

NO. 8—MARCH—APRIL, 1897.

THEOSOPHICAL SOCIETY IN AMERICA.

ORIENTAL DEPARTMENT PAPER

SIXTH 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.

THESE Papers are issued by authority of the Theosophical Society in America, but the Society is not responsible for any expression of opinion or belief contained therein.

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

E. T. HARGROVE, President.

144 Madison Avenue, New York.

Published bi-monthly.

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

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

BAPTISM.

THE Self, son of Bharata, is a river whose fords are righteousness, whose waters are truth, whose banks are conduct, whose waves are compassion; let thy baptism be in the Self, son of Pandu, for not by water is the inner Self washed clean.

Every attachment is to be given up by the Self; but if thou art not able to give it up, then let thy attachment be with the good, for attachment to the good is healing.

Every desire is to be abandoned by the Self, but if thou art not able to abandon it, then let thy desire be towards freedom, for this is the healing of desire.

THE SORROWS OF DAMAYANTI.

Mahabharata, iii, vi, 5, viii-i.x.

THEOREN Damayanti, seeing King Nala, ruler of men, thus distraught, his thoughts wrapped up in the play, herself not distraught though full of fear and sorrow, thought long and much on what should be done for the King. Fearing his fault, yet longing to do his pleasure, and seeing him robbed of all his wealth, the daughter of Bhima spoke thus to Vrihatsenâ her nurse and much honored servant, whom she loved as a friend full of all good qualities, and very wise in speech.

“Vrihatsenâ, go, summon the council, as by Nala’s command ; go, see what treasure is gone, and how much wealth is still left untouched.”

Thereon the ministers all, recognizing it as Nala’s command, and saying “let it be even as our destiny,” speaking thus, approached King Nala. And all the subjects came again a second time, and the daughter of Bhima announced them, but he heeded not.

And Damayanti, seeing that her husband heeded not her speech, again entered her chamber, utterly cast down and put to shame.

But learning that the dice were ever adverse to Nala, and that Nala was losing all that he possessed, she again spoke thus to her nurse :

“Vrihatsenâ, go again to Varshneya, as by the command of Nala ; bring the charioteer hither, for a great work is to be done.”

Then Vrihatsenâ, hearing this word of Damayanti’s, had Varshneya brought, by men swift to carry out commands. Thereon Bhima’s daughter, engaging Varshneya with gentle words, spoke to him, knowing well the time and place for speech, and seeing that the time had come.

“Thou knowest well that the King has ever placed fullest trust in thee ; it is right, therefore, that thou shouldst aid him, in time of difficulty. For as ever more and more Nala is conquered by Pushkara, so ever more and more the rage grows on him for the game. And as the dice ever fall favorable to Pushkara, so Nala’s adverse fortune with the dice is in equal measure seen. And as he hears not the voice of those that love him, even his own people, so even he heeds not my voice, utterly led astray. I appeal to thee for help, charioteer ; accomplish, therefore, this word of mine. For my soul is not clear, and he may even perish thus. Yoke then Nala’s well-loved, mind-swift horses, and taking our two children, go to the city Kundina. And leaving the two little ones among my kindred, and the chariot and these horses, either dwell there, if thou wilt, or go whithersoever it may please thee.”

And Nala's charioteer Varshneya, hearing this word of Damayanti's, at first declared it all to the council of Nala without omission ; and when they had assembled and determined, then, with their consent he took the children and set them on the chariot, and carried them to the Vidarbhas. And the charioteer, leaving there the horses and the chariot, and the girl Indrasena and the boy Indrasena, announced the matter to King Bhima, grieving and sorrowing for King Nala. Then wandering forth, he went to the city Ayodhya, to King Ritaparna, and dwelt there full of sorrow. And there he entered the King's service, as his charioteer.

And after Varshneya was gone, as Nala went on playing, his kingdom was won from him by Pushkara, and whatever wealth he had, besides. And Pushkara spoke, mocking, to Nala, when he had won his kingdom.

“Let us continue our game ; what stake has thou still to play for? Verily Damayanti is left, and all else is lost. Let us then play for Damayanti as the stake, if it seems well to thee.”

And thus addressed by Pushkara, Nala's heart was torn by grief, and he replied not at all. But looking steadily at Pushkara, Nala, full of bitter sorrow, putting off from him his robes and all his splendid ornaments, kept for himself one garment only, the King who made the sorrow of his lovers to increase.

Then the King went forth, leaving behind him his great happiness ; and Damayanti also wearing one robe only followed after him as he went. And so with her Nala dwelt three nights beyond the gates. But Pushkara, now a mighty King, made a proclamation throughout the city, “whoever shall stand by Nala, shall meet with death by my command.”

And through that word of Pushkara's, and through his hatred, the men of the city could not befriend Nala ; but he dwelt there without the city, worthy of friendship, but befriended by none ; three nights he dwelt there, tasting water only, and when hunger afflicted him, gathering fruits and roots. Then he who had been a king departed, and Damayanti followed after him.

TEACHERS OTHER THAN HUMAN.

Chhandogya Upanishad, iv, 4, 9.

SATYAKAMA the son of Jabala addressed his mother Jabala thus :
—I am going to dwell with a teacher, in the service of the Eternal. Of what tribe am I ?

She, verily, spoke to him thus :

—I know not, dear, of what tribe thou art. For while I was going

about much, and serving many, I received thee, in the time of my youth. Therefore I know not of what tribe thou art. But thou art Satyakama by name, and my name is Jabala ; therefore thou mayest call thyself Satyakama, son of Jabala.

He came to Haridrumat's son, of the Gotamas, and said :

—I would dwell with thee as master, in service of the Eternal ; let me come to thee as master.

He said to him :

—Of what tribe art thou, beloved ?

And he answered him :

—I know not this, master, of what tribe I am. I asked my mother, but she answered me : While I was going about much, and serving many, in the season of my youth I received thee, so I know not of what tribe thou art. But my name is Jabala, and thy name is Satyakama.

So I am Satyakama son of Jabala, master.

And he replied to him :

—No one who is not full of the Eternal is worthy to speak out, thus. Bring thou the fuel, and I will initiate thee, for thou didst not depart from the truth.

Then initiating him, he committed to him four hundred lean and ill-favored cattle, saying to him :

—Have these in thy care, beloved !

And he, receiving them, said :

—I will not return until they number a thousand.

And saying this, he remained for a series of years.

And when they had reached the thousand, the leader of the herd addressed him, saying :

—Satyakama !

And Satyakama replied :

—Speak !

And he continued :

—We have reached the thousand ; lead us back to the family of the teacher. And let me declare to thee one step of the Eternal.

—Let it be declared, sir ! Said he.

And he spoke to him :

—The eastern space is a part ; the western space is a part ; the southern space is a part ; the northern space is a part. This, verily, beloved, is a step of the Eternal, made up of four parts, and the name of it is the Manifest. And he who, knowing this thus, approaches this step of the Eternal with its four parts, as the Manifest, he becomes manifest in this world ; he conquers manifest worlds, who, knowing this thus approaches this step of the Eternal as the Manifest. The Fire will teach thee the next step.

And, guarding the cattle on the next day, where they were at evening, there making a fire and penning the cattle, he put fuel on the fire, and sat down beside it, facing it.

The fire spoke to him, saying :

—Satyakama !

And he replied, saying :

—Speak !

—Let me tell thee a step of the Eternal.

—Let it be told to me ! Said he.

The fire said to him :

The earth is a part ; the midworld is a part ; the heaven is a part ; the great deep is a part ; this, verily, beloved, is a step of the Eternal, made up of four parts, and the name of it is, the Unending.

He who, knowing this thus, approaches this fourfold step of the Eternal, as the Unending, he becomes unending in this world ; he conquers unending worlds, who, knowing this thus, approaches this fourfold step of the Eternal as the Unending. The swan will teach thee the next step.

And guarding the cattle on the next day, where they were at evening, there making a fire and penning the cattle, he put fuel on the fire, and sat down beside it, facing it.

And a swan, descending, and drawing near to him addressed him, saying :

Satyakama !

And he replied, saying :

—Speak !

—Let me tell thee a step of the Eternal.

—Let it be told to me ! Said he.

The swan said to him :

—Fire is a part ; the sun is a part ; the moon is a part ; the lightning is a part ; this, verily, beloved, is a step of the Eternal, made up of four parts, and the name of it is, the Luminous.

He who, knowing this thus, approaches this fourfold step of the Eternal as the Luminous, becomes luminous in this world ; he conquers luminous worlds, who, knowing this thus, approaches this fourfold step of the Eternal as the Luminous. The bird of the ocean will teach thee the next step.

And guarding the cattle on the next day, where they were at evening, there making a fire and penning the cattle, he put fuel on the fire, and sat down beside it, facing it.

And a bird of the ocean descending, and drawing near to him, addressed him, saying :

—Satyakama !

And he replied, saying :

—Speak !

—Let me tell thee a step of the Eternal.

—Let it be told to me, worthy one ! Said he.

The bird of the ocean said to him ;

—Life is a part ; seeing is a part ; hearing is a part ; mind is a part ; this, verily, beloved, is a step of the Eternal, made up of four parts, and the name of it is, the Possessor of the Treasure.

He who, knowing this thus, approaches this fourfold step of the Eternal as the Possessor of the Treasure, becomes a possessor of the treasure in this world ; he conquers worlds possessing the treasure, who, knowing this thus, approaches this fourfold step of the Eternal, as Possessor of the Treasure.

He returned to the home of the teacher. The teacher addressed him, saying :

—Satyakama !

He replied, saying :

—Speak, Master !

—Thou shinest, beloved, like one who knows the Eternal ; who has initiated thee into the teaching ?

And he replied :

Other than mortals have initiated me. But let my teacher also speak according to my desire. For the teaching is learned from a teacher ; this he gains as most excellent.

Then he told him the same teaching. He left nothing untold ; he left nothing, verily, untold.

SATYAKAMA SON OF JABALA.

“ Inquire of the earth, the air, and the water, of the secrets they hold for you.”

HERE is a story of the utmost value, showing not only the best teaching of the books of Hidden Wisdom, but further admirably illustrating the manner in which the ancient mysteries are taught, and, lastly, pointing out the way in which we may follow in the same path, and master the same immemorial wisdom.

The story is, throughout, a consistent allegory, conforming to the laws of universal symbolism. Satyakama, the fatherless, is the type of every soul in its last rebirth ; already free from the tyranny of works, his former birth having left no seed for further bondage ; he is no longer

one of a chain or tribe of successive embodied personalities. Thus he is born of a virgin mother, of a mother alone, without a father. Thus the birth of all souls who have reached the threshold of wisdom, who have no more work in the world, but the attainment of liberation, and the conquest of the world, is symbolized by universal tradition, they are without human fathers, they are sons of the Eternal.

Satyakama, the tribeless son of the Eternal, goes to the teacher, though destined to be taught by teachers other than human. This teacher is the type of intellect and measured thought, of the soul's individual and human destiny, enclosed within the intellect's limits.

To Satyakama are entrusted four hundred cattle lean and ill-favored, which he is to guard and watch over, until they become a thousand. It will be remembered that, in the story of Raikva of the Chariot, a thousand cattle also formed the acceptable gift; and that, in the legend of Nachiketas, lean and ill-favored kine were the insufficient offering, lacking the virtue to win the worlds of the gods. It will become clear at once that the lean and ill-favored cattle are the type and symbol of the powers and knowledge of unregenerate man, which must grow, and increase, and gain their perfect force and number, before the man is ready to become regenerate.

In the philosophical systems of later times, when symbol and image gave place to logical and reasoned phrase, appealing now to the halting process of the mind, and no longer to direct intuition and imaginative power, the thousand cattle are spoken of as the ten qualifications, made up of six graces and four attainments, which must be fully gained, before any true progress is possible.

Here, it is said that the four hundred lean and ill-favored kine must become a thousand, well tended and well fed, before the pupil is entitled to approach the Master. The older symbol is far more living and vivid; for we must always remember that graces and attainments, and all works like these, are also symbols, shadows of realities; but shadows cast by the discursive reason, and no longer the potent images of free imagination.

Imagination, which is a form of will, deals far more directly with life than does discursive reason; though we, unaccustomed to touch life directly through our wills, have persuaded ourselves to believe that the decrees of discursive reason are in some way more absolute; that life is a matter to be decided by reason, while, in reality, it is a problem to be solved by will; reason's whole function is to balance and adjust the more positive and active will; to aid, as a servant, but never to rule as a master. We are in the habit of translating the things of will and imagination,—which are the direct powers of life itself,—into terms of discursive reason, and thinking that the will is the enigma, of which reason offers the solution. In very truth, discursive reason and its

works are an endless enigma, which reason itself can never unravel, and which can and must be solved by will alone. Hence parables and images, which speak to the will through the imagination, are far nearer to real truth than the interpretations of the same parables in terms of discursive reason, in spite of our habitual prejudice in favor of the latter. It is therefore a confession that we are in a lower mood of mind, when we require parables to be interpreted for us ; and it is a mark of the true records of the mysteries that they offer us parables and symbols, instead of giving us intellectual solutions which, in the nature of things, are lower and less true than the symbols they pretend to solve.

This very truth, it would seem, is symbolized by the teachers of Satyakama. After learning from the "teachers other than human," and gaining the light, so that his face shone as one who knows the Eternal, he returned to the human teacher, who repeated to him what he had already learned. Thus illumination comes first ; after which it is the duty of discursive reason to adjust and equilibrate ; to coördinate the results of enlightenment to the activities of outward life. For reason has no initiative, and can of itself bring no light ; can of itself put us into possession of no substantial realities or living powers ; these must come through the will, and only after reality and power are grasped, does the adjusting and coördinating work of reason begin. Reason can never create ; it can only arrange and set in order.

To turn, then, to the teachers of Satyakama, the instructors other than human. We must remember that the thousand cattle, are the perfectly developed and completed powers which bring the soul to the threshold of regeneration ; which fit him, while still in the world, to conquer the world and pass beyond the world.

It is clear, therefore, that these powers can not in themselves bring regeneration, nor give a picture and understanding of the great Beyond, though they can point the way thither, when the lesson is to be carried on by higher powers.

The leader of the herd,—the head and front of the powers of man, still in personal life, but preparing to pass beyond it,—teaches, therefore, that the universe is made up of the four spaces, spoken of as eastern, western, southern, northern ; or, as we should say, the perfected intellect, by itself, gives a picture of the universe as made up of four planes, each of which is imagined in the likeness of the visible plane we know, bound by space and time, though with other characters and colors. And so long as we are limited to the view of the intellect, even of the intellect perfected, we shall not be able to dissociate from the spiritual worlds these shadows of Space and Time which so thoroughly enthrall us here. Thus far, the teaching of the leader of the herd, closed with the words : The Fire will teach thee the next step.

With admirable felicity, the allegory continues. Satyakama tends the cattle and watches over them, relinquishing none of the powers already gained and perfected. And where they have come to at "evening,"—at the end of that period of life and teaching, of that first cycle of knowledge,—he secures them against loss or harm, and kindles the fire which is to teach him further. Then sitting close to the fire, facing it, intent on the fire alone, he awaits its teaching.

The Fire is the symbol of that world,—call it what you will, astral or psychic,—which lies immediately within this world of ours; or, to speak more truly, it is the world which we begin to realize, when the grossest and crudest illusions of matter begin to burst before us and melt away. This world, is in no sense created or revealed by the intellect, or powers of habitual life, however perfected; therefore the "leader of the herd" can teach nothing of character or being. It must be borne in upon consciousness from without; the Fire must speak first.

Then arises a new understanding of the Universe; it is no longer grasped as four spaces or planes; it is understood as four limitless, infinite worlds, spoken of here as the earth, mid-world, heaven and the great deep. At this point, the illusion of space begins to fade, and we enter deeper into realities. Again the Fire, taking us through this stage of understanding, brings us to the threshold of the next: The swan will teach thee the next step.

Satyakama, whose name, "the seeker after the Real," strikes the keynote of the soul's aspiration, once more secures his cattle at evening, and sits down, in the gloom, before the fire, facing its light shining in the darkness. Then, through the gloom, the swan descends to him from the upper air; the new life of the white-winged Self of the ether comes to him from the serene world above, and carries on the teaching.

Again, a new Universe is unfolded; a fresh treasure is revealed, of the incomparable riches of the Eternal. For it is part of the grand generosity of things that every step in advance is rewarded by the gift of a new world, in plenary possession. The Universe,—first conceived as four spaces, four planes; then as four unending worlds,—is now seen as the shining treasure of four luminous powers: fire, sun, moon, and lightning. We have come to understand all things as radiant outbursts of the infinite Will. We have conquered luminous worlds.

One more lesson remains to be learned: that these radiances blossoming forth into the infinite, from the everlasting Will are the powers, not of another, but of the Self; that the Universe is the Self, awful in its divinity. This lesson is taught by the bird of the ocean; the winged dweller in the great deep, who is, indeed, no other than that self whom we truly are. The four steps of the Universe, which we had partly

learned as outward worlds and powers before, are now taught as Life, Seeing, Hearing, Mind.

Each of these is but a mode of the Self; whether as outward experience in the manifest world, outward perceiving in the mid-world, inward perceiving in the heavenly world, or inward consciousness,—perceived, perceiving and perceiver become one, in the supreme world of the mighty deep. Nothing is, but the Self, and these worlds are its powers, its radiances, its luminous breaths.

Learning this thus, Satyakama returned to the dwelling of his mortal teacher. And the teacher addressed him: Thou shinest, beloved, like one who knows the Eternal! The mind recognizes, and joyfully admits, the light of the soul; and completes the work of learning, by keeping the newly gained powers in perfect balance, coördinated with outward life.

CONCERNING THREE BRAHMANS.

The Book of Good Council: Hitopadesha, iv.

I.

IN the city of Devikota, there is a Brahman, Vedasharma by name. In the season of the equinox, he received a vessel of rice. Thereupon, taking it, and going to a potter's shop full of pots and pans, and resting there in a quiet corner, he fell to meditating:

“If I were to sell this vessel of rice, and get ten cowries, then with them I could buy water-pots and vessels here, and sell them again, and then doing this many times, with the increase of wealth gained thereby, again buying grain-jars and the like, and at last gaining a hundred thousand, I will thereupon marry four wives. And then, amongst those wives, whichever is the youngest and prettiest will be my special favorite. And when my other wives, their jealousy being enkindled, straightway make trouble, then very wroth I will correct the other wives after this fashion, with a club!

Thinking thus, he threw his club. And his own rice-vessel was ground by it to powder, and many pots were broken. Thereupon when this was perceived by the potter who arrived suddenly on account of the sound of the breaking pottery, that Brahman was by him reviled, and cast forth without the shop.

II.

In the forest of Gautama, a sacrifice was prepared. A certain Brah-

man, having bought a goat from another village, and setting it on his shoulder, was going homeward, when he was perceived by a triad of knaves. Then those knaves having considered the matter, waited for the Brahman, having taking up positions, at intervals along the road, under the shadow of three trees.

The Brahman, approaching, was addressed by one of the knaves :
Ho ! Brahman ! Why is this dog being carried by thee on thy shoulder ?

The twice-born says : This is no dog ; this is a goat for sacrifice.

After this, he was again addressed by the second, who had taken up his position a mile or two further on, and who spoke to him to the same effect. Hearing him, the Brahman, setting the goat upon the ground, and examining it repeatedly, and once more putting it on his shoulder, went forward, his mind wavering like a swing.

Following upon this, hearing the like speech of the third knave, the aberration of his mind becoming fixed, abandoning the goat, and performing his ablutions, he went home.

The goat, being led away by the knaves, was consumed.

III.

In Ujjayini, there is a Brahman, Madhava by name. To him his wife bore a child. And she, his wife, leaving the Brahman to take care of the child, went out to the bathing place. Immediately after this, the Brahman received a summons to perform the funeral rites of ancestors for the King. Learning this, the Brahman, impelled by the poverty in which he had been born, thought as follows :

If I go not speedily, then some other will there seize upon these funeral rites. For it is said :

Of what should be taken or given,
Or of some work to be done,
If it be not accomplished quickly,
Time drinks all its virtue up.

But there is no one to guard my offspring ; what am I to do ? Let it be thus. Leaving this mongoose, whom I have for years cherished as a son of my own, to guard my offspring, I go.

Thus doing, he went. Then a black snake which had approached close to the boy was slain by the mongoose, and eaten. Thereafter seeing the Brahman approaching, the mongoose, his mouth and feet smeared with blood, hurriedly going to meet him, licked the Brahman's feet. Then the Brahman, seeing the condition of the mongoose, and thinking :

My son has been eaten by it ; slew it. Thereupon the Brahman, going in and looking, saw the boy asleep and the serpent slain.

NOTE.

These stories are given to reveal sides of Oriental life and thought which do not appear in the philosophic books. Many similar stories are connected, by tradition, with former births of Buddha. Some of these, we shall shortly translate.

THE PERFECT SAGE.

Shankara's Vivekachudamani : The Crest-Jewel of Wisdom, 521-550.

THE PUPIL SPEAKS.

HONOR to that one Being, wherever it is ; honor to the Light which shines through the form of all that is ; and to thee king of teachers !

Beholding him thus paying honor,—a pupil full of worth, full of the joy of soul-vision, awakened to reality,—that king of instructors, rejoicing in his heart, that mighty souled one, addressed to him this final word :

THE TEACHER SPEAKS.

This world is the offspring of the Eternal's thought ; thus, verily, the Eternal is the Real in all things. Behold it thus by the vision of the higher Self, with mind full of peace, in every mode of being. A certain Being, apart from form, is seen everywhere, of those who have eyes to see. Therefore knowers of the Eternal understand that whatever is other than this, is but the sport and workmanship of intellect.

Who, being wise, and tasting that essence of supreme bliss, would delight any more in things of emptiness? Who desires to look on a painted moon, when the moon, the giver of delight, is shining ?

For through enjoyment of unreal things, there is no contentment at all, nor any getting rid of pain. Therefore contented by enjoying the essence of secondless bliss, stand thou rejoicing, resting on the Self that is true Being.

Therefore beholding thyself everywhere, and considering thyself as secondless, let the time go by for thee, mighty minded one, rejoicing in the bliss that is thine own.

And wavering doubt in the Self of partless awakening which wavers not, is but of fancy's building ; therefore through the Self which is formed of secondless bliss, entering into lasting peace, adore in silence.

In the silence is the highest peace, because wavering is the intellect's unreal work ; there the knowers of the Eternal, mighty-souled, enjoy unbroken happiness of partless bliss, recognizing the Self as the Eternal.

There is no higher cause of joy than silence where no mind-pictures dwell ; it belongs to him who has understood the Self's own being ; who is full of the essence of the bliss of the Self.

Whether walking or standing, sitting or lying down, or wherever he may be, let the sage dwell according to his will, the wise man finding joy ever within himself. [530.]

No distinctions of place or time, position or space are to be regarded as bringing release from bondage, for the mighty-souled, who has perfectly attained to reality. Of what avail are the rites of religion for one who has attained to wisdom ?

What religious rite will help one to know a jar, without having perceived it ? But where there is direct perception, the object is perfectly understood.

So when there is direct perception, the Self shines forth clearly, without regard to place or time or rites of purification.

The direct knowledge, that "I am Devadatta," depends on nothing else ; and it is precisely thus with the knowledge that "I am the Eternal," in the case of the knower of the Eternal.

How could the not Self, the mere chaff of unreality, be the illuminer of that through the radiance of which the whole world shines, as through the sun ?

How can the scriptures or laws or traditions, or even all beings, illumine that by which alone they gain their worth ?

This Self, self-illuminated, is of unending power, immeasurable, the direct knowledge of all ; knowing this, the knower of the Eternal, freed from bondage, most excellent, gains the victory.

Things of sense neither distress nor elate him beyond measure, nor is he attached to, or repelled by them ; in the Self he ever joys, the Self is his rejoicing ; altogether contented by the essence of uninterrupted bliss.

As a child, who is free from hunger and bodily pain, finds delight in play, so the wise man rejoices, free from the sorrow of "I" and "mine."

His food is what is freely offered, eaten without anxiety or sense of poverty ; his drink is the pure water of the streams ; he moves where fancy leads him, unconstrained ; he sleeps by the river-bank, or in the wood ; for his vesture is one that grows not old or worn ; his home is space ; his couch, the world ; he moves in paths where the beaten road is ended ; the wise man, delighting in the supreme Eternal. [540.]

Dwelling in this body as a mere temporary halting-place, he meets the

things of sense just as they come, like a child subject to another's will ; thus lives the knower of the Self, who shows no outward sign, nor is attached to external things.

Whether clothed in space alone, or wearing other vestures, or clothed in skins, or in a vesture of thought ; like one in trance, or like a child, or like a shade, he walks the earth.

Withdrawing desire from the things of desire, ever contented in the Self, the sage stands firm through the Self alone.

Now as a fool, now a wise man ; now as a great and wealthy king ; now a wanderer, now a sage ; now dwelling like a serpent, solitary ; now full of honor ; now rejected and unknown ; thus the sage walks, ever rejoicing in perfect bliss.

Though without wealth, contented ever ; ever rejoicing, though without sensuous enjoyments ; though not like others, yet ever seeming as the rest.

Ever active, though acting not at all ; though tasting no experience, yet experiencing all ; bodiless, though possessing a body ; though limited, yet penetrating all.

This knower of the Eternal, ever bodiless, things pleasant or painful touch not at all, nor things fair or foul.

For pleasure and pain, things fair and foul, are for him who is bound by the vestures, who believes them real ; but for him whose bonds are broken, for the sage whose Self is real Being, what fruit is fair, or what is foul ?

Just as in an eclipse of the sun, people say, " the sun is darkened," though the sun indeed is not darkened, and they speak ignorantly, knowing not the truth of things.

Thus verily they behold the most excellent knower of Brahma as though bound to a body, while he is in truth freed for ever from the body, and they are deluded by the mere seeming of the body. [550.]

THE DREAM OF RAVAN.

THE INTERPRETATION OF THE DREAM.

IN fulfilling the promise to devote a series of studies to this wonderful book, we shall begin at the end, at the interpretation of the dream, before turning to the dream itself. Our justification for beginning at the end is this : So long as we are dealing with symbols, it is impossible for us to tell exactly how much they mean to the user of them, especially

if he has found them ready to hand in the ancient books. One may repeat the parable of the hidden treasure, with perfect fidelity and truth; one may even add to it a wealth of imaginative detail, in perfect harmony with the original thought, and yet have no true idea of the parable's meaning; it is only when the interpretation of the parable is approached, that we see the measure of insight revealed.

Therefore, before speaking of the parable of Ravan, we shall consider the interpretation of the dream. The interpretation is not wholly furnished by the author himself; indeed it would be nearer the truth to say that, for its form, and even for much of its expression, he is indebted to a work we are all familiar with, and which was translated for the first time in these pages—Tattva Bodhī, or the Awakening to Reality. This debt is here fully acknowledged; but we may say, for the author, what he could hardly say for himself: that his understanding of Shankara's thought, and of Tattva Bodhā in particular, exhibits a robust individuality and masculine vigor which one is quite unused to look for, in the works of western scholars. The anonymous author of the Dream of Ravan has, as he admits, drawn upon the Tattva Bodhā for the outline of his interpretation; but, in so doing, he makes it abundantly manifest that he has not only thoroughly mastered its thought intellectually, but has further realized it in experience and intuition. In following Shankara's analysis, he by no means surrenders his individuality, but rather enriches the work he is studying by his own original force and imaginative power. Take, for instance, this definition of the three vestures: "Man is represented as a prismatic trinity, veiling, and looked through by, a primordial unity of light. Gross outward body; subtle internal body, or soul; a being, neither body nor soul, but absolute self-forgetfulness, called the *cause-body*, because it is the original sin of ignorance of his true nature which precipitates him from the spirit into the life condition. These three bodies, existing in the waking, dreaming, sleeping states, are all known, witnessed, and watched, by the spirit which standeth behind and apart from them, in the unwinking vigilance of ecstasy, or spirit waking."

This is almost a word for word translation of Shankara, but at the same time a rendering of the utmost vigor and force, such as no mere student of the teacher's words could compass, without being at the same time master of the teacher's thoughts. The last phrase, the unwinking vigilance of ecstasy, is clearly a translation of the words of another treatise of Shankara's, which I have translated "unwavering soul-vision."

We may note, further, that what is said of the *cause-body*, or causal body, as we more generally render it, seizes the very heart of one of the most difficult passages in Shankara's work, because it is a passage which embodies a most difficult thought. It is this: the causal body, the

vesture of the highest self finite thought can conceive, a vesture above time and space, and therefore eternal and all-present, and thus fulfilling our ideal of immortal divinity, yet owes its very being to delusion, to ignorance, to unreality. For the causal body is the root and cause of individuality, of separation from the supreme Self and from all other individual selves. Therefore, when we have reached the causal body, and identified ourselves fully with the causal self, thus gaining immortality above time and space, our work is far from ended ; rather, it is only just begun. For, though we have rid ourselves of two illusions, a third illusion, root of the other two, still remains, ready to give quick birth to them again, and to plunge us once more in the ocean of birth and death. For the causal self, for all its immortality and divinity, yet believes itself to be a separate individuality, apart from others, apart from the Eternal. It is the facet of the diamond, not the diamond itself.

It has yet to overcome the heresy of separateness, to learn that nothing is, but the Eternal. Our ideal is, therefore, not an isolated being, however potent and magnificent, radiant as the gods, but also limited like the gods ; our ideal is that ancient and immemorial Spirit, which wells up in beneficence within the heart, which made all things and gave them them joy ; or, more truly, which is all things and the bliss of all things. So, on that last and highest threshold, the same dread presence of the selfless spirit must well up within the heart of the causal self, calling it back from the last vesture of limitation, into the deeps of the limitless divine.

Then only comes the end of the way, where the soul goes forth on paths that mortals never tread, entering into the secret places of the Eternal, whose heart is never-ending joy.

No wisdom, and no knowledge can supply the place of that present spirit in the heart, the selfless Self for which we must give up ourselves and all the world, to gain them thereby for the first time truly, for that selfless Self is ourselves and all the world, and nothing is, but That.

Or, in the words of the Interpretation of the Dream : “Being culminating to Consciousness ; conscious Thought returning and entering into Being with an eternal Joy. Being worketh eternally in the depths, but knoweth not itself. Thought, generated in the eternal centre, giveth forth the Great Utterance, and calleth out, I am the Eternal. Being becometh then revealed unto itself in Thought, and between Thought and Being an eternal Joy ariseth.”