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KATHA UPANISHAD

Part I

Chapter I

VAJASRAVASA gave away all his possessions, out of desire for heaven. He had a son called Nachiketas.

Though only a boy, while the offerings were being given, faith came to him and he thought:

“By giving such cows that can calve no more and can give no more milk, and are even past drinking their water and are even past eating their grass, surely no man goes to haven. He goes to worlds of no joy.”

And thinking of offering himself, he said to his father: “Father, to whom will you give me?” He had asked once and twice and three times, when his father answered: “I will give you to death.”

Nachiketas. At the head of many I go, and I go in the midst of many. What may be the work of Death that today must be done through me?

Remember how the men of old passed away, and how those of day to come will also pass away: a mortal ripens like corn, and like corn is born again.

Nachiketas has to wait three nights in the abode of Death.

A Voice. As the spirit of holy fire a Brahmin guest enters a house: bring the offering of water, O god of Death.

Unwise is the man in whose house no hospitality is given to a Brahmin: he loses his hopes for the future; and the merits he won in the past, when he gave to

gods and to men, and met good people and spoke kind words; and he loses his present possessions, his sons and his all.

Death. Since you have come to my abode as a sacred guest, and you have had no hospitality during three nights, choose then three boons.

Nachiketas. O Lord of Death! May my father’s anger be appeased and may he be happy and free from anxiety; and may he remember me and welcome me after my leaving you. This be my first boon.

Death. Through my favour your father will remember you and love you as before; and having seen you free from the mouth of death, with his anger appeased, sweet will be his sleep at night.

Nachiketas. There is no fear in the regions of heaven: old age and death are not there. Having passed both, they rejoice in heaven, beyond hunger and thirst and sorrow.

Those in heaven attain immortality. You know, O Death that sacred fire which leads to heaven. Explain it to me since I have faith. Be this my second boon.

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Death. I know that sacred fire which leads to heaven, O Nachiketas! Listen. That fire which is the means of attaining the infinite worlds, and is also their foundation, is hidden in the sacred place of the heart.

And Death told him of the fire of creation, the beginning of worlds, and of the altar of the fire-sacrifice, of how many bricks it should be built and how they should be placed. Nachiketas repeated the teaching. Death was pleased and went on.

A further boon I give you today. This fire of sacrifice shall be known by your name. Take also from me this chain of many forms.

One who lights three times this sacred fire, and attains union with the Three, and performs the three holy actions, passes beyond earth life and death. He then knows all things, and through knowledge and meditation he attains the peace supreme.

He who, knowing the Three, builds up the altar of fire-sacrifice and performs three times the sacrifice of Nachiketas, drives away the bonds of death and, passing beyond sorrow, finds joy in the regions of heaven.

This is the fire that leads to heaven which you chose as the second gift. Men will call it the Nachiketas fire-sacrifice. Choose now the third boon.

Nachiketas. When a man dies, this doubt arises: some say "he is" and some say "he is not." Teach me the truth and be this my third boon.

Death. This doubt arose even to the gods in times of old: for subtle and mysterious is the law of life and death. Ask for another boon. Release me from this.

Nachiketas. Indeed this doubt arose even to the gods, and you say, O Death, that it is difficult to understand; but no greater teacher than you can explain it, and there is no other boon so great as this.

Death. Take horses and gold and cattle and elephants; choose sons and grandsons that shall live a hundred years. Have vast expanses of land, and live as many year as you desire.

Or choose another gift that you deem equal to this, and enjoy it with wealth and long life. Be a ruler of this vast earth. I will give you all your desires.

Ask for any wishes in the world of mortals, however hard to obtain. To attend on you I will give you fair maidens with their chariots and musical instruments. But O Nachiketas, ask me not the secrets of death.

Nachiketas. All these pleasures pass away, O End of all! They destroy the power of vitality. And indeed how short is all like! Keep the horses and dancing and singing.

Man cannot be satisfied with wealth. Shall we enjoy wealth with you in sight? Shall we live whilst you are in power? I can only ask for the boon I have asked.

When a mortal here below knows of the joys of immortal life, can he wish to live long here for the pleasures of passion and of glittering beauty?

Solve then this doubt as to the meaning of the great beyond. Grant me the gift that pierces the veil of mystery. This is the only favour Nachiketas can choose.

Part I

Chapter II

Death. There is the path of permanent joy, and there is the path of

transient pleasure. Both attract the soul. Who follows the first comes to good; who follows pleasure reaches not the End.

The two paths lie in front of man. Pondering on them, the wise chooses the higher path; the fool takes the path of pleasure.

You have pondered, Nachiketas, on pleasures and you have rejected them. You have not accepted that chain of possessions wherewith men bind themselves and beneath which they sink.

There is the path of wisdom and the path of unwisdom. They are far apart and lead to different ends. You are, Nachiketas, a follower of the path of wisdom: many pleasures move you not.

Abiding in the midst of ignorance, thinking themselves wise and learned, fools go round hither and thither, like blind led by the blind.

What lies beyond life shines not to the childish, careless, deluded by wealth. "This is the only world: there is no other," they say; and they go to death again and again.

Not many are those who hear of Him; and of those not many reach Him. Wonderful is he who can teach about Him; and wise is he who can be taught. Wonderful is he who knows Him when taught by the wise.

He cannot be taught by one who has not reached Him; and He cannot be reached by much thinking. The way to Him is a Teacher: He is higher than the highest thoughts and is above all thought.

O beloved! This sacred knowledge is not obtained through reasoning; but taught by a Teacher it is easily obtained. You have found him: steady is your purpose. May I have another pupil like you.

I know that treasures pass away and that the Eternal is not reached through the transient. I have thus laid the fire of the Nachiketas-sacrifice, and by burning in it the transient I have reached the Eternal.

O Nachiketas! Before your eyes have been spread the fulfillment of all desire, the dominion of the world, the eternity of action, the shore where there is no fear, the greatness of fame and boundless spaces. With strength and wisdom you have renounced them all.

When the wise, through spiritual concentration, rests his mind on the God that is beyond time, hard to be seen, dwelling in the mystery of things and in the heart of man, then he rises above joy and sorrow.

When a man has heard and has understood and, selecting the essence, reaches the Inmost; then he rejoices, having attained Joy: Nachiketas is like a house open for the Lord.

Nachiketas. Tell me what you see beyond right and wrong, beyond what is done or not done, beyond past and future.

Death. I will tell you the Word that all the Vedas glorify, all self-sacrifice expresses, all sacred studies and holy life seek. That Word is OM.¹

That Word is the everlasting Spirit: that Word is the highest end. When that sacred Word is known, all longings are fulfilled.

It is the surest means of salvation; it is the highest help. When that supreme

¹ AUeM or "Kala Hansa, the 'Bird' or Swan. Says the *Nadavindu Upanishad* (Rig Veda)... "The syllable A is considered to be its (the bird Hansa's) right wing, U, its left, M, its tail, and the Ardha-matra (half-metre) is said to be its head."

Says the same *Nadavindu*, "A Yogi who bestrides the Hansa (thus contemplates on AUM) is not affected by Karmic influences or crores of sins." (*The Voice of the Silence*, p. 5fn)

help is known, one rejoices in the heaven of Brahman.

The Ātman, the Self, is never born and never dies. It is without a cause and is eternally changeless. It is beyond time, unborn, permanent and everlasting. It does not die when the body dies.

When the slayer imagines that he kills, and when the slain imagines that he dies, both are under delusion. The Spirit of the slayer does not kill: the Spirit of the slain does not die.

Concealed in the heart of beings lies the Ātman, the Spirit, the Self; smaller than the smallest atom, greater than the greatest spaces. The man whose human will is peaceful, leaving sorrows behind, beholds the glory of the Ātman through the grace of the Creator.

Resting, He wanders afar; sleeping, He goes everywhere. Who else but my Self can know that God of joy and of sadness?

When the wise realizes the omnipresent Spirit of glory who rests invisible in the visible and permanent in the impermanent, then he goes beyond sorrow.

Not through much learning is the Ātman reached, not through the intellect or sacred teaching. It is reached by the chosen of Him. To His chosen the Ātman reveals his glory.

Not even through deep knowledge can the Ātman be reached, unless evil ways are abandoned, and there is rest in the senses, concentration of the mind and peace in the heart.

Who knows in truth where he is? The majesty of His power carries away priest and warriors, and death itself is carried away.

Part I

Chapter III

In the highest regions of the heart there are the higher and lower selves enjoying the results of good actions. The seers of Brahman, the keepers of the five fires, and those who kindle the triple fire of Nachiketa, speak of them as "light" and "dark."¹

May we master the spiritual fire of Nachiketa, the bridge for those who sacrifice, for those who long to reach the shore where there is no fear, the supreme eternal Spirit.

Know the Ātman as Lord of a chariot; and the body as the chariot itself. Know intelligence as the charioteer; and the mind indeed as the reins.²

The horses, they say, are the senses; and their paths are the objects of sense. "That which enjoys" is the soul, if united with senses and mind.

Of him who has no understanding and whose mind is uncontrolled, his senses become wild and restless, like horses that are untamed.

But he who has understanding and a mind always controlled, then his senses become peaceful, like horses that are well trained.

He who has no understanding, is careless and always impure, reaches not the abode of peace; but wanders on through life and death.

¹ The translator, J. Mascaró, has "shade," but "dark," seems to express the meaning as given in other scriptures: "Light and Dark are the world's eternal ways" — *Bhagavad Gita* — Ed. A. T.

² HPB ends Part I of "Psychic and Noëtic Action" with a comment much akin to the above: "How far more scientific and logical, besides being as poetical as it is grand, is the teaching in the *Kathopanishad*, which, in a beautiful and descriptive metaphor, says that: 'The senses are the horses, body is the chariot, mind (*kama-manas*) is the reins, and intellect (or *free-will*) the charioteer.' Verily, there is more *exact* science in the less important of the *Upanishads*, composed thousands of years ago, than in all the materialistic ravings of modern 'physico-biology' and 'psycho-physiology' put together!"

But he who has understanding, is careful and is always pure, reaches then the abode of peace, from which he never returns.

The man whose chariot is driven by reason, holding well the reins of his mind, reaches the end of his journey, the supreme pervading Spirit.

Beyond the senses are their objects, and beyond the objects is the mind; beyond the mind is pure reason, and beyond reason the great Self.

Beyond the great Self is the Unmanifest; and beyond the Unmanifest the Spirit. Nothing is beyond the Spirit: He is the Path supreme and the End of the Path.

The light of the Ātman, the Self, is invisible, concealed in all beings. It is seen by the seers of the subtle, with clear and keen inner vision.

The wise should restrain speech in mind, mind in the knowing self, the knowing self in the greater Self, and the great Self in the Self of peace.

Awake, arise! Strive for the best, and attain the light of knowledge: sages say the path is difficult to treat, and thin as the edge of a razor.

The Ātman is beyond sound and form, without touch and taste and perfume. It is eternal, unchangeable and without beginning or end: indeed above reasoning. When consciousness of the Ātman manifests itself, man becomes free from the jaws of death.¹

¹ HPB translates this passage with a dash of beauty and poetic daring:

"UTTISHAT! — Rise! Awake!
Seek the great Teachers, and attend! The road
Is narrow as a knife-edge! Hard to tread!"
"But whoso once perceiveth HIM that IS; —
Without a name, Unseen, Impalpable,
Bodiless, Undiminished, Unenlarged,

The wise one who hears and tells this ancient story of Nachiketas, explained by the god of Death, finds glory in the world of Brahman.

He who, filled with devotion, recites this supreme mystery at the gathering of Brahmins, or at the ceremony of the Śrādhā for the departed, prepares for Eternity, yea he prepares for Eternity.

Part II

Chapter I

The Self-existent created the senses to go outwards: they go to the world of matter outside, not to the Self within. Only a few sages, in their longing for immortality, have turned their vision inwards and have seen the inner Self.

The childish run after outward pleasures and fall into the snares of vast-embracing death. But the wise have known immortality, and do not seek the permanent among the impermanent.

This by which we perceive colors and sounds, perfumes and kisses of love; by which alone we attain knowledge; by which verily we can be conscious of anything.

This in truth is That.

When a sage realizes that it is through the great and omnipresent Self in us that we are conscious in waking or in dreaming, then he transcends the regions of sorrow.

When he knows the Ātman, the Self, the inner life, enjoying like a bee the sweetness of the flowers of the senses, the Lord of what was and what will be, then he transcends the regions of fear.

This in truth is That.

The god, the Spirit, who in the beginning was born from the fire of thought before the waters were; who

To senses undeclared, without an end,
Without beginning, Timeless, Higher than height,
Deeper than depth! Lo! such an one is saved!
Death hath not power upon him!"

Gems from the East, Lead quote for January

appeared in the elements and rests, having entered the heart:

This in truth is That.

The goddess of Infinity who comes as Life-power and Nature; who was born from the elements and rests, having entered the heart:

This in truth is That.

“Agni, the all-knowing god of fire, concealed in the fire-sticks as the babe in the womb of the mother, worthy of daily adoration by the hearts of the awakened ones and by oblations of pious men.”

This in truth is That.

Whence the rising sun does come, and into which it sets again: wherein all the gods find peace, and beyond which no man can go.

This in truth is That.

What is here is also there, and what is there is also here. Who sees variety and not the Unity, wanders on from death to death.

Even by the mind this truth is to be learned: there are not many but only One. Who sees variety and not the Unity wanders on from death to death.

The soul dwells within us, a flame the size of a thumb. When it is known as the Lord of the past and the future, then ceases all fear.

This in truth is That.

Like a flame without smoke, the size of a thumb, is the soul; the Lord of the past and the future, the same both today and tomorrow.

This in truth is That.

As water raining on a mountain-ridge runs down the rocks on all sides, so the man who only sees a variety of things runs after them on all sides.

But as pure water raining on pure water becomes one and the same, so

becomes, O Nachiketas, the soul of the sage who knows.

Part II

Chapter II

The pure eternal Spirit dwells in the castle of eleven gates of the body. By ruling this castle, man is free from sorrows and, free from all obstacles, attains liberation.

“In space He is the sun, and He is the wind in the sky; at the altar He is the priest, and the Soma wine in the jar. He dwells in men and in gods, in holy sacrifice and in the vast sky. He is in earth and in water and in the mountain-rocks. He is Truth and Power.”

The senses divine adore that god that is in the heart, and He rules the breath of life, breathing in and breathing out.

When the ties that bind the Spirit to the body are unloosened and the Spirit is set free, what remains then?

This in truth is That.

A mortal lives not through breath that goes in and that goes out. The source of his life is another and this causes the breath to flow.

I will tell you, O beloved, of the mysterious eternal Spirit; and of what happens to the Self after death.

The Self may go to the womb of a mother and thus obtain a new body. It even may go into plants, according to its works and knowledge.

The Spirit that is awake in sleep and creates the wonder of dreams, He is the Spirit of light and in truth He is called the Immortal. All the worlds rest on that Spirit and beyond Him no one can go.

This in truth is That.

As fire, though one, takes new forms in all things that burn; the Spirit, though

one, takes new forms in all things that live. He is within all, and is also outside.

As the wind, though one, takes new forms in whatever it enters; the Spirit, though one, takes new forms in whatever that lives. He is within all, and is also outside.

As the sun that beholds the world is untouched by earthly impurities, so the Spirit that is in all things is untouched by external sufferings.

There is one Ruler, the Spirit that is in all things, who transforms His one form into many. Only the wise who see Him in their souls attain the joy eternal.

He is the Eternal among things that pass away, pure Consciousness of conscious beings, the One who fulfils the prayers of many. Only the wise who see Him in their souls attain the peace eternal.

“This is That,” thus they realize the ineffable joy supreme. How can This be known? Does He give light or does He reflect light?

There the sun shines not, nor the moon, nor the stars; lightnings shine not there and much less earthly fire. From His light all these give light, and His radiance illumines all creation.

Part II

Chapter III

The Eternal Tree has its roots in the sky and its branches falling on earth. It is Brahman, pure Spirit, and in truth He is called the Immortal. All the worlds rest on that Spirit and beyond Him no one can go.

This in truth is That.

From His life comes the universe, and in His life the universe moves. In His majesty is the terror of thunder. Those who know this attain immortality.

From fear of Him fire burns and from fear of Him the sun shines. From

fear of Him the clouds and winds, and death itself, move on their way.

He who knows Him not in this life, before the body passes away, must be born and die again in new worlds and new creations.

In the self that is pure and clear, as in a glass can He be seen in this life; but in the region of the departed only as a remembrance of dreams. As reflections in trembling waters, He is seen in the lower heavens; but in the highest region of heaven He again can be seen as clear as light from dark.

When the wise man knows that the material senses come not from the Spirit, and that their waking and sleeping belong to their own nature, then he grieves no more.

Beyond the senses is the mind, and beyond mind is reason its essence. Beyond reason is the great Self, and beyond the great Self is the Unmanifest, the evolver of all.

Beyond the Unmanifest is the Spirit, all-pervading, with no qualities. When a mortal knows Him, he attains liberation and goes to life immortal.

His form is not in the field of vision: no one sees Him with mortal eyes. He is perceived by the heart, by thought and by mind. Those who know this attain life immortal.

When the five senses and the mind are still, and reason itself rests in silence, then begins the Path supreme.

This calm steadiness of the senses is called Yoga. Then one should become watchful, because Yoga comes and goes.

Words and thoughts cannot reach Him and He cannot be seen by the eye. How can He then be perceived except by him who says “He is”?

In the faith of "He is" His existence must be perceived, and He must be perceived in His essence. When He is perceived as "He is," then shines forth the revelation of his essence.

When all desires that cling to the heart disappear, then a mortal becomes immortal. This is the sacred teaching.

When all the ties that bind the heart are unloosened, then a mortal becomes immortal. This is the sacred teaching.

One hundred and one subtle ways come from the heart. One of them rises to the crown of the head.¹ This is the way that leads to immortality; the others lead to different ends.

Always dwelling in the heart of beings is the Ātman, the Purusha, the Self, a little flame in the heart. With calm power let one draw Him from the body, as the inner stem from the grass. Learn to know this immortal light; yes, learn to know this immortal light.

And Nachiketas learnt the supreme wisdom taught by the god of afterlife, and he learnt the whole teaching of Yoga, of inner-union. Then, he reached Brahman, the Spirit Supreme, and became immortal and pure. So in truth will any one who knows his own higher Self.



ISA UPANISHAD

BEHOLD the Universe in the Glory of God: and all that lives and moves on earth. Leaving the transient, find joy in the Eternal: set not your heart on another's possession.

¹ "Then from the heart that Power shall rise into the sixth, the middle region, the place between thine eyes, when it becomes the breath of the ONE-SOUL, the voice which filleth all, thy Master's voice. (*The Voice of the Silence*, p. 10)

Working thus, a man may wish for a life of a hundred years. Only actions done in God bind not the soul of man.

There are demon-haunted worlds, regions of utter darkness. Whoever in life neglects the Spirit goes to that darkness after death.

The Spirit, without moving, is swifter than the mind; the senses cannot reach Him: He is ever beyond them. Standing still, He overtakes those who run. To the ocean of His being the spirit of life leads the streams of action.

He moves, and He moves not. He is far, and He is near. He is within all, and He is outside all.

Who sees all beings in his own Self, and his own Self in all beings, loses all fear.

When a sage sees this great Unity and his Self has become all beings, what delusion and what sorrow can ever be near him?

The Spirit filled all with His radiance. He is incorporeal and invulnerable, pure and untouched by evil. He is the supreme seer and thinker, immanent and transcendent. He placed all things in the path of Eternity.

Into deep darkness fall those who follow action. Into deeper darkness fall those who follow knowledge.

One is the outcome of knowledge, and another is the outcome of action. Thus have we heard from the ancient sages who explained this truth to us.

He who knows both knowledge and action, with action overcomes death and with knowledge reaches immortality.

Into deep darkness fall those who follow the immanent. Into deeper darkness fall those who follow the transcendent.

One is the outcome of the transcendent, and another is the outcome of the immanent. Thus have we heard from the ancient sages who explained this truth to us.

He who knows both the transcendent and the immanent, with the immanent

overcomes death and with the transcendent reaches immortality.

The face of truth remains hidden behind a circle of gold. Unveil it, O god of light, that I who love the true may see!

O life-giving sun, offspring of the Lord of creation, solitary seer of heaven! Spread thy light and withdraw thy blinding splendour that I may behold thy radiant form: that Spirit far away within thee is my own inmost Spirit.

May life go to immortal life, and the body go to ashes. OM. O my soul, remember past strivings, remember! O my soul, remember past strivings, remember!

By the path of good lead us to final bliss, O dire divine, thou god who knowest all ways. Deliver us from wandering evil. Prayers and adoration we offer unto thee.

[*Himalayas of the Soul*, translations from the Sanskrit of the Principal Upanishads, J. Mascaró translator, pp. 19-43. Published by E. P. Dutton & Co., 1938]



POINT OUT THE WAY

XLI

Chapter VIII

II. — Food, Incarnation, and the Thinker in Evolution

Question: — Why is man as he is, and how did he come?

Answer: — Don't you think that if we consider the question from the standpoint of Cycles and what we know of the lighting up of Manas, we can see how we have come to be as we are? There is the descent of the spiritual being — one in whom the three higher principles alone were active — to partial union with beings in whom the three lower principles alone were active. Have we thought of the meaning of Manas. Manas means the higher triad, that is, those spiritual beings in whom the three highest principles only are active — Atma-Buddhi-Manas. That was ourselves, down to the middle of the Third Race. Such a being descends and enters into a union of consciousness — more or less complete, more or less partial — with a being which has come from unconscious planes; that is, Primordial Matter, up to that point where the three lower principles are fully active. Then, when the three higher principles (represented by the triangle which points upward) and the three lower principles (represented by the triangle with its point downwards) unite, there is human consciousness. But the contact is of the three higher principles — Spirit — with the three lower principles — Matter.

Perhaps we may consider, incidentally, that evolution goes on in Venus in orderly fashion; evolution goes on in other worlds in orderly fashion. It is only in this fourth-rate humanity—that is what Fourth Round means—that evolution goes on in a disorderly manner. Our job is, as we see, to light up Manas in ourselves in order to be able to light up Manas in others and in the world.

Question: — How can we prove that animals do not use reason or that they have no thinking principle? (p. 72, 2nd Indian ed.) (p. 67, Am. Ed.)

Answer: — In the first place, you can't prove a negative. Why try? You can't prove that there are no miracles, but you can, by a process of abrogating the reason, believe that there are miracles.

Let us consider animal consciousness. When we say that the animal has no reasoning powers we ought to remember again to be on our guard in the use of terms. Our use of the thinking faculty is a self-conscious use — or could be. The animal's use of the thinking faculty is non-self-conscious. That is the real meaning of the word psychic the non-self-conscious use of the mind principle.

Anyone who observes an animal can see that there are the rudiments of reason; that is what makes an animal. "Animal" means rudimentary mind, whereas man's mind is partially organized. The animal's mind enables it to put one and one together, so to say, and make two, but it does not permit putting one and two and three together to make six. In other words, no animal is capable of sequential reasoning — and that is what we mean by "reasoning mind" — because there is nothing to weld the links of thought together. That takes something that is not thought, something that is not desire, something that is not feeling. What does it take? A Thinker, that is, a self-conscious form of Life. So we know by this as well as for many other reasons, that an animal is not self-conscious.

Question: — Why is it that speech originates or begins only with the incarnation of Manas?

Answer: — How is it that speech didn't begin till the incarnation of the Egos in the rudimentary forms? (We shouldn't call them animals; they were rudimentary elemental forms, psychic forms, astral forms.) There are several answers to that. In the first place, as man we did not need to speak; any man

could at once enter into the mind of any other man and whatever the other man thought or whatever the other man felt, or what ever the other man knew, that was his, also, as if he himself had been through those experiences. So there was no necessity for speech.

The "mindless men" so-called, these rudimentary minds in astral forms, because their minds were rudimentary had a rudimentary form of speech, just as the animals have now — that is nothing but an heirloom of the past. But when man entered into that state, he had to devise some means of keeping up communication with his fellow — men. His past experience in former Manvantaras, the help of still older and wiser Egos than ourselves, and the experience gained not only by ourselves but also by the Life in these mindless men in former manvantaras, made it perfectly easy.

Thus, speech couldn't begin until Manas, having incarnated, left the state of unity. We exchanged, says H.P.B., our personal individualities — in which the consciousness of all was the consciousness of each at will — for individual personalities. Now, having made the exchange, we never knew the difference. Does that seem strange? Over here is a man who possesses that power we call discrimination; suppose that we had some way to perform a psychological surgical operation to remove his discrimination; and suppose we removed it. How could he know that he had lost it? Can you tell me, please?

The animal is aware of no sense of loss. But take man everywhere — it doesn't matter what he calls himself or what he thinks of anything — everywhere humanity is an orphan. The sense of a lost estate, of a lost relationship and of something that ought to be and must be and is not, is in him. That's the memory of past births; but it's the memory of the

impersonal individuality the shadow in the individual personality.

Question: — Since man knows that he is immortal, why doesn't he know how to keep himself on the true path?

Answer: — Perhaps the answer is that it's vain to look in your hip pocket for the watch when you are wearing it on your wrist! There is such a thing as misplaced knowledge. We are looking in Matter for the knowledge of Spirit. How could we find it there? Then, again, we totally fail to reflect on the meaning of the word "knowledge." Mr. Judge uses that word over and over again; so does H.P.B.; so do we; but they don't mean what we mean. Let's see: We say "knowledge" means a subject and an object; it means a knower and something he knows. In other words, our use of the word "knowledge" implies duality their use of the word "knowledge" implies unity.

How can we put that another way? It is easy for us to see that matter is a state of life, or substance, or consciousness. The idea that knowledge implies unity seems incredible to us because we do not try to consider whether it may not be that intelligence is a state or condition of being, or life, or consciousness. In other words, that knowledge is Primordial Matter, that knowledge is pure Spirit, that our personal consciousness is the reflection of that state in this brain and body — these four lower principles.

It is nothing but Plato's illustration of the cave. Suppose there were a great fire outside, an immense light, a never-dying sacred fire, and a wall between us and the fire. But suppose there was a hole up there and a mirror over the wall and we looked at the wall. We should see the image or shadow or reflection of the fire outside as that reflection came through the hole. But we should not see the fire, the wall that separates us being another state

of consciousness, an intervening state. We should think that the reflection was what people meant when they talked about fire.

So with the words, "Spirit," "Knowledge," "Intelligence," "Self." If they are used as Theosophical terms, they mean one and the same thing all the time; but we think of Self as one thing and knowledge as another.

Finally, our idea of the word "knowledge" is exclusively confined to relative knowledge, just as our use of the word "Self" is purely confined to the relative use of the word "Self," whereas when H.P.B. and W.Q.J. speak of Self they are speaking of the Absolute Self, the undying Self, the unborn Self, the unchanging Self. When they speak of Intelligence or Knowledge, Soul or Spirit, they speak of the undying, the unborn, the unchanging Perceiver everywhere, in everything.

III. — "Once a Man, Always a Man" and "Lost Souls"

Question: — In the last paragraph of Chapter VII, pp. 63-4 (2nd Indian ed.) (p.59 Am. Ed.), the statement is made that in the next cycle or Round, when Manas is fully active in the race as a whole, all men will be compelled to make the choice consciously to the right or the left, "the one leading to complete and conscious union with Atma the other to the annihilation of those beings who prefer that path." How can this agree with the statement on p. 72 (p. 67 Am. Ed.), "Once a man always a man"?

Answer: — If the questioner will examine p. 72, he will find the statement, "Once a man always a man," to have been employed in connection with a misconception of reincarnation very widely prevalent in the Orient — and in the Occident, too — the idea that a man can reincarnate in an animal body, or in lower forms than the human. Mr. Judge says that, although there are some men so

depraved that this would not be an undue Karmic punishment for them, the fact is that Nature shuts the door behind man and reincarnation in a kingdom lower than the human is not possible. "Once a man always a man," the Masters teach. Thus the statement has no connection with the one in Chapter VII in regard to Manas, which refers to the incarnated Egos in their human consciousness.

Put it this way: There is in us all, as we well know, a double nature; that has been the case ever since the incarnation of Manasic Egos in animal or astral bodies. It will continue to be so till the middle of the next Round, when the force of past contact will bring men to see that it is impossible to carry water on both shoulders. So, men will deliberately choose the right-hand path or the left-hand path.

If they choose the right-hand path, they will attain adeptship; that is, come into conscious union with what Emerson calls the Over-Soul, here spoken of as Atma. Those human Monads which make the opposite choice will be extinguished in their human consciousness until the beginning of the next Great Day of Evolution. Annihilation, remember, is not used in the sense of the non-existence of anything that is; what it means is that those Monads which have reached the human form — and remember that human consciousness is a transitional consciousness — will lose their consciousness and will relapse into unconsciousness.

In the second volume of *The Secret Doctrine* H.P.B. says that those Monads will slumber in unconscious inactivity until the beginning of the next Great Day of Evolution, and that then they begin all over again at the bottom — like the purely Spiritual Buddhis or divine souls of the Third Fundamental Proposition.

Now we can see how that will come about. In every one of us this duality of our nature is perfectly clear. If we put it in the moral, ethical and spiritual sense, we are all aware of a selfish side to our nature, and equally aware of an altruistic or unselfish side. We are perfectly aware that one side of our nature wants knowledge for the sake of the enjoyment and power that we can derive from knowledge, while another side seeks knowledge and power only to put it to use for the benefit of our fellow-men.

It is just as true today as it was when Christ spoke, say, 20 centuries ago: a house divided against itself can't endure, can't stand. You can't serve both God and Mammon; you can't serve or keep peace between the higher and the lower sides of your nature, the unselfish and the selfish. Sooner or later, the time must come when we shall either live for self as against all other selves, no matter what happens to them and our motto will be "Me first, Number One"; or else, it will be the exact opposite — we shall live for the sake of our brother selves, utterly regardless of what may befall us for having done so.

Now, the questioner asked about conscious annihilation. Take the example of the sane suicide. Here he is, alive. The cards that Nature has dealt him have made him lose what he had or have prevented his gaining what he desired. He believes in no after-existence. He says, "Why should I go on playing the game when there is nothing in it for me? I'll commit suicide" — meaning I will jump into non-existence." So far as he is concerned, that is what he expected to do; that is what he intended to do; and that is what he has done — he thinks.

Apply that to the great multitudes of men. Who is the man who soberly and calmly commits suicide? Why, it's the man who has used life and life's powers for what there was in them for him,

regardless of others; then, when Nature's reaction came, he thought he could avoid paying his debts to violated Nature and outraged conscience by seeking annihilation, by plunging into oblivion.

That's exactly what men will do in huge numbers in the next Round. It's a curious thing that the percentage of suicides is always highest in the most civilized nations.

Question: — It would seem that when man comes to that moment of choice he would reach it only as the result of his prior choices.

Answer: — Why, certainly! Our past is not separate from our present; our present is not separate from our future. We can put it in the simplest way in the world. The Highway of Life in the body or out of the body is the same highway for every being in the Universe. It's like any other highway; you can head in either of two opposite directions. All human life goes in the direction of 100 per cent selfishness, or in the direction of 100 per cent unselfishness.

The question we ought to ask ourselves is, "Which way are we heading, right here and right now?" In whichever direction we are heading, the influences that attract us to the selfish path are the result of our past—the cumulative result of our past selfish choices; and the influences that impel us to fight the lower side of our nature and take the path of upward striving for the good of all are the result of our past good choices.

But we have reached the mid-point of human evolution, where we see clearly that there is no compromise between straight north and straight south; that we can't be half-good and half-bad, half-unselfish and half-selfish; that in the end the war in ourselves will rend us asunder. So we begin to choose, little by little, day

by day, hour by hour, to set aside the purely personal in favour of the purely impersonal; to cultivate watchfulness and attentiveness to the needs, the comforts, the aspirations of others, rather than following our own personal preferences. Those men and women who are making the conscious choice in the right direction are the only ones whom the Great Teachers can by any possibility really help by coming into the world.

The great bulk of mankind are religious in their conceptions; why? For the sake of what there is in it for Nature, for the sake of what there is in it for mankind, or for the salvation of their own soul? Everyone knows what the answer is. From this point of view, every religion is a curse because it glosses over and gilds with the highest and holiest terms and names the selfish side of our nature.

What is the difference between a man who saves his own soul, no matter if the world goes hang, and a fellow who is willing to sink a ship with a thousand people on it and see them drown — if only he can get to land? There is no difference. What is the difference between him and the man who eats, drinks and is merry today because he has plenty, and shuts his eyes to the privation of his neighbours — social or financial — to their need for clothes and food and shelter? There is no difference. All these choices are cumulative.

Question: — On p. 72 (p. 67 Am. Ed.): "And evolution having brought Manas the Thinker and Immortal Person on to this plane, cannot send him back to the brute which has not Manas." That seems to lead us to think that the immortal Thinker is on the planes below man.

Answer: — Certainly, the immortal Thinker has been on planes below the human. Every time we think of our

desires — those that are present in our consciousness — we are on the plane below the human. The human plane is not the plane of passion and desire, which is an infernal plane. Every time our consciousness is absorbed in purely sense objects — they may be very beautiful things or the reverse; that is not the question — at every moment that our consciousness is absorbed in sense perceptions, we have not ceased to be immortal Thinkers, but we are on the way to planes below the human. At any time that we are awake and yet are torpid mentally, we are on the plane of the mineral kingdom; we haven't ceased to be immortal Thinkers, but we are not exercising our immortal faculties.

Question: — Is that what Mr. Judge meant by that statement that we couldn't go back to the brute?

Answer: — Mr. Crosbie used to answer that question in a way that led to our thinking it over ourselves in terms of: “Now what did he mean? He must have meant something.” This was Mr. Crosbie's answer: “You can't unknow what you know.” We have the knowledge that we are not brutes, although we are on the brute plane. No matter to what world we go, we can't un-know that knowledge. We naturally know that we are not brutes when we are Thinkers, no matter how we employ our thinking powers.

No man, no Thinker, can incarnate on the lower planes — that is, re-become a brute. He can take a brute body, but all the time he is perfectly well aware that he is using that body. He has an existence — even if he only regards it as a mental existence — which is distinct from bodily existence.

Question: — Is that what happens to the lost soul that has to come back from the lower kingdoms?

Answer: — You know the expression “lost soul” is not a Theosophical expression. It is found in the Kabala. All the older students — the early members of the Theosophical Society — were Spiritualists or Kabalists. “Lost soul,” then, is an expression of the Kabala derived for the most part from Eliphas Levi's writings. ...

There are no “lost” souls; the term means loss of the soul. Over and over in The Secret Doctrine H.P.B. points out that many of our confusions are due to the fact that fundamental terms have three specific applications:

- one to the plane of matter as we are experiencing it;
- one to the plane of matter that we call the mind; and
- the third to the plane of matter that we call our ideals.

These actually are planes of matter, since we try to objectify them. These three meanings she calls:

- the physical human understanding;
- the ideal meaning — that is, our noblest mental conceptions and values in relation to any object; and
- the spiritual meaning.

Apply this to the word “soul.” Soul is only a term for the accumulated experiences. There has been a loss of the soul today for most of us; that is, we have had thousands of experiences today in our mind that we should try in vain to recall tonight; they aren't actually lost but they are out of reach. Now, that is loss of the “soul,” using “soul” in the sense of the collectivity of experiences gained.

Apply this to a lifetime and we shall see that there is an immense collectivity of impressions, of ideas, of hopes, of desires,

of feelings, that we couldn't recall if we tried to. To us they are lost in the real sense; we can't specifically recall them. They are vaguely present in the ideal sense, in that every thought we ever had, all the thoughts we have had, have left an impress in our power to think, a good or a bad impress, as the case may be. They are not spiritually lost because they exist in us still as a tendency in this, that or the other direction — whether that tendency is aroused or not.

The Ego has a Manvantaric incarnation as well as a personal — body in carnation. The Manvantaric incarnation is what is meant by Atma-Buddhi. The threefold incarnation — that is, in spirit, mind and matter — is what is meant by Atma-Buddhi-Manas. It is possible, then, for the Ego, a Monad, a purely spiritual Buddhi, to enter into the stream of manifestation at the beginning, say, of a solar system, and have an infinity of experiences so that he develops a very great mind; and then he may so conduct himself that he loses absolutely all consciousness of that entire experience. We know a case of a boy who went through a very bad accident in January, years ago — a highly intelligent, thoughtful boy. Afterward, he had only partial consciousness in the body; he had no memory whatever of events happening after Christmas, although the accident occurred a long while after Christmas, relatively speaking. Was that experience lost? It was a loss of experience to him, until he regained it. So Monads enter the stream of spiritual incarnation, to use a phrase, of material incarnation and finally of intellectual incarnation — which is the union of the two, making a third. It is possible for them to reach the human stage once more, acquire enormous knowledge, and then, by their abuse of their power and knowledge, to lose it all, just as it is possible for a man to lose his body and to lose the capacity to return again to

incarnation. Here is a phase of the sterility of the Ego. That is what is meant by loss of soul.

We habitually take that phrase, “lost soul,” to mean that the reincarnating Ego is in some mysterious way annihilated. That is an impossibility in nature. What could destroy it? What is there in heaven or hell that could destroy the Self?

So, that is the story of “lost souls” — the loss of what might have been retained once it was gained.

Question: — Is that the case with idiots, where apparently the soul is losing its contact with the objective world?

Answer: — There again, we have to look at it not the way we do from this side. Seeing no manifestation of self-conscious intelligence, we say “Idiot,” and assume that the Ego is an idiot. Suppose you saw a man dragging a paralyzed leg around; it does not mean that the man is paralyzed. If you saw a man dragging out an existence in a paralyzed body, one that he could not move at all — and there are many such cases — to think that the man was paralyzed would be a mistake. The same thing is true of an idiot.

The Ego has so conducted himself that, although he has not lost, either permanently or temporarily, the power to reincarnate, he has a body that he can't manifest through; he is “stuck.” That is the very word for it — but the Ego knows he is stuck.

There is a wonderful passage of H.P.B.'s on this very subject — two or three of them, in fact. One is in the *Transactions* another one is in *The Secret Doctrine*, one that is an explanation of a myriad of our questions. But the explanation is also in Mr. Judge's *Notes on the Bhagavad-Gita*, and will be found in Patanjali's *Yoga Aphorisms* There are five modifications of the mind, as Patanjali

calls it. That covers the whole field of manifested existence. It makes no difference what the modification is; the statement of Patanjali is that the modifications are always known by the presiding spirit.

Who is the presiding spirit? In man as we know him, Atma-Buddhi-Manas, ourself, our self-consciousness. So, there is a plane of our being where all is recorded, and therefore, whenever we are on that plane, we are no being as we are in waking consciousness on this lower plane of our being. When we are on that higher plane, there is the record — past, present and future; good, bad and indifferent.

Question: — Is there any way of knowing what the purpose of Life is, other than by inference?

Answer: — Don't you think we have but to look within ourselves, first of all, and then look outside, in no matter what direction, and we certainly shall be able to see that action of any kind without a purpose is unimaginable? If there were no purpose in action, there would be no action. We never act without purpose; nothing acts without purpose. So the evidence, if one were to use a word, the "evidence" of the purposiveness is self-evidence.

The familiar illustration is geometry, pure mathematics as applied to forms. It starts, as all study must start, with self-perception. Someone says, "You are." How do you know that you are? Do we know that we are because someone has told us so? Do we know that we are by inference from what goes on about us? Or, like Descartes, do we say: "Cogito ergo Sum." ("I think, therefore I am.")

As a matter of fact, knowledge begins in Self and ends in Self. So,

whatever terms we use, we are apt to forget Self in thinking of the subject or object. Patanjali says that all knowledge rests upon three things.

- The first of them is what one sees for himself — that is, his own perception. But, knowing that his perceptions are not infallible, he compares notes with others. Do they see the same thing as he sees? Do they see as he sees? If he goes to one man and that man says, "Yes, I see that; I see it just as you see it," that is evidence. If he goes to half a dozen men and they all see that, then he has what mathematicians have for the value of pi in squaring a circle—the maximum of testimony.
- From his own perception and the testimony of others' perceptions, he draws a conclusion which we call an inference. That is a basis for action,
- but, in the final sense, all must rest upon self-evident perception.

That is what the Three Fundamentals are. Unless a man sees for himself without argument that those are true and must be true, he does not see, that is all.

[TO BE CONTINUED]



DNYANESHVARI

XL

[The *Dnyaneshvari* is mentioned many times by Madame Blavatsky, always in glowing terms. The following rendition is extracted from Manu Subedar's translation. The great Sage, Dnaneshwara Maharaj sang this work to his people when he was quite young. He did it in their native language, Marathi, about 700 years ago. It is his commentary on the *Bhagavad Gita*.]

CHAPTER ELEVEN

Arjuna says to Shri Krishna: O Lord, I now see your human form. You have done this as a mother pursues the child to feed at the breast. I was struggling with my hands in the depths of Vishwarupa, and have now reached the shore of safety. I was like the shriveled up tree which has now been fed by the downpour of nourishing water. Confidence has been restored to me, like creepers of joy being planted in the courtyard in the shape of my heart. I am happy.

Shri Krishna says to Arjuna: You are stupid (in your devotion to My human form). Think of the universal form. A blind man has no notion of sizes, and if he touched the mountain Meru, he would still think that he was touching a little rock. This is ignorance of dimensions. Even the god Shankara, after the severest penance, does not attain the sight, which you have secured. Neither Yogis nor Devas nor superior beings in other worlds reach this sight, even in their dreams, in spite of

contemplation for a whole lifetime. There is no prescription in the Vedas. Nor can extensive charity or the performance of sacrifices secure this. The only means, by which it is possible to hold the universal form in one's heart, is endless unbroken devotion (Bhakti). This should be single-minded. The dependence must be complete, as that of rainwater that must fall on the earth. It should be unbroken, like that of the Ganges collecting all the water that it can take, moving towards the ocean and joining it. With such complete devotion, one must spread his affection everywhere to attain My form. He then becomes Myself. Like sweetness pervading the milky ocean both onshore and in the center, I pervade everything. Whoever destroys by devotion, duality between himself and everything else, beginning from the smallest animalcule (small animal) to the highest being, in whose heart faith has become firm, so that he seeks nothing in this world except Myself, reaches Me. Burning wood ceases to be wood and becomes fire. The darkness of the sky disappears when the sun rises. With realization egoism disappears, and the feeling of duality is destroyed. Then Myself, he and everything else become one. The final unity is attained. Whoever performs his duty for My sake, dedicates all his acts to Me, and concentrates all his affection on Me, whose sole aim in this world and in the next is Myself, the purpose of whose life is to seek Me, and who forgets self (Jiva), and sees Me in everything, and is, therefore, friendly towards everything, and who devotes himself unabated to Me, finds himself meeting Me, when his body full of the three-fold defects comes to an end.

CHAPTER TWELVE

Arjuna says to Shri Krishna: I was afraid of the marvelous sight of Vishwarupa, and desired to see Your human form again. You then warned me against devoting myself to Your limited personality. But if the formless and limited are both Your personalities, the limited being attainable by devotion, and the formless by Yoga, are they not two paths leading to the same goal? The manifest and the unmanifest are both stretched out from here. A bar of gold of one hundred ounce is assessed on the same basis as a separate small piece. The standard, therefore, for the individual and the universal is the same. Merit, which resides in an ocean of nectar, is also found in a spoonful. I feel sure of all this, and would, therefore, ask You, whether the great universal form, which You assumed a moment ago, is Your real form, or whether it was brought about in a playful mood. I should like to know who is doing the better thing, those who pursue the path of devotion or those who pursue the path of Yoga? The first set performs actions, dedicated to You, and concentrate their minds entirely into devotion to You. They carry in their hearts, at all times and with a single purpose, Your image. The other set who pursue the path of Yoga with full consciousness of unity, seek Your form, which is beyond name and place, unmanifest and indestructible. Language cannot describe beyond what is contained in the single syllable "Om," and there could be no comparison.

Shri Krishna says to Arjuna: With the orb of the sun at sunset, the rays also disappear. A river increases in volume and velocity during the rainy season. The faith of My devotees who sing My praise daily, increases in this manner. My devotees continue to direct their affection towards Me at all times in the

same manner as the river Ganges continues to send more and more water in the direction of the ocean. They do not worry whether it is day or night. Their highest ambition is to find Me in their heart. Every effort of their body, speech and mind is to encompass this end. These are the supreme devotees, and they attain My position which assures them the highest Yoga. The seekers after wisdom are also My devotees. They keep before their minds the realization that there is no separate existence, and they are part of the formless Brahman. They steady their hearts and try to have this uninterrupted feeling of unity. How can physical senses attain Him, whom the mind cannot contemplate and whom the intelligence cannot penetrate, who is not easily knowable, who is not found in one place, who has no form comparable to anything, who is perfect and all-pervading, who exists at all times, and on attaining the process of thought itself stops, who contains within Himself what has happened and what will happen, who is both existent and non-existent, movable and immovable, or who has neither beginning nor end? It is only by rigid discipline that the seekers after wisdom try to reach Him. They burn in the fire of renunciation the unruly armies of passion, and they control with firmness their senses even when they are unarmed. They tie up the senses with the ropes of Yama and Niyama, and lock them up in the cabinet of their hearts. They establish the bulwark of Mulabanda on the foundation of the determined posture (Asana) in front of the door of life breath (Apana). They break off with hope, they tear asunder the coils of impatience and destroy darkness in the form of sleep. The seven elements they sacrifice in the fire of Mulabandha. They give an oblation to the sixfold cycle (Shatt-Chakra) of the various heads of misery. They raise

the pillar of Kundalini in the Adhar Chakra, which sheds its lustre right up to the head. By means of the control of the senses, they close up the nine doors, and in this way they secure the path of Sushumna. They then dedicate all thought to the life force, to which they offer the oblation of the mind. The Ida and Pingala are then brought into unity. Then there is the shout of victory of Anuhata (Soham Swara). The Sushumna holds possession of the centre and by means of the carved staircase, the tower of Brahmrandhra is reached. Then the difficult stage of Makara is crossed, the region of the heart is left behind, and the Brahmrandhra is attained.

In this manner, in order to attain this Siddhi, the Yogis, possessed of mental equanimity, took to the necessary practices and lost no time about it. They reach Me by exchanging their selves for the formless. Their task entails very heavy effort. And after all this effort they do not attain anything more (than what My other devotees get). Those who strive to attain Brahma, who has within Himself the welfare of all the living beings, who is unmanifest and self-dependent, without affection for Me, meet with many obstacles. They are tempted along the path by the post of Indra and by the dual enemies in the form of plenty (Riddhi) and attainment (Siddhi). They experience the feeling of desire and anger frequently, and they are obliged to torture the body. They quench their thirst by drinking, they appease their hunger by hunger, and their arms are engaged night and day in measuring the wind (they eschew all possessions). During the day they expose themselves to the sun. Their only toil is the control of the senses. They keep association in discourse in a friendly manner with trees. Cold constitutes their beds, and heat constitutes their covering. They live perpetually in a house built with

rain. Yoga of this kind is in short a daily sacrifice. It is like the sacrifice of the woman entering a fire alone. She enters not for her husband, not for fulfilling any family obligation, but merely as a daily dance of death. Can one swallow hot poison, more deadly than death itself? Will not the mouth be torn in an attempt to swallow a mountain? Those who wish to attain Brahma through Yoga are fated to undergo very heavy travail. Even if iron were reduced to small powder, it cannot appease hunger. The ocean cannot be crossed by means of one hand. One cannot walk in the sky. No man can enter the battle and attain the world of the sun without receiving a blow. A lame man cannot compete with the wind. A man who is conscious of his body and whose egoism has not ended, cannot in this manner attain Brahma. All the same, those who have the temerity to attempt this and those who move heaven and earth for this object, drag themselves into trouble. My other devotees who go not after the unmanifest, but serve My form with worship and affection, do not really evolve themselves into these hardships. Performing the obligations of their respective station, consciously employing the physical senses do all the things that are necessary, doing their duty at all times and keeping away from prohibited acts, they destroy the fruits of action by dedicating them to Me. Being active they are still inactive. All feelings in their heart are directed towards Me and nowhere else, with the full concurrence of their body, speech and mind. Absorbing Me in this manner, contemplating Me at all times, they build a temple of Me in their heart by means of deep concentration. Their partiality being at all times towards Me, they push away from themselves the idea of birth enjoyment on one hand and inaction on the other.

They are not tied up with their families. Such single-minded devotion to

Me in body, mind and life, secures the fulfillment of their aim. My attitude toward such devotees is comparable to the attitude of the mother towards the child born of her womb. No matter who they are, I am at all times of day and night engaged in destroying the enemies of My devotees. It is impossible for my devotees to be touched by the troubles of the world, as it is for a rich man's wife to collect alms. My devotees collectively constitute My family, and I would be put to shame if their troubles did not subside. The whole world finds itself overcome by the waves in the ocean of birth and death. This arouses My compassion. My devotees also being human feel this fear. It is for this purpose that from age to age I appear as an incarnation. The repetition by My devotees of My various names secures them life preservers in this ocean. I place on rafts of contemplation, those who are unencumbered. Those who have families are put on boats of prayer (Bhajana). The life-belt of affection is tied to their bodies and all of them get to the shores of salvation. I give fitness for the attainment of salvation to those living beings who call themselves My devotees. They need have no anxiety. I am forever their protector and My responsibility for all their actions arises the moment they have dedicated their minds to Me. Follow this precept, direct your mind as well as intelligence towards Me, and fix them on Me. You will then attain Me. There will then be no room for the feeling of 'mine' and 'thine.' Light disappears when the lamp is put out. When life departs from the body, the physical senses also die. When the mind and intelligence have been directed towards Me, the feeling of egoism abates. Then you will be all-pervading like Myself. Entertain no doubts in your mind as to the truth of what I have just said. I can pledge My word on this. If you are unable to fix your mind and intelligence wholly on Me all the time, then do it for some time at least. During that interval at

all events, while you are with Me, the desires of the senses will not trouble you. In the winter, the rivers become snow. In My company the mind will come out of its usual worldly thoughts. The process then is like that of the waning moon day by day, until it disappears completely. The gradual withdrawal of the mind from the objects of senses will ultimately fix it firmly on My form. What is called the attainment of unity (Yoga) by means of discipline (Abhyasa) is this. There is nothing that cannot be contained in this manner. Those who have shown the strength to secure this can move in heaven. They can make friendship with wild beasts. They can digest poison. They can walk on the ocean. They can conquer. They can reach the ends of all philosophy. With constant practice and discipline, there is nothing that cannot be gained.

If you have not the strength to engage in the practice of this discipline, then go on acting as you are doing. Do not give up the enjoyment of things. Do not abandon the pride of family. Carry out your obligations. Only do not do anything wrong. Subject to that, live truly. Do what you like to your body speech and mind, but never think that 'I am doing this.' Remember that only the Almighty, who controls this universe, knows truly who is doing what. If something (good) that you intended to do, is completed only in part, do not worry. You will have the fruit of that much in your life. Your mental attitude should at all times be of simple faith with the full assurance, that water will flow wherever the gardener directs it. Then your intelligence will get free from the burden of deciding whether you should do a particular thing or not, and your heart (Chittavritti) will dwell at all times on Me. A chariot does not know whether the road runs straight, or whether it curves. It goes wherever it is taken. Whatever happens, whether it is satisfactory or incomplete, must be

dedicated to Me. If you come to feel like this with regard to all actions, you need have no doubt, that you will reach salvation after your death. If you are unable to dedicate your actions to Me in this manner, then at least remember carefully this much. At the end and at the beginning of all actions, think of Me. If your mind has not the firmness to do this, then while the body is functioning, direct it at all events towards an effort to control the senses. Drop all idea of the fruit of actions. Trees and creepers do not want to eat their own fruits. Likewise be indifferent to the results of what you do. Think of Me, or dedicate all actions to Me, or at all events be indifferent to the fruits. Approach all actions without the least desire (for the good results thereof), just as a father approaches his daughter. Rain falling on rocks, and the seeds dropping in the fire, do not produce anything. Things seen in a dream leave nothing tangible behind. Only the horizontal flame of the fire burns. But the vertical flame tries to reach the sky. Let the handling of fruits be in this manner, (so that they do no harm). The performance of actions without desire appears very simple, and yet it is the highest Yoga. The abandonment of fruits secures the avoidance of rebirth, just as the flowering of bamboo tree is only once. The cycle of birth is concluded in this very life. Therefore, devote yourself to discipline. Through that you will secure wisdom. Through wisdom, you will hold fast to contemplation. All feelings of the mind should be held by this contemplation, and all activities will then cease. At this stage, the abandonment of fruits is simple, and the desire for fruits automatically abates. There is complete peace. Therefore, I will again ask you to devote yourself to discipline. The attainment of wisdom is more difficult than discipline. Contemplation is more difficult than the attainment of wisdom, and the abandonment of fruits goes even beyond contemplation; but if one reaches

this stage there is supreme happiness of peace. This is the proper path for the attainment of Brahman. After peace, there remains in the heart no intolerance with regard to any living being. Just as the Soul does not know 'mine' and 'thine,' just as the earth does not welcome and shun the evil ones, the abode of the Soul is equally in princes and in paupers. A river quenches the thirst of cows as well as tigers. My devotees entertain the same affection in their minds toward all living beings, the same compassion and the same friendliness. They never allow the idea that 'this is myself' and 'this is mine' to enter their minds. They are not gripped by the feeling of happiness or of misery. Their forgiveness is as extensive as the face of the earth. Contentment dwells permanently in their hearts. Like the ocean that is full in the rainy season, as well as in other seasons, they are always cheerful and joyous. They control their hearts, and it is the strength of their firmness that imparts firmness to truth itself. In their hearts, self (Jiva) and Self (Shiva) sit side by side in complete unity. With the strength of Yoga, their intelligence and minds are directed towards Me in unlimited affection. With this internal as well as external Yoga, their love and partiality for Me is unbounded. Such are the real devotees, the great and free Yogis. My appraisal of them is such. They are the lovers and I am the beloved. Even this comparison is inconclusive, as they are still more dear to Me. But in matters of affection, the feeling is more important than speech. The highest love is beyond all expression.

I will now describe to you the characteristics of those devotees whom I place on to the seat of My Heart. The animals, dwelling in the ocean, are not afraid when there is a full tide. Nor does the ocean entertain any hostile feelings towards them. My devotees are not pained at the unbridled pride of the world, and

their presence excites fear in no one. Just as the body does not spurn the limbs, knowing that all living beings are one. They conceive the world in the form of Self, and after this they rise beyond the law of attraction and repulsion. There is nothing that can give them joy or sorrow. All dual feelings are gone. They free themselves from the twins of happiness and misery, fear and anger. All their being is directed towards Me and therefore, I have affection for them. At the end of their lives, immersed in the joy of Self, they attain Brahman. There is no room for desire in the heart, and all their life they live in the contentment of Self. Benares, the great place of pilgrimage, gives salvation only, if one were to reach there and die there. The Himalaya is great, but it offers no protection to living beings on account of its intense cold. The purity of these good devotees, however, has no shortcoming (of this kind). The water of the Ganges destroys sin, but one can also be drowned in it. The river of devotion is very deep, and yet, whoever reaches its shore need have no fear of death, and is assured of salvation. The power of the Ganges to destroy sin arises from its association with the great sages. It is the purity of the sages that gives sacredness to the place of the pilgrimage. It is their purity that destroys the dirt of the mind in all the ten directions. My devotees are pure inside and outside, spotless like the sun. They know and reach Brahman, as a water diviner knows where water is to be found. Like the sky, which is extensive and yet indifferent, their minds embrace all, and are yet untouched by any. Like a bird escaping the hand of the hunter, the devotee has escaped the troubles of the world by perfecting himself in disinterestedness. Constant happiness is his lot. A dead body does not feel ashamed if it is exposed. Similarly the devotee spurns no one. In doing anything, he has no pride, like fire automatically going out when no more fuel is put on it.

He attains peace, which is the pre-requisite of salvation. He crosses to other shore of duality secure in the feeling of 'I am Brahman'. Such a devotee calls himself a servant in order to enjoy the happiness of devotion. But even in this feeling of separateness does not survive. Everything outside himself he regards as the Lord, and then devotes himself to them as a servant would. He is a great model for everybody. I am constantly in search of such a devotee. I am always thinking of him. I do not feel happy till I meet him. I actually incarnate as a human being on account of him. There is nothing that I would not do for him. The object of enjoyment and the process of enjoyment in his case, is Brahman Himself. He conceals himself in the form of this universe. He is immersed in the feeling of unity. Therefore, there is no hatred in his heart. He does not worry about whatever he loses, knowing fully that whatever belongs to him can never be lost. He desires nothing because he knows that the most desirable thing, viz., Brahman, rests in his heart.

Just as the sun does not know the distinction between good and bad, he is the embodiment of pure wisdom. He is assiduous in devotion. His mind is directed toward Me at all times. He is the one that gives Me the greatest pleasure. There is no room for enmity in his heart. He regards his friends and enemies with the same feeling. The lamp gives its light equally to those who belong to the family, and to those who do not. A tree gives the same shade to the man who planted it and the man who is about to pull it down by the stroke of the axe. The sweetness of sugar cane is not reserved for the party who has planted it. It is also available to the party that cuts it down and squeezes the juice. My devotee regards friends and foes alike in this matter. Honor and insult are the same to him. The sky does not change in winter, summer or rainy season.

Similarly, his mind reacts in the same manner towards pleasant things. Whether the wind blows from the north or the south, The mountain Meru stands indifferent. In happiness and in trouble, My devotee keeps his mind stable. The rays of the moon please everyone whether they are rich or poor. My devotee acts towards all living beings in the same manner. Like water appeasing equally the thirst of all people, My devotee presents the same attitude towards all the three worlds. Breaking up empty relationships internally and externally, abandoning the desire for enjoyment, My devotee dwells alone, and his mind is stable. When he is praised, he is calm.

His mind is like the sky, untouched and yet all-embracing. Abuse and praise are regarded by him as the same thing, and he is indifferent, whether he is in a crowd or in a jungle. For him, neither the true nor the untrue exists. He is silent even if he speaks, because he is enjoying the state of Brahman. Gain does not bring joy to him. Nor does loss make him angry. Just as the wind does not dwell in a single place, but constantly moves, so My devotee has no fixed abode. He regards the universe as his dwelling place, and everything, moveable, as Self. Even in this feeling, he is devoted to Me. I give him the supreme seat. Where is the wonder, if, before such a man, people bow down? Even the place where he has set his feet becomes the object of universal worship. Only Lord Shankara knows how to pay respect to such faith. Such devotees hold salvation, which is the forth achievement in the hollow of their hand, and offer a noble model for the rest of the world. Holding the highest place, they still want to reach the lowest level, like water. I love and respect the sages. I keep the mark of their feet on My chest. Language itself derives distinction in singing their praises, to hear which would be an ornament for the ear. The sight of

them is the highest fruition of eyesight. My love for them knows no bounds.

I have now described to you the path of devotion, which is the highest Yoga. The life of the devotees is successful like the seed growing up in good soil, and the condition of the mind of a man will shape accordingly, if after hearing this wonderful story of devotion with faith in his heart and with a firm mind, he pursues the methods described. The real devotees are those who regard Me as the final goal of all attainments and who give their affection to Me. I am at all times anxious for them. They are the purest. They are the most sacred. They love nothing so much as stories of other devotees. I think of them at all times. I am active for them. They constitute My wealth. I am not happy till I meet them. I love even those who speak about them.

[TO BE CONTINUED]



“The Office of Philosophy

“The office of Philosophy is the systematisation of the conceptions furnished by Science . . . Science furnishes the knowledge, and Philosophy the doctrine” (*loc. cit.*). The latter can become complete only on condition of having that “knowledge” and that “doctrine” passed through the sieve of Divine Wisdom, or Theosophy.

Hegel regards philosophy as “the contemplation of the self-development of the ABSOLUTE,” or in other words as “the representation of the Idea”.

The whole of the Secret Doctrine—of which the work bearing that name is but an atom—is such a contemplation and record, as far as finite language and

limited thought can record the processes of the Infinite.

Thus it becomes evident that Theosophy cannot be a "religion," still less "a sect," but it is indeed the quintessence of the highest *philosophy* in all and every one of its aspects. "Theosophy" includes "the science of things evidently deduced from first principles" as well as "the sciences of truths sensible and abstract"? It preaches "the application of reason to its legitimate objects," and makes it one of its "legitimate objects" — to inquire into "the science of the original form of the Ego, or mental self," as also to teach the secret of "the absolute indifference of the ideal and real"? All of which proves that according to every definition of philosophy, he who studies Theosophy, studies *the highest transcendental philosophy*. Theosophy is no national property, no religion, but only the universal code of science and the most transcendental ethics that was ever known. It lies at the root of every moral philosophy and religion. (Extracted from "Philosophers and Philosophicules.")



The Non-Local Field of Consciousness

The mind's extended reach remains to be fully defined in scientific terms, but research on human consciousness suggests that we may have direct communication links with each other, and that our intentions can have effects in the world despite physical barriers and separations. We are compelled by good evidence to accept correlations that we cannot yet explain. It appears that consciousness may sometimes produce something that resembles, at least metaphorically, a nonlocal field of meaningful information

Global Consciousness Project

A GLOBAL NETWORK of random sources shows deviations linked with events that affect millions of people.

The results challenge common ideas about the world, but independent analyses confirm the unexpected behavior, and also indicate that it cannot be attributed to ordinary physical forces or electro-magnetic fields.

The Global Consciousness Project (GCP) is an international collaboration created in 1998 to study the subtle reach of human consciousness in the physical world. We maintain a network of random event generators (REGs) with nodes in more than 50 locations, from Alaska to Fiji, on all continents, and in nearly every time zone. [for extensive data on the project go to <http://noosphere.princeton.edu/>]

