do not indeed eat nor drink, but beholding the nectar they are satisfied. This form, verily, they gather together into, and from this form they rise again.

He who knows this nectar thus, becoming one of the powers of the breaths with the Sky-lord as leader, beholding this nectar, is satisfied. He who enters into this form and again rises up from this form, as long as the sun shall rise in the east and set in the west, twice as long shall it rise in the south and set in the north ; so long shall he enjoy lordship and sovereignty among the powers of the breaths.

And this third nectar the powers of light live on, with the Lord of the deep as their leader. These bright powers do not indeed eat nor drink, but beholding the nectar they are satisfied. This form, verily, they gather together into, and from this form they rise again.

He who knows this nectar thus, becoming one of the powers of light with the Lord of the deep as leader, beholding this nectar, is satisfied. He who enters into this form and again rises up from this form, as long as the sun shall rise in the south and set in the north, twice as long shall it rise in the west and set in the east ; so long shall he enjoy lordship and sovereignty among the sons of the great mother.

And the fourth nectar the powers of the air live on, with the lunar Lord as their leader. These bright powers do not indeed eat nor drink, but beholding this nectar they are satisfied. This form, verily, they gather together into, and from this form they rise again.

He who knows this nectar thus, becoming one of the powers of the air, with the lunar Lord as leader, beholding this nectar, is satisfied. He

enters into this form and again rises up from this form ; as long as the sun rises in the west and sets in the east, twice as long shall it rise in the north and set in the south ; so long shall he enjoy lordship and sovereignty among the powers of the air.

And the fifth nectar the powers called the perfect live on, with the Evolver as their leader. These bright powers do not indeed eat nor drink, but beholding this nectar they are satisfied. This form, verily, they gather together into, and from this form they rise again.

He who knows this nectar thus, becoming one of the powers called the perfect, with the Evolver as leader, beholding this nectar, is satisfied. He enters into this form, and again rises up from this form ; as long as the sun shall rise in the north and set in the south, twice as long shall it rise above and set below ; so long shall he enjoy lordship and sovereignty among the powers called the perfect.

Then after that rising above, it shall rise no more nor set any more, but shall stand alone in the centre.

And there is this verse :

Nor, verily, is there any setting of the sun nor rising forever. May the bright powers *be my witnesses* that by this truth I may not fail to gain the Eternal.

For him it rises not nor sets, but it is day, once for all, for him who thus knows this hidden wisdom of the Eternal.

This is the teaching that the Evolver taught to the Lord of beings ; the Lord of beings taught it to primeval man ; primeval man taught it to the descendants. This teaching of the Eternal the father declared to his eldest son, to Uddalaka the son of Aruna. This teaching of the Eternal let the father teach to his eldest son, or to a fully qualified pupil, but by no means to any other, even if he should give him this whole earth encircled by the waters, or even more than this, or even more than this.

## THE VESTURES OF THE SUN.

*In Chhandogya Upanishad, iii, 1-II.*

HAPPILY, we are done with the Mysteries of Sound, not the least of the mysteries concerning which is—whether they contain any mystery at all. The new chapter of the Upanishad, beginning with “the sun, honey for the gods,” lands us once more on familiar ground. We recognize the perfectly definite type of teaching by allegory which runs through the Secret Instructions from beginning to end.

There is one thing to be noted about the form of this teaching. In our day, we are under the dominion of the discursive reason, the most self-assertive and yet the least effectual of all the powers of the soul. Our discursive reason stands on guard in the ante-room and will let no truths pass into the chamber of the affirming soul without challenging it. One would think—indeed most people have come to think—that the discursive reason is really the knower and master of knowledge, so successfully does this intruder arrogate rights which really belong to quite another, the affirming soul, or intuitive will. This usurpation by discursive reason breeds such a temper in us that we must take all our teaching in the form of argument or proof; not remembering that most arguments live to be out argued; most proofs to be disproved; not remembering also that the validity of argument and proof can never be demonstrated without argument, that is, can never be established independently. Hence all our books which are supposed to contain the most modern truth, appeal almost wholly to discursive reason, they are full of sentences hard and unlovely, without trace of heart or beauty, like the discursive reason itself.

But the teaching of the old books of hidden wisdom give us truth in quite another way, they are full of form and colors; they give us a picture full of life for the imagination to hold and brood over; they teach in parables of such perfect form as to remain unbroken and undiminished in the memory of the ages, where an argument would be wholly out of fashion in a hundred years.

Such a parable is this teaching of “the honey of the gods.” Our discursive reason, with its pretty affectation of preciseness, would speak of the macrocosm as an accumulation of vital entities or some such resonant phrase; the books of wisdom call it a cluster of celestial bees. Then again, we would use the numbers to determine the grade and development of life; they use the great Vedas, whose order was in everyone’s mind, and they supplement this with a classification of colors. We would speak of the fifth plane of manifestation, counting from above;

they say rather the ruddy vesture of the sun. We would speak of the initial point of evolution, instead they give us the heavenly east, rosy with the dawn. It cannot be denied that the advantage, in beauty as well as endurance, is all on the side of the old books. Images like the dawn and the honey-makers and the sun will always be fresh and vivid, while it becomes almost impossible to identify the phrases of discursive reason, once they are out of date. This is the pitfall our theologies have fallen into. If they had held to the parables, they would have escaped it.

To come back to the parable; it is really double, and suggests a development in understanding by a simple transition in imagery. There is first this picture: the blue dome or sphere of the sky, with the radiant sun in mid-heaven, at the summit of the blue dome, then mid-world, the world of all the powers of the soul, suspended, as it were, within the blue sphere beneath the golden sun. In this mid-world the celestial energies are at work, as the bees in the hive; the mid-world is the field of the great world-battle, where the powers tend upwards towards the celestial, downwards towards the earthly, with its type, the red fire of earth. Then, within the sphere of the sky, we are to figure five groups of rays, radiating from the sun, eastwards, southwards, westwards, northwards, and upwards, somewhat like a five-pointed star, with the fifth point upwards, if we were to render this image in a diagram of forms and colors.

Having gone so far, the teaching passes through a transition. The form of the diagram gives place to another, which we may fitly describe as the imagery of the vestures of the sun. The sun, here, as elsewhere, seems to mean three things: first, the natural sun in the sky; secondly the "little world of man," and, lastly, the spiritual sun, the great world, the macrocosm. First, the natural sun; though here we need not press the point too far. There is, first and outermost, the red vesture of the sun, the chromosphere, as it is called nowadays; the garment of red incandescent gas which is seen fringing the sun when the great body of solar light is obscured in eclipse. Then follows, within and covered by this red vesture, the white and shining garment of the sun, the photosphere as we call it, from which comes the great body of sunlight. Within this, the dark garment of the sun; when the bright shining photosphere is torn, it is seen here and there as dark sun-spots, with yet darker centres. It is quite well known that the old Chaldeans watched and recorded these dark rents in the sun's bright vesture, and we cannot doubt that they were as well known to the sages of the Upanishads, whom we hold for many reasons to have been the Chaldeans' kin. The spots have, quite clearly defined, a darker centre, which is doubtless the "very dark" vesture of the sun seen through them, as they themselves

are seen through the white vesture of light. Lastly, the heart of the sun, which "throbs in the centre," from whose regular pulsation in systole and diastole arises the quite regular variations in the sun spots, the sun's magnetism and power, with answering changes in the magnetism and climatic and vital conditions of the earth.

This very clear teaching as to the sun, which is only introduced incidentally in the last half-sentence of each paragraph of the complete parable, is not all that we are told of solar life. These vestures of the sun are not mere dead garments of matter, for in truth there is no dead matter in the universe; they are rather hosts of powers, in ascending grades, whose names we have translated as: the powers of earth, the powers of the breath, the powers of light, the powers of air, and the powers called perfect; each host has its own leader, and the lives of these hosts make up the vestures and vital energies of the sun.

As in every true parable, this imagery applies to many things. It is true of the sun; it is true also of the world of man. Man also, like the sun, wears many vestures. Here the vestures spoken of are the psychic bodies, not so much viewed as they are in any man at one time, but rather such as they successively become, as the man reaches wider and loftier development. There is first the ruddy psychic vesture of the pupil, the purified seeker after wisdom and power; then the white and luminous vesture "of the color of the sun" of the sage who has reached full illumination; then above these, vestures not manifest, dark with exceeding brightness, of the just men made perfect, who have passed to the other side. Lastly, the great heart universal, that throbs in the centre. It will be seen that here is no question of the physical body. It is replaced by the fire-lord, the vital fire which is the life within the body by which the body is upheld; of which, indeed, the body is only the image made outwardly apparent. What is said as to those who know these nectars, who wear these vestures, becoming one with each grade of powers in turn, refers, if we understand it aright, to the teaching that the advancing soul, as it goes onward on the path, becomes possessed not merely of a group of abstract truths,—mere formulas of the universe,—but rather of vital powers, energies, living forces. This, we think, is the lordship and sovereignty among the powers of the breath, or the powers of the great deep, which is promised to him who gains the knowledge of each successive vesture; and the knowledge of these vestures can only be gained in one way,—by wearing them.

There is only one thing more to be touched on in this parable: the curious sentences about the sun rising now in one, now in another quarter of the sky, and the length of the period he rises in each. This again seems to bear manifold meanings. First, we have the traditions of old that the actual rising and setting of the sun has changed within man's

memory ; if this be alluded to, we may raise the question of the length of the period during which each point of rising and setting endured, and we may, along this path, come upon the traces of some great cyclic law. Or again we may take these sentences as figures of the superior endurance and excellence of each vesture over that which precedes it ; of each world over the world directly beneath it in the chain of globes. The commentator follows this view, taking these “ vestures of the sun ” to be the various worlds of works, or paradises ; the time of their endurance being the measure of the efficacy of their energies, when compared to the energies of the outermost world. So that the energies of the first paradise, the world next above, or within this, would have twice the efficacy of this world’s powers ; and so on with the others.

That we are here dealing with a cycle of successive illuminations or initiations is evident from the closing sentences of the parable. Of him who has entered into, and risen up from, each vesture in succession, it is said that his sun, rising above, shall rise no more nor set any more, but shall stand alone in the centre ; for him it rises not nor sets, but is day once for all, for him who thus knows this hidden wisdom of the Eternal.

This sun is indeed the Eternal, the supreme self, the spiritual shining which has illumined every vesture and at last has filled the whole sky, shining overhead, to endure everlastingly. When that perfect shining has come, there is no more rising nor setting, no birth nor death, nor do those who have seen that day go out any more from the light. We are still further assured of the profound significance of this parable by the origin which is assigned to it at the close. It is part of that primeval wisdom which the great powers guiding evolution disclosed to the first man, from whom it has been handed down regularly in descent, from teacher to worthy pupil.

We have simply outlined three of the meanings which this parable visibly bears ; but this does not by any means exhaust its significance, nor have we said nearly all that might be said of the meanings already traced. It is a part of the virtue of these old mystery teachings, that they are quite inexhaustible ; every advance in enlightenment gives us a new insight into their meanings. What new insights we shall gain, not only into this pictured type of the world, but into the world thus typified, before we have gained sovereignty and lordship among the powers called the perfect, we can as yet but dimly guess.

## FREE EVEN IN LIFE.

*Shankara's Vivekachudamani: The Crest Jewel of Wisdom, 381-440.*

**C**EASING to feed the imagination on things not Self, full of darkness, causing sorrow, bend the imagination on the Self, whose form is bliss, the cause of freedom.

This is the self luminous, witness of all, ever shining through the veil of the soul ; making the one aim this Self, that is the contrary of all things unreal, realize it by identification with its partless nature.

Naming this from its undivided being, its freedom from all other tendency, let him know it clearly from being of the own nature of Self.

Firmly realizing self-hood in that, abandoning self-hood in the selfish personality, stand towards it as a disinterested onlooker stands towards the fragments of a broken vase.

Entering the purified inner organ into the witness whose nature is the Self, who is pure awakening, leading upward step by step to unmoving firmness, let him then gain vision of perfection.

Let him gain vision of the Self, freed from all disguises built up by ignorance of the Self,—body, senses, vitality, emotion, personality—the Self whose nature is partless and perfect like universal ether.

The ether, freed from its hundred disguises,—water-pots, jars, corn-measures and the like—is one and not divided, thus also the pure supreme, freed from personality, is one.

All disguises beginning with the Evolver and ending with a log are mirage only ; therefore let him behold his own perfect Self, standing in the Self's oneness.

Whatever by error is built up as different from that, is in reality that only, not different from that. When the error is destroyed, the reality of the snake that was seen shines forth as the rope ; thus the own-nature of all is the Self.

The Evolver is the Self, the Pervader is the Self, the Sky-lord is the Self, the Destroyer is the Self ; all this universe is the Self ; there is nothing but the Self. [390.]

Inward is the Self, outward also is the Self ; the Self is to the east, the Self is also to the west. The Self is to the south, the Self is also to the north. The Self is above, the Self is beneath.

Just as wave and foam, eddy and bubble are in their own nature water ; so, from the body to the personality, all is consciousness, the pure essence of consciousness.

Being verily is all this world, that is known of voice and mind, there is nothing else than Being, standing on nature's other shore. Are cup

and water-pot and jar anything but earth? He who is deluded by the wine of glamour speaks of "thou" and "I."

"When by repeated effort nought remains but this," the scripture says, declaring absence of duality, to put an end to false transference of reality.

Like the ether, free from darkness, free from wavering, free from limits, free from motion, free from change; having neither a within nor a without, having no other than it, having no second, is the Self, the supreme Eternal; what else is there to be known.

What more is there to be said? The Eternal, the Life, the Self is seen here under many forms; all in this world is the Eternal, the secondless Eternal, the scripture says "I am the Eternal," knowing this clearly, those whose minds are awakened, who have abandoned the outward, becoming the Eternal, dwell in the Self, which is extending consciousness and bliss. This, verily, is sure.

Kill out desire that springs up through thought of self in the body formed of darkness, then violent passion in the formal body woven of the breath. Knowing the Self whose fame is sung in the hymns, who is eternal and formed of bliss, stand in the being of the Eternal.

As long as the son of man enjoys this body of death, he is impure; from the enemies arises the weariness that dwells in birth and death and sickness. When he knows the pure Self of benign form, immovable, then he is free from these;—thus says the scripture too.

When all delusive qualities attributed to the Self are put away, the Self is the supreme eternal, perfect, secondless, changeless.

When the activity of the imagination comes to rest in the higher Self, the Eternal that wavers not, then no more wavering is seen, and vain words only remain. [400.]

The belief in this world is built up of unreality. In the one substance, changeless, formless, undifferentiated, what separateness can exist?

In the one substance, in which no difference of seer, seeing, seen, exists, which is changeless, formless, undifferentiated, what separateness can exist?

In the one substance, like the world-ocean full to overflowing, changeless, formless, undifferentiated, whence can separateness come?

Where the cause of delusion melts away, like darkness in light, in the secondless, supreme reality, undifferentiated, what separateness can there be?

In the supreme reality, the very Self of oneness, how could any word of difference dwell? By whom is difference perceived in purely blissful dreamlessness?

For this world no longer is, whether past, present, or to come, after

awakening to the supreme reality, in the real Self, the Eternal, from all wavering free. The snake seen in the rope exists not, nor even a drop of water in the desert mirage, where the deer thirsts.

This duality is mere glamour, for the supreme reality is not two fold ; thus the scripture says, and it is directly experienced in dreamlessness.

By the learned it has been perceived that the thing attributed has no existence apart from the substance, as in the case of the serpent and the rope. The distinction comes to life through delusion.

This distinction has its root in imagining ; when imagining ceases it is no more. Therefore bring imagining to rest in the higher Self whose form is concealed.

In soul vision the wise man perceives in his heart a certain wide-extending awakening, whose form is pure bliss, incomparable, the other shore, for ever free, where is no desire, limitless as the ether, partless, from wavering free, the perfect Eternal. [410.]

In soul-vision the wise man perceives in his heart the reality free from growth and change, whose being is beyond perception, the essence of equalness, unequalled, immeasurable, perfectly taught by the words of inspiration, eternal, praised by us.

In soul-vision the wise man perceives in his heart the unfading, undying reality, which by its own being can know no setting, like the shimmering water of the ocean, bearing no name, where quality and change have sunk to rest, eternal, peaceful, one.

Through intending the inner mind to it, gain vision of the Self, in its own form, the partless sovereignty. Sever thy bonds that are stained with the stain of life, and effortfully make thy manhood fruitful.

Standing in the Self, realize the Self in being, the Self from every disguise set free, Being, Consciousness, Bliss, the secondless ; thus shalt thou build no more for going forth.

The mighty soul no more regards this body, cast aside like a corpse, seen to be but the shadow of the man, come into being as his reflection, through his entering into the result of his works.

Drawing near to the eternal, stainless awakening, whose nature is bliss, put very far away this disguise whose nature is inert and foul ; nor let it be remembered again at all, for the remembrance of what has been cast forth builds for disdain.

Burning this up with its root in the flame of the real Self, the unwavering Eternal, the wise man stands excellent as the Self, through the Self which is eternal, pure, awakening bliss.

The body is strung on the thread of works already done, and is impure as the blood of slaughtered kine ; whether it goes forward or stands, the knower of reality regards it not again, for his life is dissolved in the Eternal, the Self of bliss.

Knowing the partless bliss, the Self, as his own self, with what desire or from what cause could the knower of reality cherish the body?

Of the perfect adept this is the fruit, of the seeker for union, free even in life,—to taste without and within the essence of being and bliss in the Self. [420.]

The fruit of cleanness is awakening, the fruit of awakening is quiescence; from realizing the bliss of the Self comes peace, this fruit, verily, quiescence bears.

When the latter of these is absent, the former is fruitless. The supreme end is the incomparable enjoyment of the Self's bliss.

The famed fruit of wisdom is not to tremble before manifest misfortune. The various works that were done in the season of delusion, worthy of all blame,—how could a man deign to do them after discernment has been gained?

Let the fruit of wisdom be cessation from unreality, a continuation therein is the fruit of unwisdom;—this is clearly seen. If there be not this difference between him who knows and him who knows not, as in the presence of the mirage to the thirsty deer, where is the manifest fruit of wisdom?

If the heart's knot of unwisdom be destroyed without remainder, how could sensual things cause continuance in unreality, in him who has no desire?

When mind-images arise not in the presence of sensual things, this is the limit of purity; when the personal idea does not arise, this is the limit of illumination. When life-activity that has been dissolved does not arise again, this is the limit of quiescence.

He whose thought is free from outward objects, through standing ever in the nature of the Eternal, who is as lightly concerned with the enjoyment of sensual things followed by others as a sleeping child, looking on this world as a land beheld in dream, when consciousness comes back, enjoying the fruit of endless holy deeds, he is rich and worthy of honor in the world.

This sage, standing firm in wisdom, reaches Being and Bliss, he is changeless, free from all acts, for his Self is dissolved in the Eternal.

Being that is plunged in the oneness of the Eternal and the Self made pure, that wavers not and is pure consciousness alone, is called wisdom.

They say he stands firm in wisdom, in whom this wisdom steadfastly dwells. He in whom wisdom is firmly established, who enjoys unbroken bliss, by whom the manifested world is almost unheeded, is called free even in life. [430.]

He who with thought dissolved is yet awake, though free from the bondage of waking life, whose illumination is free from impure mind-images, he, verily, is called free even in life.

He who perceives that his soul's pilgrimage is ended, who is free from disunion even while possessing division, whose imagination is free from imaginings, he, verily, is called free even in life.

He who even while this body exists, regards it as a shadow, who has no sense of personality or possessions,—these are the marks of him who is free in life.

Whose mind lingers not over the past, nor goes out after the future, when perfect equanimity is gained, this is the mark of him who is free even in life.

In this world, whose very nature is full of differences, where quality and defect are distinguished, to regard all things everywhere as the same, this is the mark of him who is free even in life.

Accepting wished and unwished objects with equanimity in the Self, and changing not in either event, is the mark of him who is free even in life.

When the sage's imagination is fixed on tasting the essence of the bliss of the Eternal, so that he distinguishes not between what is within and without, this is the mark of him who is free even in life.

Who is free from thought of "I" and "my," in body and senses and their works, who stands in equanimity, bears the mark of one who is free even in life.

He who has discerned the Eternal in the Self, through the power of sacred books, who is free from the bondage of the world, bears the mark of one who is free even in life.

Who identifies himself with the body and senses, or separates himself in thought from what is other than these, bears the mark of one who is free even in life. [440.]

## DHAMMAPADA.

### *Chapter I.*

#### THE TWIN VERSES.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

*Chapter II.*

ON EARNESTNESS.

**E**ARNESTNESS is the path of immortality (Nirvâna), thoughtlessness the path of death. Those who are in earnest do not die, those who are thoughtless are as if dead already.

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

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

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

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

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

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

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

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

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

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

A Bhikshu (mendicant) who delights in reflection, who looks with fear on thoughtlessness, cannot fall away (from his perfect state)—he is close upon Nirvâna.—(*Sacred Books of the East, vol. x.*)

## THE SONGS OF THE MASTER.

**I**N the Bhagavad Gita, first translated and best known of all the Sacred Books of the East, there is much of profound value for all readers ; and, besides this readily recognized worth, there is much of high historical and literary interest, which is very often passed over ; there are, in every chapter, two or three verses which, if fully understood, would open up doors to the antiquities of India, in many departments of philosophy, religion, tradition. These things make up the atmosphere of the book. Seen without this atmosphere, the Bhagavad Gita has still a high and universal value ; but seen with its atmosphere, its interest is doubled.

We hope to take up these passages we have spoken of, one by one ; to show how they open doors into the world of long ago ; and to make visible what may be seen through these doors. To begin with the title. It has been paraphrased in a dozen different ways, but every time one characteristic fact has been forgotten. In the original, the title is quite certainly in the plural, not the singular, pointing to the tradition that it contains a collection of Krishna's teachings which, for artistic completeness, have been grouped together in a single work. Here is the complete title, according to the Indian tradition : The Blest Songs of the Master, the Secret Teachings, the Science of the Eternal, the Scripture of Union, the Conversation between Lord Krishna and Arjuna. Now it seems to us, and we shall in due course try to show why, that each of these titles, taken in reverse order, marks a stage in the growth of the book, which began as a record of the Conversation of Krishna the teacher with Arjuna, and ended as a perfect allegory of the mysteries. We shall point to the passages which show the lines of division between the various layers of the completed work and thus, after other passages already referred to, as of special interest, have been commented on, it will be found that a rich atmosphere surrounds the whole series of the Songs, and that, when this atmosphere is understood, the whole work will gain greatly in value and interest.