

The Voice of The Silence

H. P. BLAVATSKY



Rearranged with Additional Notes

Mahesh Kishore Saxena



For Private Circulation

THE VOICE OF THE SILENCE

BEING CHOSEN FRAGMENTS FROM

THE BOOK OF THE GOLDEN PRECEPTS

FOR THE DAILY USE OF LAMOOS (DISCIPLES).

Translated and Annotated by

H. P. Blavatsky

(Rearranged by **Mahesh Kishore Saxena** with Additional Notes)

The Voice of the Silence

Translated and Annotated by H. P. Blavatsky

(Rearranged by Mahesh Kishore Saxena with Additional Notes)

© The Thakurji Sri Sri Krishna (Sri Sri Radhika Mohan) Trust, 2024.

Published by

Cuttack School of Theosophy,

Lane 5, Chahata Nagar,

Cuttack – 753014, Odisha, India.

(With permission from the Managing Committee,

The Thakurji Sri Sri Krishna Trust.)

The front cover photo is of the Himalayan valley taken from the Mirtola Ashram and the back cover photo is of the Temple in Mirtola Ashram.

Contents

Foreword	5
Preface by H. P. Blavatsky	7
Fragment I. THE VOICE OF THE SILENCE	9
Fragment II. THE TWO PATHS	20
Fragment III. THE SEVEN PORTALS	28
End Notes:	
(i) Fragment I	40
(ii) Fragment II	82
(iii) Fragment III	113
Appendix I	145
Appendix II	147

[Alphabetical Footnotes are from the Glossary by HPB and Numerical Endnotes are the Additional Notes by Mahesh Kishore Saxena. Cross references to these notes are indicated with Fragment no., Verse no., and Footnote or Endnote no. Examples: F. I, V. 24, fn. b; F. II, V. 2, en. 84.)

FOREWORD

The Voice of the Silence was first published in 1889 by H. P. Blavatsky (1831-1891). In February 1890, she wrote to her sister Mme. de Zhelihosky, "The Voice of The Silence, tiny book though it is, is simply becoming the Theosophists' Bible." It is said that this book, considered one of the three Gems of Theosophy, can take one on to Arhat initiation. Writing a Foreword to the centenary edition of *The Voice of the Silence*, His Highness the 14th Dalai Lama wrote, "I believe that this book has strongly influenced many sincere seekers and aspirants to the wisdom and compassion of the Bodhisattva Path." *The Voice of the Silence* has three Fragments and 316 verses. In the preface H. P. Blavatsky (HPB) says that the three Fragments of this book have been derived from "The Book of the Golden Precepts" and that she had done her best to preserve the poetical beauty of language and imagery which characterize the original.

During Dr. Chittaranjan Satapathy's visit to Mirtola in May 2022, he came across a large typed manuscript of *The Voice of the Silence* which had the original verses rearranged with H. P. B.'s notes and additional notes. Further enquiry revealed that this manuscript was sent by Mr. Mahesh Kishore Saxena (1929-1996), then at Krishnamurti Foundation, Rajghat with a letter dated 30th January 1985 to Sri Madhava Ashish (1920-1997). In the last paragraph of the said letter, he wrote as follows: -

"I offer this compilation in all humility at your feet. As I type all these lines, a sense of joy is wrapping me up which is perhaps the result of the feeling that something which had to be done has at last been done, though it has taken 20 long years!"

Mahesh Kishore Saxena (MKS) joined the Indian Police Service in 1952, and took voluntary retirement from the IPS, as Joint Director in the Central Bureau of Investigation, in the year 1979 at the age of 50. At the time of retirement, he was the second senior most officer in the rank of Inspector General of Police. His colleagues in the IPS describe him as a very honest, upright, hardworking, and meticulous officer with the utmost respect for accuracy and truth in his official work. A disciple of Sri Madhava Ashish, MKS, after retirement lived at Mirtola ashram for a few years. Soon after, he was appointed as the Secretary of the Krishnamurti Foundation India (KFI) by J. Krishnamurti before the latter passed away in 1986. At the KFI headquarters in Chennai, MKS as Secretary was overall in charge of administration. At that time Sri M (presently a well-known spiritual teacher) was living at the KFI headquarters and MKS appointed Sri M as the Joint Secretary.

In his letter to Sri Madhava Ashish, MKS talks of his 'obsession' with *The Voice of the Silence*. He writes, "It is part of my personal myth that this is the only book that she (HPB) wrote after my physical contact with her had ended in that life and that is why it holds such a tremendous fascination for me. Since December 1964 when you and Gopalda (Sri Krishna Prem) gave me a copy of that book immediately after my initiation it has helped me and also haunted me all through these years right to this day." The result of his 'obsession' is the present manuscript which has two unique features: -

1. The original verses by HPB have been rearranged. This may appear strange to the present generation of Theosophists and others who have great regard and reverence for HPB and her work. One may wonder how anybody can rearrange the original

texts of HPB! But it is a fact that the rearranged version prepared by MKS puts the verses in a logical sequence and helps one to have a deeper understanding of the text. Further, it appears that the rearrangement has not been done by MKS alone but had the blessings of Sri Madhava Ashish as is evident from the correspondence. Incidentally, one learns that the voluminous manuscript of *The Secret Doctrine* by HPB was also rearranged by Dr. A. Keightley and his nephew Bertram Keightley before its publication. (It is perhaps no coincidence that Bertram Keightley also lived in Mirtola Ashram for a period.)

2. Secondly, MKS has provided 211 additional notes to further explain various words and phrases used in *The Voice of the Silence*, some of which are elaborate and a few are cross references. His notes are in addition to 119 original annotations of HPB. Some of the additional notes supplement HPB's notes and some are totally new. These additional notes are extremely valuable as MKS brings in a vast amount of material from different spiritual texts to assist the readers to comprehend the true import of the teachings given in *The Voice of the Silence*. One cannot but admire the extent of his scholarship and depth of his spiritual understanding.

While preparing the present manuscript for publication, Dr. Satapathy has given the original annotations of HPB as foot notes, alphabetically numbered. By including the footnotes on the respective pages of the original text, the reader is facilitated, and the wish of Sri Madhava Ashish expressed to MKS has been followed. The additional notes of MKS have been given at the end as numbered end notes. Some words and phrases have both foot notes and end notes. The readers will find these notes to be very helpful in understanding many difficult and not easily understandable expressions used in *The Voice of the Silence*.

It would be a pity if this manuscript, given the painstaking work done by MKS over a period of 2 decades, is not published and made available to those who may benefit from it. With the sole purpose that this volume may help a few aspirants towards a greater understanding of *The Voice of the Silence*, it is being published with the permission of the Thakurji Sri Sri Krishna Trust.

Appendix I to this volume gives an extract from the letter dated 12th December 1976 from Sri Madhava Ashish to MKS. This provides valuable and unique insights into the texts of *The Voice of the Silence* relating to the 'Path', the 'Voice of the Silence' and the 'Stages of Yoga'.

Appendix II gives the rearranged verse numbers and the corresponding original verse numbers.

Chitra Iyer
Mirtola

PREFACE

THE following pages are derived from "The Book of the Golden Precepts," one of the works put into the hands of mystic students in the East. The knowledge of them is obligatory in that school, the teachings of which are accepted by many Theosophists. Therefore, as I know many of these Precepts by heart, the work of translating has been relatively an easy task for me.

It is well known that, in India, the methods of psychic development differ with the Gurus (teachers or masters), not only because of their belonging to different schools of philosophy, of which there are six,^a but because every Guru has his own system, which he generally keeps very secret. But beyond the Himalayas the method in the Esoteric Schools does not differ, unless the Guru is simply a Lama, but little more learned than those he teaches.

The work from which I here translate forms part of the same series as that from which the "Stanzas" of the *Book of Dzyan* were taken, on which the *Secret Doctrine* is based. Together with the great mystic work called *Paramârtha*, which, the legend of *Nâgârjuna* tells us, was delivered to the great Arhat by the Nâgas or "Serpents" (in truth a name given to the ancient Initiates), the "Book of the Golden Precepts" claims the same origin. Yet its maxims and ideas, however noble and original, are often found under different forms in Sanskrit works, such as the *Jñâneśvari*,^b that superb mystic treatise in which Krishna describes to Arjuna in glowing colours the condition of a fully illumined Yogi; and again in certain Upanishads. This is but natural, since most, if not all, of the greatest Arhats, the first followers of Gautama Buddha were Hindus and Âryans, not Mongolians, especially those who emigrated into Tibet. The works left by Âryâsanga alone are very numerous.

The original *Precepts* are engraved on thin oblong squares; copies very often on discs. These discs, or plates, are generally preserved on the altars of the temples attached to centres where the so-called "contemplative" or Mahâyâna (Yogâchâra) schools are established. They are written variously, sometimes in Tibetan but mostly in ideographs. The sacerdotal language (Senzar), besides an alphabet of its own, may be rendered in several modes of writing in cypher characters, which partake more of the nature of ideographs than of syllables. Another method (*lug*, in Tibetan) is to use the numerals and colours, each of which corresponds to a letter of the Tibetan alphabet (thirty simple and seventy-four compound letters) thus forming a complete cryptographic alphabet. When the ideographs are used there is a definite mode of reading the text; as in this case the symbols and signs used in astrology, namely the twelve zodiacal animals and the seven primary colours, each a triplet in shade, *i.e.* the light, the primary, and the dark — stand for the thirty-three letters of the simple alphabet, for words and sentences. For in this method, the twelve "animals" five times repeated and coupled with the five elements and the seven colours, furnish a whole alphabet composed of sixty sacred letters and twelve signs. A sign placed at the beginning of the text determines whether the reader has to spell it according to the Indian mode, when every word is simply a Sanskrit adaptation, or according to the Chinese principle of reading the ideographs. The easiest way however, is that which allows the reader to use no special,

^a In Hinduism

^b The *Jñâneśvari*, as now known, is written in Marathi and consists of the Bhagavadgita and commentary thereon by Jñâneśvar.

or *any* language he likes, as the signs and symbols were, like the Arabian numerals or figures, common and international property among initiated mystics and their followers. The same peculiarity is characteristic of one of the Chinese modes of writing, which can be read with equal facility by any one acquainted with the character: for instance, a Japanese can read it in his own language as readily as a Chinaman in his.

The Book of the Golden Precepts — some of which are pre-Buddhistic while others belong to a later date — contains about ninety distinct little treatises. Of these I learnt thirty-nine by heart, years ago. To translate the rest, I should have to resort to notes scattered among a too large number of papers and memoranda collected for the last twenty years and never put in order, to make of it by any means an easy task. Nor could they be all translated and given to a world too selfish and too much attached to objects of sense to be in any way prepared to receive such exalted ethics in the right spirit. For, unless a man perseveres seriously in the pursuit of self-knowledge, he will never lend a willing ear to advice of this nature.

And yet such ethics fill volumes upon volumes in Eastern literature, especially in the Upanishads. "Kill out all desire of life," says Krishna to Arjuna. That desire lingers only in the body, the vehicle of the embodied Self, not in the SELF which is "eternal, indestructible, which kills not nor is it killed" (*Katha Upanishad*). "Kill out sensation," teaches *Sutta Nipâta*; "look alike on pleasure and pain, gain and loss, victory and defeat." Again, "Seek shelter in the eternal alone" (*ibid*). "Destroy the sense of separateness," repeats Krishna under every form. "The Mind (*Manas*) which follows the rambling senses, makes the Soul (*Buddhi*) as helpless as the boat which the wind leads astray upon the waters" (*Bhagavadgîtâ* II. 70).

Therefore it has been thought better to make a judicious selection only from those treatises which will best suit the few real mystics in the Theosophical Society, and which are sure to answer their needs. It is only these who will appreciate these words of Krishna-Christos, the "Higher Self": —

"Sages do not grieve for the living nor the dead. Never did I not exist, nor you, nor these rulers of men; nor will any one of us ever hereafter cease to be." (*Bhagavadgîtâ* II. 27).

In this translation, I have done my best to preserve the poetical beauty of language and imagery which characterise the original. How far this effort has been successful, is for the reader to judge. — "H.P.B."

Fragment I

THE VOICE OF THE SILENCE

1. THESE instructions are for those ignorant of the dangers of the lower *Iddhi*^{a 1}.
2. O fearless Aspirant, look deep within the well of thine own heart, and answer. Knowest thou of Self the powers, O thou perceiver of external shadows?
3. If thou dost not — then art thou lost.
4. The way to final freedom is within thy SELF.
5. That way begins and ends outside of Self^{b 2}.
6. Saith the Great Law: — "In order to become the KNOWER of ALL SELF^c thou hast first of SELF to be the knower." To reach the knowledge of that SELF, thou hast to give up *Self* to Non-Self, Being to Non-Being, and then thou canst repose between the wings of the GREAT BIRD³. Aye, sweet is rest between the wings of that which is not born, nor dies, but is the AUM^{d 4} throughout eternal ages^{e 5}.
7. Bestride the Bird of Life, if thou would'st know^{f 6}.
8. Give up thy life, if thou would'st live^g.
9. 'Tis from the bud of Renunciation of the Self, that springeth the sweet fruit of final Liberation.
10. The Self of matter and the SELF of Spirit can never meet. One of the twain must disappear; there is no place for both.

^a The Pali word *Iddhi*, is the synonym of the Sanskrit *Siddhis*, or psychic faculties, the abnormal powers in man. There are two kinds of *Siddhis*. One group which embraces the lower, coarse, psychic and mental energies; the other is one which exacts the highest training of Spiritual powers. Says Krishna in *Śrīmad Bhāgavatam*: —

"He who is engaged in the performance of yoga, who has subdued his senses and who has concentrated his mind in me (Krishna), such yogis all the Siddhis stand ready to serve."

^b Meaning the personal lower "Self."

^c The *Tattvajñānin* is the "knower" or discriminator of the principles in nature and in man; and *Ātmajñānin* is the knower of ĀTMAN or the Universal, ONE SELF.

^d *Kala Hamsa*, the "Bird" or Swan (*Vide F. I, V. 7, fn. e*). Says the *Nāda-Bindu Upanishad* (Rig Veda) translated by the *Kumbakonam Theosophical Society* — "The syllable A is considered to be its (the bird Hamsa's) right wing, U, its left, M, its tail, and the *Ardha-mātra* (half metre) is said to be its head."

^e Eternity with the Orientals has quite another signification than it has with us. It stands generally for the 100 years or "age" of *Brahmā*, the duration of a *Kalpa* or a period of 4,320,000,000 years.

^f Says the same *Nāda-Bindu*, "A Yogi who bestrides the Hamsa (thus contemplates on Aum) is not affected by Karmic influences or crores of sins."

^g Give up the life of physical *personality* if you would live in spirit.

11. Eternal life's pure waters, clear and crystal, with the monsoon tempest's muddy torrents cannot mingle.
 12. All is impermanent in man except the pure bright essence of Alaya. Man is its crystal ray; a beam of light immaculate within, a form of clay material upon the lower surface. That beam is thy life-guide and thy true Self, the Watcher and the silent Thinker, the victim of thy lower Self.
 13. Restrain by thy Divine thy lower Self.
 14. Restrain by the Eternal the Divine.
 15. Guard thou the Lower lest it soil the Higher.
 16. Heaven's dew-drop glittering in the morn's first sun-beam within the bosom of the lotus, when dropped on earth becomes a piece of clay; behold, the pearl is now a speck of mire.
-
17. The light from the ONE Master, the one unfading golden light of Spirit, shoots its effulgent beams on the disciple from the very first. Its rays thread through the thick dark clouds of matter.
 18. Now here, now there, these rays illumine it, like sun-sparks light the earth through the thick foliage of the jungle growth. But, O Disciple, unless the flesh is passive, head cool, the soul as firm and pure as flaming diamond, the radiance will not reach the *chamber*^{a 7}, its sunlight will not warm the heart, nor will the mystic sounds of the Âkâśic heights^{b 8} reach the ear, however eager, at the initial stage.
 19. There is but one road to the Path; at its very end alone the "Voice of the Silence" can be heard.
 20. Thou canst not travel on the Path before thou hast become that Path itself^c.
 21. Before that path is entered, thou must destroy thy lunar body^{d 9}, cleanse thy mind-body^{e 10} and make clean thy heart.
 22. The Lamp burns bright when wick and oil are clean. To make them clean a cleaner is required. The flame feels not the process of the cleaning.

^a The *inner* chamber of the Heart, called in Sanskrit *Brahmapura*. The "fiery power" is Kundalinî.

^b These mystic sounds or the melody heard by the ascetic at the beginning of his cycle of meditation called *Anâhata-sabda* by the Yogis. (The *Anâhata* is the fourth of the Chakras.)

^c This "Path" is mentioned in all the Mystic Works. As Krishna says in the *Jñâneśvari*: "When this Path is beheld . . . whether one sets out to the bloom of the east or to the chambers of the west, *without moving*, O holder of the bow, *is the travelling in this road*. In this path, to whatever place one would go, *that place one's own self* becomes." "Thou art the Path" is said to the adept guru and by the latter to the disciple, after initiation. "I am the way and the Path" says another MASTER.

^d astral form produced by the *Kâmic* principle, the *Kâma rūpa* or body of desire.

^e *Mânasa rūpa*. The first refers to the astral or *personal* Self; the second to the individuality or the reincarnating *Ego* whose consciousness on our plane or the *lower Manas* — has to be paralyzed.

23. Before the "mystic Power"^{a 11} can make of thee a god, Lanoo¹², thou must have gained the faculty to slay thy lunar form¹³ at will.

24. Before thou set'st thy foot upon the ladder's upper rung, the ladder of the mystic sounds, thou hast to hear the voice of thy *inner* GOD^b in seven manners¹⁴.

The first is like the nightingale's sweet voice chanting a song of parting to its mate.

The second comes as the sound of a silver cymbal of the Dhyânis, awakening the twinkling stars.

The next is as the plaint melodious of the ocean-sprite imprisoned in its shell.

And this is followed by the chant of Vînâ^c.

The fifth like sound of bamboo-flute shrills in thine ear.

It changes next into a trumpet-blast.

The last vibrates like the dull rumbling of a thunder-cloud.

25. The seventh swallows all the other sounds. They die, and then are heard no more.

26. He who would hear the voice of *Nâda*^{d 15}, "the Soundless Sound," and comprehend it, he has to learn the nature of *Dhâranâ*^{e 16}.

.....

27. The ladder by which the candidate ascends is formed of rungs of suffering and pain.

Woe, then, to thee, Disciple, if there is one single vice thou hast not left behind. For then the ladder will give way and overthrow thee; its foot rests in the deep mire of thy sins and failings, and ere thou canst attempt to cross this wide abyss of matter thou hast to lave thy feet in Waters of Renunciation. Beware lest thou should'st set a foot still soiled upon the ladder's lowest rung. Woe unto him who dares pollute one rung with miry feet. The foul and viscous mud will dry, become tenacious, then glue his feet unto the spot, and like a bird caught in the wily fowler's lime, he will be stayed from further progress. His vices will take shape and drag him down. His sins will raise their voices like as the jackal's laugh and sob after the sun goes down; his thoughts become an army, and bear him off a captive slave.

^a *Kundalinî* is called the "Serpentine" or the *annular* power on account of its spiral-like working or progress in the body of the ascetic developing the power in himself. It is an electric fiery occult or *Fohatic* power, the great pristine force, which underlies all organic and inorganic matter. (*Kundalinî*, the "Serpent Power" or mystic fire.)

^b The Higher SELF.

^c *Vînâ* is an Indian stringed instrument like a lute.

^d The "Soundless Voice," or the "Voice of the Silence." *Literally* perhaps this would read "Voice in the *Spiritual Sound*," as *Nâda* is the equivalent word in Sanskrit, for the *Sen-sar* term.

^e *Dhâranâ*, is the intense and perfect concentration of the mind upon some one interior object, accompanied by complete abstraction from everything pertaining to the external Universe, or the world of the senses.

These can be silenced only by the voice of virtue.

28. Kill thy desires, Lanoo, make thy vices impotent, ere the first step is taken on the solemn journey.
29. Strangle thy sins, and make them dumb for ever, before thou dost lift one foot to mount the ladder.
30. Do not believe that lust can ever be killed out if gratified or satiated, for this is an abomination inspired by Mâra¹⁷. It is by feeding vice that it expands and waxes strong, like to the worm that fattens on the blossom's heart.
31. Strive with thy thoughts unclean before they overpower thee. Use them as they will thee, for if thou sparest them and they take root and grow, know well, these thoughts will overpower and kill thee.
32. If thou would'st not be slain by them, then must thou harmless make thy own creations, the children of thy thoughts, unseen, impalpable, that swarm round humankind, the progeny and heirs to man and his terrestrial spoils.
33. Beware, Disciple, suffer not, e'en though it be their shadow, to approach.
34. Silence thy thoughts and fix thy whole attention on thy Master¹⁸ whom yet thou dost not see, but whom thou feelest.
35. Merge into one sense¹⁹ thy senses, if thou would'st be secure against the foe. 'Tis by that sense alone which lies concealed within the hollow of thy brain, that the steep path which leadeth to thy Master may be disclosed before thy Soul's dim eyes.
-
36. Help Nature and work on with her²⁰; and Nature will regard thee as one of her creators and make obeisance.
37. And she will open wide before thee the portals of her secret chambers, lay bare before thy gaze the treasures hidden in the very depths of her pure virgin bosom. Unsullied by the hand of matter she shows her treasures only to the eye of Spirit — the eye which never closes, the eye for which there is no veil in all her kingdoms.
38. Then will she show thee the means and way, the first gate²¹ and the second, the third, up to the very seventh. And then, the goal — beyond which lie, bathed in the sunlight of the Spirit, glories untold, unseen by any save the eye of Soul.
39. Unless thou hearest²², thou canst not see²³.
40. Unless thou seest thou canst not hear. To hear and see this is the second stage.
41. Before the Soul can hear²⁴, the image (man) has to become as deaf to roarings as to whispers, to cries of bellowing elephants as to the silvery buzzing of the golden fire-fly²⁵.
42. The pupil must regain the child-state²⁶ he has lost 'ere the first sound can fall upon his ear.

43. Before the soul can see²⁷, the Harmony within must be attained, and fleshly eyes be rendered blind to all illusion.
44. For: —
When to himself his form appears unreal²⁸, as do on waking all the forms he sees in dreams;
45. When he has ceased to hear the many²⁹, he may discern the ONE — the inner sound which kills the outer.
46. Then only, not till then, shall he forsake the region of *Asat*, the false, to come unto the realm of *Sat*, the true.
47. Ere thy Soul's mind can understand, the bud of personality must be crushed out, the worm of sense destroyed past resurrection.
48. The rose must re-become the bud born of its parent stem, before the parasite has eaten through its heart and drunk its life-sap³⁰.
49. The golden tree puts forth its jewel-buds³¹ before its trunk is withered by the storm.
50. Before the soul can comprehend and may remember, she must unto the Silent Speaker³² be united just as the form to which the clay is modelled, is first united with the potter's mind.
51. For then the soul will hear, and will remember.

.....

52. And then to the inner ear will speak —

THE VOICE OF THE SILENCE

And say: —

53. If thy soul smiles while bathing in the Sunlight of thy Life; if thy soul sings within her chrysalis of flesh and matter; if thy soul weeps inside her castle of illusion³³; if thy soul struggles to break the silver thread³⁴ that binds her to the MASTER^{a 35}; know, O Disciple, thy Soul is of the earth.
54. When to the World's turmoil thy budding soul^{b 36} lends ear³⁷; when to the roaring voice of the great illusion^{c 38} thy Soul responds³⁹; when frightened at the sight of the hot tears of pain, when deafened by the cries of distress, thy soul withdraws⁴⁰ like

^a The "great Master" is the term used by *Ianoos* or *chelas* to indicate one's "Higher Self." It is the equivalent of *Avalokiteśvara*, and the same as *Ādi-Budha* with the Buddhist Occultists, *ĀTMAN* the "Self" (the Higher Self) with the Brahmins, and *CHRISTOS* with the ancient Gnostics.

^b Soul is used here for the *Human Ego* or *Manas*, that which is referred to in our Occult Septenary division as the "Human Soul" (*Vide the Secret Doctrine*) in contradistinction to the Spiritual and Animal Souls.

^c *Mahâ Mâyâ* "Great Illusion," the objective Universe.

the shy turtle within the carapace of SELFHOOD, learn, O Disciple, of her Silent "God"⁴¹, thy Soul is an unworthy shrine.

55. When waxing stronger⁴², thy Soul glides forth from her secure retreat: and breaking loose from the protecting shrine, extends her silver thread and rushes onward; when beholding her image on the waves of Space she whispers, "This is I," — declare, O Disciple, that thy soul is caught in the webs of delusion^{a 43}.
56. This Earth, Disciple, is the Hall of Sorrow, wherein are set along the Path of dire probations, traps to ensnare thy EGO⁴⁴ by the delusion called "Great Heresy"^{b 45}.
57. This earth, O ignorant Disciple, is but the dismal entrance leading to the twilight⁴⁶ that precedes the valley of true light — that light which no wind can extinguish, that light which burns without a wick or fuel.
58. Three Halls, O weary pilgrim, lead to the end of toils. Three Halls, O conqueror of Mâra, will bring thee through three states^{c 47} into the fourth^{d 48} and thence into the seven worlds^{e 49}, the worlds of Rest Eternal.
59. If thou would'st learn their names, then hearken, and remember.
60. The name of the first Hall is IGNORANCE — *Avidyâ*⁵⁰.
61. It is the Hall in which thou saw'st the light, in which thou livest and shalt die^f.
62. The name of Hall the second is the Hall of Learning^{g 51}. In it thy Soul will find the blossoms of life, but under every flower a serpent coiled^{h 52}.
63. The name of the third Hall is Wisdom, beyond which stretch the shoreless waters of AKSHARA, the indestructible Fount of Omniscience^{i 53}.
64. If thou would'st cross the first Hall safely, let not thy mind mistake the fires of lust⁵⁴ that burn therein for the Sunlight of life.

^a *Sakkâyaditthi* "delusion" of personality.

^b *Attavâda*, the heresy of the belief in Soul or rather in the separateness of Soul or *Self* from the One Universal, infinite SELF.

^c The three states of consciousness, which are *Jâgrat*, the waking; *Svapna*, the dreaming; and *Sushupti*, the deep sleeping state. These three *Yogi* conditions, lead to the fourth, or —

^d The *Turiya*, that beyond the dreamless state, the one above all, a state of high spiritual consciousness.

^e Some Oriental mystics locate seven planes of being, the seven spiritual *lokas* or worlds within the body of *Kala Hamsa*, the Swan out of Time and Space, convertible into the Swan *in* Time, when it becomes *Brahmâ* instead of *Brahma* (neuter).

^f The phenomenal World of Senses and of terrestrial consciousness — only.

^g The Hall of *Probationary* Learning.

^h The astral region, the Psychic World of super-sensuous perceptions and of deceptive sights — the world of Mediums. It is the great "Astral Serpent" of Éliphas Lévi. No blossom plucked in those regions has ever yet been brought down on earth without its serpent coiled around the stem. It is the world of the *Great Illusion*.

ⁱ The region of the full Spiritual Consciousness beyond which there is no longer danger for him who has reached it.

65. If thou would'st cross the second safely, stop not the fragrance of its stupefying blossoms to inhale.
66. This Hall is dangerous in its perfidious beauty, is needed but for thy probation. Beware, Lanoo, lest dazzled by illusive radiance thy Soul should linger and be caught in its deceptive light.
67. This light shines from the jewel of the Great Ensnarer, (Mâra)^{a 55}. The senses it bewitches, blinds the mind, and leaves the unwary an abandoned wreck.
68. The moth attracted to the dazzling flame of thy night-lamp is doomed to perish in the viscid oil. The unwary Soul that fails to grapple with the mocking demon of illusion, will return to earth the slave of Mâra.
69. Behold the Hosts of Souls. Watch how they hover o'er the stormy sea of human life, and how exhausted, bleeding, broken-winged, they drop one after another on the swelling waves. Tossed by the fierce winds, chased by the gale, they drift into the eddies and disappear within the first great vortex.
70. If freed thou would'st be from the Karmic chains, seek not for thy Guru⁵⁶ in those Mâyâvic regions.
71. And having learnt thine own *Ajñâna*^{b 57}, flee from the Hall of Learning.
72. The WISE ONES tarry not in pleasure-grounds of senses.
73. The WISE ONES heed not the sweet-tongued voices of illusion.
74. Seek for him who is to give thee birth^c, in the Hall of Wisdom, the Hall which lies beyond, wherein all shadows are unknown, and where the light of truth shines with unfading glory.
75. That which is uncreate abides in thee, Disciple, as it abides in that Hall. If thou would'st reach it and blend the two^d, thou must divest thyself of thy dark garments of illusion. Stifle the voice of flesh, allow no image of the senses to get between its light and thine that thus the twain may blend in one.
76. If through the Hall of Wisdom, thou would'st reach the Vale of Bliss, Disciple, close fast thy senses against the great dire heresy of separateness⁵⁸ that weans thee from the rest.
-

^a *Mâra* is in exoteric religions a demon, an *Asura*, but in esoteric philosophy it is personified temptation through men's vices, and translated literally means "that which kills" the Soul. It is represented as a King (of the Mâras) with a crown in which shines a jewel of such lustre that it blinds those who look at it, this lustre referring of course to the fascination exercised by vice upon certain natures.

^b *Ajñâna* is ignorance or *non-wisdom* the opposite of "Knowledge," *jñâna*.

^c The Initiate who leads the disciple through the Knowledge given to him to his spiritual, or second, birth is called the *Father* guru or Master.

^d The create and uncreate.

77. When the disciple sees and hears, and when he smells and tastes, eyes closed, ears shut, with mouth and nostrils stopped; when the four senses blend and ready are to pass into the fifth, that of the inner touch — then into stage the fourth he hath passed on.
78. Having become indifferent to objects of perception, the pupil must seek out the *râja*⁵⁹ of the senses, the Thought-Producer, he who awakes illusion.
79. The Mind is the great Slayer of the Real.
80. Let the Disciple slay⁶⁰ the Slayer.
81. Kill out desire; but if thou killest it take heed lest from the dead it should again arise.
82. Aye, great is he, who is the slayer of desire.
83. Still greater he, in whom the Self Divine has slain the very knowledge of desire.
84. Kill love of life, but if thou slayest *tanhâ*^{a 61}, let this not be for thirst of life eternal, but to replace the fleeting by the everlasting.
85. Kill in thyself all memory of past experiences. Look not behind or thou art lost.
86. Long and weary is the way before thee, O Disciple. One single thought about the past that thou hast left behind, will drag thee down and thou wilt have to start the climb anew.
87. And in the fifth, O slayer of thy thoughts, all these again have to be killed beyond reanimation^b.
88. When the six^{c 62} are slain and at the Master's feet are laid, then is the pupil merged into the ONE^d, becomes that ONE and lives therein.
89. Thou hast estranged thyself from objects of the senses, travelled on the "Path of seeing," on the "Path of hearing," and standest in the light of Knowledge. Thou hast now reached Titikshâ state^{e 63}.
90. Withhold thy mind from all external objects, all external sights. Withhold internal images, lest on thy Soul-light a dark shadow they should cast.
91. Desire nothing. Chafe not at Karma⁶⁴, nor at Nature's changeless laws. But struggle only with the personal, the transitory, the evanescent and the perishable.

^a *Tanhâ* — "the will to live," the fear of death and love for life, that force or energy which causes the rebirths.

^b This means that in the sixth stage of development which, in the occult system is *Dhâranâ*, every sense as an individual faculty has to be "killed" (or paralyzed) on this plane, passing into and merging with the *Seventh* sense, the most spiritual.

^c The six principles; meaning when the lower personality is destroyed and the inner individuality is merged into and lost in the *Seventh* or Spirit.

^d The disciple is one with Brahman or the ÂTMAN.

^e *Titikshâ* is the fifth state of *Râja Yoga* — one of supreme indifference; submission, if necessary, to what is called "pleasures and pains for all," but deriving neither pleasure nor pain from such submission — in short, the becoming physically, mentally, and morally indifferent and insensible to either pleasure or pain.

92. Thou art now in DHÂRANÂ^a, the sixth stage.

.....

93. When thou hast passed into the seventh, O happy one, thou shalt perceive no more the sacred three^{b 65}, for thou shalt have become that three thyself. Thyself and mind, like twins upon a line, the star which is thy goal, burns overhead^{c 66}. The three that dwell in glory and in bliss ineffable, now in the world of Mâyâ have lost their names. They have become one star, the fire that burns but scorches not, that fire which is the Upâdhi^{d 67} of the Flame.

94. Fix thy Soul's gaze upon the star whose ray thou art^{e 68}, the flaming star that shines within the lightless depths of ever-being, the boundless fields of the Unknown.

95. And this, O Yogi of success, is what men call Dhyâna^{f 69}, the right precursor of Samâdhi^{g 70}.

96. When thou hast reached that state, the Portals that thou hast to conquer on the Path fling open wide their gates to let thee pass, and Nature's strongest might possess no power to stay thy course. Thou wilt be master of the sevenfold Path: but not till then, O candidate for trials passing speech.

97. Till then, a task far harder still awaits thee: thou hast to feel thyself ALL-THOUGHT, and yet exile all thoughts from out thy Soul.

98. Thou hast to saturate thyself with pure Alaya, become as one with Nature's Soul-Thought. At one with it thou art invincible; in separation, thou becomest the playground of Samvriti^{h 71}, origin of all the world's delusions.

^a See F. I, V. 26, fn. e.

^b Every stage of development in *Râja Yoga* is symbolised by a geometrical figure. This one is the sacred *Triangle* and precedes *Dhâranâ*. The [triangle] is the sign of the high chelas, while another kind of triangle is that of high Initiates. It is the symbol "I" discoursed upon by Buddha and used by him as a symbol of the embodied form of Tathâgata when released from the three methods of the *Prajñâ*. Once the preliminary and lower stages passed, the disciple sees no more the [triangle] but the — the abbreviation of the —, the full Septenary. *Its true form is not given here, as it is almost sure to be pounced upon by some charlatans and — desecrated in its use for fraudulent purposes.*

^c The star that burns overhead is the "the star of initiation." The caste-mark of Śaivas, or devotees of the sect of Śiva, the great patron of all Yogins, is a black round spot, the symbol of the *Sun* now, perhaps, but that of the star of initiation, in Occultism, in days of old.

^d The *basis* (*upâdhi*) of the ever unreachable "FLAME," so long as the ascetic is still in this life.

^e Every spiritual Ego is a ray of a "Planetary Spirit" according to esoteric teaching.

^f *Dhyâna* is the last stage before the final *on this Earth* unless one becomes a full MAHATMA. As said already in this state the Râja Yogi is yet spiritually conscious of Self, and the working of his higher principles. One step more, and he will be on the plane beyond the Seventh (or fourth according to some schools). These, after the practice of *Pratyâhâra* — a preliminary training, in order to control one's mind and thoughts — count Dhâranâ, Dhyâna and Samâdhi and embraces the three under the generic name of SAMYAMA.

^g *Samâdhi* is the state in which the ascetic loses the consciousness of every individuality including his own. He becomes — the ALL

^h *Samvriti* is that one of the two truths which demonstrates the illusive character or emptiness of all things. It is *relative* truth in this case. The *Mahâyâna* school teaches the difference between these two truths — *Paramârthasatya* and *Samvritisatya* (Satya, "truth"). This is the bone of contention between the *Mâdhyamikas* and

99. For, O Disciple! Before thou wert made fit to meet thy Teacher face to face, thy MASTER light to light, what wert thou told?
100. Thou shalt not let thy senses make a playground of thy mind.
101. Thou shalt not separate thy being from BEING, and the rest, but merge the Ocean in the drop, the drop within the Ocean.
102. For this, thou hast to live and breathe in all⁷², as all that thou perceivest breathes in thee; to feel thyself abiding in all things, all things in SELF.
103. Thou hast to study the voidness of the seeming full, the fulness of the seeming void.
104. Let not thy "Heaven-born,"⁷³ merged in the sea of Mâyâ⁷⁴, break from the Universal Parent (SOUL), but let the fiery power⁷⁵ retire into the inmost chamber, the chamber of the Heart^a and the abode of the World's Mother^b.
105. Then from the heart that Power shall rise into the sixth, the middle region⁷⁶, the place between thine eyes, when it becomes the breath of the ONE-SOUL, the voice which filleth all, thy Master's voice.
106. 'Tis only then thou canst become a "Walker of the Sky"^{c 77} who treads the winds above the waves, whose step touches not the waters.
-
107. The dreary task is done, thy labour well-nigh o'er. The wide abyss that gaped to swallow thee is almost spanned. . . .
108. Beware, lest in forgetting SELF, thy Soul lose o'er its trembling mind control, and forfeit thus the due fruition of its conquests.
109. Beware, lest in the care of Self thy Soul should lose her foothold on the soil of Deva-knowledge.

the *Yogâchâras*, the former denying and the latter affirming that every object exists owing to a previous cause or by a concatenation. The *Mâdhyamikas* are the great Nihilists and Deniers, for whom everything is *parikalpita*, an illusion and an error in the world of thought and the subjective, as much as in the objective universe. The *Yogâchâras* are the great spiritualists. *Samvriti*, therefore, as only relative truth, is the origin of all illusion.

^a The *inner* chamber of the Heart, called in Sanskrit *Brahmapura*. The "fiery power" is Kundalinî.

^b The "Power" and the "World-mother" are names given to Kundalinî — one of the mystic "Yogi powers." It is *Buddhi* considered as an active instead of a passive principle (which it is generally, when regarded only as the vehicle, or casket of the Supreme Spirit ÂTMA). It is an electro-spiritual force, a creative power which when aroused into action can as easily kill as it can create.

^c *Khechara* or "sky-walker" or "goer." As explained in the 6th *Adhyâya* of that king of mystic works the *Jñâneśvari* — the body of the Yogi becomes as one *formed of the wind*; as "a cloud from which limbs have sprouted out," after which — "he (the Yogi) beholds the things beyond the seas and stars; he hears the language of the Devas and comprehends it, and perceives what is passing in the mind of the ant."

110. For now the last great fight, the final war between the *Higher* and the *Lower Self*, hath taken place. Behold, the very battlefield is now engulfed in the great war, and is no more.
111. And now thy *Self* is lost in SELF, *thyself* unto THYSELF, merged in THAT SELF from which thou first didst radiate.
112. Where is thy individuality, Lanoo, where the Lanoo himself? It is the spark lost in the fire, the drop within the ocean, the ever-present Ray become the all and the eternal radiance.
113. And now, Lanoo, thou art the doer and the witness, the radiator and the radiation, Light in the Sound, and the Sound in the Light.
114. Thou art acquainted with the five impediments⁷⁸, O blessed one. Thou art their conqueror, the Master of the sixth⁷⁹, deliverer of the four modes of Truth^{a 80}. The light that falls upon them shines from thyself, O thou who wast disciple but art Teacher now.
115. And of these modes of Truth: —
116. Hast thou not passed through knowledge of all misery — Truth the first?
117. Hast thou not conquered the Mâras' King at Tsi, the portal of assembling — truth the second?^b
118. Hast thou not sin at the third gate destroyed and truth the third attained?
119. Hast not thou entered *Tao*, "the Path" that leads to knowledge — the fourth truth?^{c 81}
120. And now, rest 'neath the Bodhi tree⁸², which is perfection of all knowledge, for, know, thou art the Master of SAMÂDHI — the state of faultless vision.
121. Behold! thou hast become the light, thou hast become the Sound, thou art thy Master and thy God. Thou art THYSELF the object of thy search: the VOICE unbroken, that resounds throughout eternities, exempt from change, from sin exempt, the seven sounds in one,
- THE VOICE OF THE SILENCE
122. *Om Tat Sat*⁸³

^a The "four modes of truth" are, in Northern Buddhism, *Ku* "suffering or misery"; *Tu* the assembling of temptations; *Mu* "their destructions" and *Tao*, the "path." The "five impediments" are the knowledge of misery, truth about human frailty, oppressive restraints, and the absolute necessity of separation from all the ties of passion and even of desires. The "Path of Salvation" — is the last one.

^b At the portal of the "assembling" the King of the Mâras the *Mahâ Mâra* stands trying to blind the candidate by the radiance of his "Jewel."

^c This is the fourth "Path" out of the five paths of rebirth which lead and toss all human beings into perpetual states of sorrow and joy. These "paths" are but subdivisions of the One, the Path followed by Karma.

Fragment II

THE TWO PATHS

1. AND now, O Teacher of Compassion, point thou the way to other men. Behold, all those who knocking for admission, await in ignorance and darkness, to see the gate of the Sweet Law flung open!

2. Quoth the Teacher:

The Paths are two⁸⁴; the great Perfections three⁸⁵; six are the Virtues⁸⁶ that transform the body into the Tree of Knowledge^{a 87}.

Who shall approach them?

Who shall first enter them?

Who shall first hear the doctrine of two Paths in one, the truth unveiled about the Secret Heart^{b 88}? The Law which, shunning learning, teaches Wisdom, reveals a tale of woe.

3. Saith the pupil:

O Teacher, what shall I do to reach to Wisdom?

O Wise one, what, to gain perfection?

4. Search for the Paths. But, O Lanoo, be of clean heart before thou startest on thy journey. Before thou takest thy first step learn to discern the real from the false, the ever-fleeting from the everlasting. Learn above all to separate Head-learning⁸⁹ from Soul-wisdom⁹⁰, the "Eye" from the "Heart" doctrine⁹¹.

5. The Dharma of the "Eye" is the embodiment of the external, and the non-existing.

6. The Dharma of the "Heart" is the embodiment of Bodhi^{c 92}, the Permanent and Everlasting.

7. The voice of the Candidates⁹³:

Shalt not thou, Master of thine own Mercy, reveal the Doctrine of the Heart?^{d 94} (1)
Shalt thou refuse to lead thy Servants unto the Path of Liberation?

^a The "tree of knowledge" is a title given by the followers of the *Bodhidharma* (Wisdom religion) to those who have attained the height of mystic knowledge — adepts. Nāgārjuna the founder of the Mādhyamika School was called the "Dragon Tree," Dragon standing as a symbol of Wisdom and Knowledge. The tree is honoured because it is under the Bodhi (wisdom) Tree that Buddha received his birth and enlightenment, preached his first sermon and died.

^b "Secret Heart" is the esoteric doctrine.

^c True, divine Wisdom.

^d The two schools of Buddha's doctrine, the esoteric and the exoteric, are respectively called the "Heart" and the "Eye" Doctrine. Bodhidharma called them in China — from whence the names reached Tibet — the *Tsung-men* (esoteric) and *Kiau-men* (exoteric school). It is so named, because it is the teaching which emanated from Gautama Buddha's *heart*,

8. The wheel of the good Law moves swiftly on. It grinds by night and day. The worthless husks it drives from out the golden grain, the refuse from the flour. The hand of Karma guides the wheel; the revolutions mark the beatings of the Karmic heart.
9. True knowledge is the flour, false learning is the husk. If thou would'st eat the bread of Wisdom, thy flour thou hast to knead with Amrita's^a ⁹⁵clear waters. But if thou kneadest husks with Mâyâ's dew, thou canst create but food for the black doves of death, the birds of birth, decay and sorrow.
10. "Great Sifter" is the name of the "Heart Doctrine," O disciple.
11. False learning is rejected by the Wise, and scattered to the Winds by the good Law⁹⁶. Its wheel revolves for all, the humble and the proud. The "Doctrine of the Eye"^b is for the crowd, the "Doctrine of the Heart," for the elect. The first repeat in pride: "Behold, I know," the last, they who in humbleness have garnered, low confess, "thus have I heard"^c ⁹⁷.
12. Yea, ignorance is like unto a closed and airless vessel; the soul a bird shut up within. It warbles not, nor can it stir a feather; but the songster mute and torpid sits, and of exhaustion dies.
13. But even ignorance is better than Head-learning with no Soul-wisdom to illuminate and guide it.
14. The seeds of Wisdom cannot sprout and grow in airless space⁹⁸. To live and reap experience the mind needs breadth and depth and points⁹⁹ to draw it towards the Diamond Soul^d ¹⁰⁰. Seek not those points in *Mâyâ's* realm; but soar beyond illusions, search the eternal and the changeless SAT^e ¹⁰¹, mistrusting fancy's false suggestions.
15. For mind is like a mirror; it gathers dust while it reflects^f ¹⁰². It needs the gentle breezes of Soul-Wisdom to brush away the dust of our illusions. Seek O Beginner, to blend thy Mind and Soul.

whereas the "Eye" Doctrine was the work of his head or brain. The "Heart Doctrine" is also called "the seal of truth" or the "true seal," a symbol found on the heading of almost all esoteric works.

^a Immortality.

^b See F. II, V. 7, fn. d. The *exoteric* Buddhism of the masses.

^c The usual formula that precedes the Buddhist Scriptures, meaning, that that which follows is what has been recorded by direct oral tradition from Buddha and the Arhats.

^d "Diamond Soul" "Vajrasattva," a title of the supreme Buddha, the "Lord of all Mysteries," called Vajradhara and Âdi-Buddha.

^e Sat, the one eternal and Absolute Reality and Truth, all the rest being illusion.

^f From *Shen-hsiu's* Doctrine, who teaches that the human mind is like a mirror which attracts and reflects every atom of dust, and has to be, like that mirror, watched over and dusted every day. *Shen-hsiu* was the sixth Patriarch of North China who taught the esoteric doctrine of Bodhidharma.

16. Which wilt thou choose, O thou of dauntless heart? The Samtan^a of "eye Doctrine," four-fold Dhyâna¹⁰³, or thread thy way through Pâramitâs^{b 104}, six in number, noble gates of virtue leading to Bodhi¹⁰⁵ and to Prajñâ¹⁰⁶, seventh step of Wisdom?
17. The rugged Path of four-fold Dhyâna winds on uphill. Thrice great is he who climbs the lofty top.
18. The Pâramitâ heights are crossed by a still steeper path. Thou hast to fight thy way through portals seven, seven strongholds held by cruel crafty Powers — passions incarnate.
19. On Sowan's Path, O Srotâpatti^{c 107}, thou art secure. Aye, on that Mârga,^d where nought but darkness meets the weary pilgrim, where torn by thorns the hands drip blood, the feet are cut by sharp unyielding flints, and Mâra wields his strongest arms — there lies a great reward *immediately* beyond.
20. Calm and unmoved the Pilgrim glideth up the stream that to Nirvâna leads. He knoweth that the more his feet will bleed, the whiter will himself be washed. He knoweth well that after seven short and fleeting births Nirvâna will be his. . . .
21. Such is the Dhyâna Path, the haven of the Yogi, the blessed goal that Srotâpattis¹⁰⁸ crave.
22. Not so when he hath crossed and won the Ârhata Path^{e 109}.
23. There Kleśa^{f 110} is destroyed for ever, Tanhâ's^{g 111} roots torn out. But stay, Disciple . . . Yet, one word. Canst thou destroy divine COMPASSION? Compassion is no attribute. It is the LAW of LAWS — eternal Harmony, Alaya's SELF; a shoreless universal essence, the light of everlasting Right, and fitness of all things, the law of love eternal.
24. The more thou dost become at one with it, thy being melted in its BEING, the more thy Soul unites with that which IS, the more thou wilt become COMPASSION ABSOLUTE^h.
25. Such is the Ârya Path¹¹², Path of the Buddhas of perfection.

^a *Samtan* (Tibetan), the same as the Sanskrit *Dhyâna*, or the state of meditation, of which there are four degrees.

^b *Pâramitâs*, the six transcendental virtues; for the priests there are *ten*.

^c Sowan and Srotâpatti are synonymous terms.

^d Mârga — "Path."

^e From the Sanskrit Arhat or Arhan.

^f *Kleśa* is the love of pleasure or of worldly enjoyment, evil or good.

^g *Tanhâ*, the will to live, that which causes rebirth.

^h This "compassion" must not be regarded in the same light as "God, the divine love" of the Theists. Compassion stands here as an abstract, impersonal law whose nature, being absolute Harmony, is thrown into confusion by discord, suffering and sin.

-
26. Behold how like the moon, reflected in the tranquil waves, Alaya is reflected by the small and by the great, is mirrored in the tiniest atoms, yet fails to reach the heart of all. Alas, that so few men should profit by the gift, the priceless boon of learning truth, the right perception of existing things, the Knowledge of the non-existent!
27. Alas, alas, that all men should possess Alaya¹¹³, be one with the great Soul, and that possessing it, Alaya should so little avail them!
28. Withal man sees it not, will not perceive it, nor will he heed the word of Wisdom . . . for he knows it not.
29. But thou hast heard it, thou knowest all, O thou of eager guileless Soul. . . . and thou must choose. Then hearken yet again.
30. The PATH is one, Disciple, yet in the end, twofold. Marked are its stages by four and seven Portals¹¹⁴. At one end — bliss immediate, and at the other — bliss deferred. Both are of merit the reward: the choice is thine.
31. The One becomes the two, the *Open* and the *Secret*^{a 115}. The first one leadeth to the goal, the second, to Self-Immolation.
32. When to the Permanent is sacrificed the Mutable, the prize is thine: the drop returneth whence it came. The *Open* PATH leads to the changeless change — Nirvâna¹¹⁶, the glorious state of Absoluteness, the Bliss past human thought.
33. Thus, the first Path is LIBERATION.
34. But Path the Second is — RENUNCIATION, and therefore called the "Path of Woe."
35. The tears that water the parched soil of pain and sorrow, bring forth the blossoms and the fruits of Karmic retribution. Out of the furnace of man's life and its black smoke, winged flames arise, flames purified, that soaring onward, 'neath the Karmic eye, weave in the end the fabric glorified of the three vestures of the Path^{b 117}.
36. These vestures are: Nirmânakâya, Sambhogakâya, and Dharmakâya, robe Sublime^{c 118}.
37. The *Shangna* robe^d, 'tis true, can purchase light eternal. The Shangna robe alone gives the Nirvâna of destruction; it stops rebirth, but, O Lanoo, it also kills — compassion. No longer can the perfect Buddhas, who don the Dharmakâya glory,

^a The "Open" and the "Secret Path" — or the one taught to the layman, the exoteric and the generally accepted, and the other the Secret Path — the nature of which is explained at initiation.

^b See F. III, V. 107, fn. a.

^c See F. III, V. 107, fn. a.

^d The *Shangna* robe, from Shangnavasu of Râjagriha the third great Arhat or "Patriarch" as the Orientalists call the hierarchy of the 33 Arhats who spread Buddhism. "Shangna robe" means metaphorically, the acquirement of Wisdom with which the Nirvâna of destruction (of *personality*) is entered. Literally, the "initiation robe" of the Neophytes. Edkins states that this "grass cloth" was brought to China from Tibet in the Tong Dynasty. "When an Arhan is born this plant is found growing in a clean spot" says the Chinese as also the Tibetan legend.

help man's salvation. Alas! shall SELVES be sacrificed to *Self*; mankind, unto the weal of Units?

38. Know, O beginner, this is the *Open* PATH, the way to selfish bliss, shunned by the Bodhisattvas of the "Secret Heart," the Buddhas of Compassion.
39. To don Nirmânakâya's humble robe is to forego eternal bliss for *Self*, to help on man's salvation. To reach Nirvâna's bliss, but to renounce it, is the supreme, the final step — the highest on Renunciation's Path.
40. Know, O Disciple, this is the *Secret* PATH, selected by the Buddhas of Perfection, who sacrificed The SELF to weaker Selves.
41. That *Secret* Path leads the Arhan¹¹⁹ to mental woe unspeakable; woe for the living Dead^{a 120}, and helpless pity for the men of Karmic sorrow, the fruit of Karma Sages dare not still.
42. For it is written: "teach to eschew all causes; the ripple of effect, as the great tidal wave, thou shalt let run its course."
43. The "Open Way," no sooner hast thou reached its goal, will lead thee to reject the Bodhisattvic body¹²¹ and make thee enter the thrice glorious state of Dharmakâya¹²² which is oblivion of the World and men for ever.
44. The "Secret Way" leads also to Paranirvânic bliss¹²³ — but at the close of Kalpas¹²⁴ without number; Nirvânas gained and lost from boundless pity and compassion for the world of deluded mortals.
45. But it is said "The last shall be the greatest," *Samyak Sambuddha*¹²⁵, the Teacher of Perfection, gave up his SELF for the salvation of the World, by stopping at the threshold of Nirvâna — the pure state.
46. He, who becomes Pratyeka-Buddha^{b 126}, makes his obeisance but to his *Self*. The Bodhisattva who has won the battle, who holds the prize within his palm, yet says in his divine compassion:
47. "For others' sake this great reward I yield" — accomplishes the greater Renunciation.

A SAVIOUR OF THE WORLD is he.

-
48. Yet, if the "Doctrine of the Heart" is too high-winged for thee. If thou need'st help thyself and fearest to offer help to others, — then, thou of timid heart, be warned in time: remain content with the "Eye Doctrine" of the Law. Hope still. For if the "Secret Path" is unattainable this "day," it is within thy reach "to-morrow."^c Learn that no

^a Men ignorant of the Esoteric truths and Wisdom are called "the living Dead."

^b *Pratyeka Buddhas* are those Bodhisattvas who strive after and often reach the Dharmakâya robe after a series of lives. Caring nothing for the woes of mankind or to help it, but only for their own *bliss*, they enter Nirvâna and — disappear from the sight and the hearts of men. In Northern Buddhism a "Pratyeka Buddha" is a synonym of spiritual Selfishness.

^c "To-morrow" means the following rebirth or reincarnation.

efforts, not the smallest — whether in right or wrong direction — can vanish from the world of causes. E'en wasted smoke remains not traceless. "A harsh word uttered in past lives, is not destroyed but ever comes again."^{a 127} The pepper plant will not give birth to roses, nor the sweet jessamine's silver star to thorn or thistle turn.

49. Thou canst create this "day" thy chances for thy "morrow." In the "Great Journey",^{b 128} causes sown each hour bear each its harvest of effects, for rigid Justice rules the World. With mighty sweep of never erring action, it brings to mortals lives of weal or woe, the Karmic progeny of all our former thoughts and deeds.
50. Act thou for them "today" and they will act for thee "tomorrow."
51. If thou would'st reap sweet peace and rest, Disciple, sow with the seeds of merit the fields of future harvests. Accept the woes of birth.
52. Sow kindly acts and thou shalt reap their fruition. Inaction in a deed of mercy becomes an action in a deadly sin.
53. The Selfish devotee lives to no purpose. The man who does not go through his appointed work in life — has lived in vain.
54. Take then as much as merit¹²⁹ hath in store for thee, O thou of patient heart. Be of good cheer and rest content with fate. Such is thy Karma, the Karma of the cycle of thy births, the destiny of those, who, in their pain and sorrow, are born along with thee, rejoice and weep from life to life, chained to thy previous actions.
55. Follow the wheel of life; follow the wheel of duty to race and kin, to friend and foe, and close thy mind to pleasures as to pain. Exhaust the law of Karmic retribution. Gain Siddhis for thy future birth.
56. If Sun thou can'st not be, then be the humble planet. Aye, if thou art debarred from flaming like the noon-day Sun upon the snow-capped mount of purity eternal, then choose, O Neophyte¹³⁰, a humbler course.
57. Point out the "Way" — however dimly, and lost among the host — as does the evening star to those who tread their path in darkness.
58. Behold Migmar,^c as in his crimson veils his "Eye" sweeps over slumbering Earth. Behold the fiery aura of the "Hand" of Lhagpa^d extended in protecting love over the heads of his ascetics. Both are now servants to Nyima^{e f} left in his absence silent

^a Precepts of the Prasanga School.

^b "Great Journey" or the whole complete cycle of existences, in one "Round."

^c Mars

^d Mercury.

^e The Sun.

^f *Nyima*, the Sun in Tibetan Astrology. *Migmar* or Mars is symbolized by an "Eye," and *Lhagpa* or Mercury by a "Hand."

watchers in the night. Yet both in Kalpas past were bright Nyimas, and may in future "Days" again become two Suns. Such are the falls and rises of the Karmic Law in nature.

59. Be, O Lanoo, like them. Give light and comfort to the toiling pilgrim, and seek out him who knows still less than thou; who in his wretched desolation sits starving for the bread of Wisdom and the bread which feeds the shadow, without a Teacher, hope or consolation, and — let him hear the Law.
60. Tell him, O Candidate, that he who makes of pride and self-regard bond-maidens to devotion; that he, who cleaving to existence, still lays his patience and submission to the Law, as a sweet flower at the feet of Shakya-Thub-pa,^{a 131} becomes a *Srotâpatti*^{b 132} in this birth. The Siddhis of perfection may loom far, far away; but the first step is taken, the stream is entered, and he may gain the eye-sight of the mountain eagle, the hearing of the timid doe.
61. Tell him, O Aspirant, that true devotion may bring him back the knowledge, that knowledge which was his in former births. The deva-sight and deva-hearing¹³³ are not obtained in one short birth.
62. Arhans and Sages of the boundless Vision^c are rare as is the blossom of the Udumbara tree¹³⁴. Arhans are born at midnight hour¹³⁵, together with the sacred plant of nine and seven stalks^{d 136}, the holy flower that opes and blooms in darkness, out of the pure dew and on the frozen bed of snow-capped heights, heights that are trodden by no sinful foot.
63. No Arhan, O Lanoo, becomes one in that birth when for the first the Soul begins to long for final liberation. Yet, O thou anxious one, no warrior volunteering fight in the fierce strife between the living and the dead^e, not one recruit can ever be refused the right to enter on the Path that leads toward the field of Battle.
64. For, either he shall win, or he shall fall.
65. Yea, if he conquers, Nirvâna shall be his. Before he casts his shadow off his mortal coil, that pregnant cause of anguish and illimitable pain — in him will men a great and holy Buddha honour.
66. And if he falls, e'en then he does not fall in vain; the enemies he slew in the last battle will not return to life in the next birth that will be his.

^a Buddha.

^b *Srotâpatti* or "he who enters in the stream" of Nirvâna, unless he reaches the goal owing to some exceptional reasons, can rarely attain Nirvâna in one birth. Usually a Chela is said to begin the ascending effort in one life and end or reach it only in his seventh succeeding birth.

^c Boundless Vision or psychic, superhuman sight. An Arhan is credited with "seeing" and knowing all at a distance as well as on the spot.

^d See F. II, V. 37. fn. d.

^e The "living" is the immortal Higher Ego, and the "dead" — the lower *personal Ego*.

67. Be of good cheer, Disciple; bear in mind the golden rule. Once thou hast passed the gate Srotâpatti^{a 137}, "he who the stream hath entered"; once thy foot hath pressed the bed of the Nirvânic stream in this or any future life, thou hast but seven other births before thee, O thou of adamant Will.

68. Thou hast the knowledge now concerning the two Ways.

Thy mind is clear. No more art thou entangled in delusive thoughts, for thou hast learned all. Unveiled stands truth and looks thee sternly in the face.

69. She says:

"Sweet are the fruits of Rest and Liberation for the sake of *Self*; but sweeter still the fruits of long and bitter duty. Aye, Renunciation for the sake of others, of suffering fellow men."

70. Know that the Bodhisattva who liberation changes for Renunciation to don the miseries of "Secret Life,"^{b 138} is called, "thrice Honoured," O thou candidate for woe throughout the cycles.

71. Withal, what mean the sacred scrolls¹³⁹ which make thee say?

"Om! I believe it is not all the Arhats that get of the Nirvânic Path the sweet fruition."

"Om! I believe that the Nirvâna-Dharma is entered not by all the Buddhas"^{c d}.

72. Thy time will come for choice, O thou of eager Soul, when thou hast reached the end and passed the seven Portals.

73. Behold! The goal of bliss and the long Path of Woe are at the furthest end. Thou canst choose either, O aspirant to Sorrow, throughout the coming cycles! . . .

74. OM VAJRAPÂNI HUM¹⁴⁰.

.....

^a *Srotâpatti* — (lit.) "he who has entered the stream" that leads to the Nirvânic ocean. This name indicates the *first* Path. The name of the *second* is the Path of *Sakridâgâmin*, "he who will receive birth (only) once more." The *third* is called *Anâgâmin*, "he who will be reincarnated no more," unless he so desires in order to help mankind. The *fourth* Path is known as that of *Rahat* or *Arhat*. This is the highest. An Arhat sees Nirvâna during his life. For him it is no post-mortem state, but *Samâdhi*, during which he experiences all Nirvânic bliss.*

[*How little one can rely upon the Orientalists for the exact words and meaning, is instanced in the case of three "alleged" authorities. Thus the four names just explained are given by R. Spence Hardy as: 1. Sowân; 2. Sakradâgâmi; 3. Anâgâmi, and 4. Arya. By the Rev. J. Edkins they are given as: 1. Srôtâpanna; 2. Sagardagam; 3. Anagamin, and 4. Arhan. Schlagintweit again spells them differently, each, moreover, giving another and a new variation in the meaning of the terms.]

^b The "Secret Life" is life as a Nirmânakâya

^c *Thegpa Chenpoido*, "Mahâyâna Sûtra," Invocations to the Buddhas of Confession," Part 1, iv.

^d In the Northern Buddhist phraseology all the great Arhats, Adepts and Saints are called Buddhas.

Fragment III

THE SEVEN PORTALS

1. "UPÂDHYÂYA^{a 141}, the choice is made, I thirst for Wisdom. Now hast thou rent the veil before the secret Path and taught the greater Yâna^{b 142}. Thy servant here is ready for thy guidance."
2. 'Tis well, Śrāvaka^{c 143}. Prepare thyself, for thou wilt have to travel on alone. The Teacher can but point the way. The Path is one for all, the means to reach the goal must vary with the Pilgrims.
3. Of teachers there are many; the MASTER-SOUL is one^{d 144}, Alaya, the Universal Soul. Live in that MASTER as ITS ray in thee. Live in thy fellows as they live in IT.
4. So shalt thou be in full accord with all that lives; bear love to men as though they were thy brother-pupils, disciples of one Teacher, the sons of one sweet mother.
5. Disciples may be likened to the strings of the soul-echoing *Vînâ*; mankind, unto its sounding board; the hand that sweeps it to the tuneful breath of the GREAT WORLD-SOUL. The string that fails to answer 'neath the Master's touch in dulcet harmony with all the others, breaks — and is cast away. So the collective minds of *Lanoo-Śrāvakas*. They have to be attuned to the Upâdhyâya's mind — one with the Over-Soul — or, break away.
6. Thus do the "Brothers of the Shadow" — the murderers of their Souls, the dread Dad-Dugpa clan^{e 145}.
7. Would'st thou become a Yogi of "Time's Circle"¹⁴⁶? Then, O Lanoo: —
8. Believe thou not that sitting in dark forests, in proud seclusion and apart from men; believe thou not that life on roots and plants, that thirst assuaged with snow from the great Range — believe thou not, O Devotee, that this will lead thee to the goal of final liberation.

^a *Upâdhyâya* is a spiritual preceptor, a Guru. The Northern Buddhists choose these generally among the "*Naljors*," saintly men, learned in *gotrabhû-ñâna* and *ñâna-dassana-suddhi* teachers of the Secret Wisdom.

^b Yâna — vehicle: thus *Mahâyâna* is the "Great Vehicle," and *Hînayâna*, the "Lesser Vehicle," the names for two schools of religious and philosophical learning in Northern Buddhism.

^c *Śrāvaka* — a listener, or student who attends to the religious instructions. From the root "*Śru*." When from theory they go into practice or performance of asceticism, they become *Śramanas*, "exercisers," from *Śrama*, action. As Hardy shows, the two appellations answer to the words *akoustikoi* and *asketai* of the Greeks.

^d The "MASTER-SOUL" is *Alaya*, the Universal Soul or *Âtman*, each man having a ray of it in him and being supposed to be able to identify himself with and to merge himself into it.

^e The *Bons* or *Dugpas*, the sect of the "Red Caps," are regarded as the most versed in sorcery. They inhabit Western and little Tibet and Bhutan. They are all *Tântrikas*. It is quite ridiculous to find Orientalists who have visited the borderlands of Tibet, such as Schlagintweit and others, confusing the rites and disgusting practices of these with the religious beliefs of the Eastern Lamas, the "Yellow Caps," and their *Naljors* or holy men. The following is an instance.

9. Think not that breaking bone, that rending flesh and muscle, unites thee to thy "silent Self"^{a 147}. Think not, that when the sins of thy gross form are conquered, O Victim of thy Shadows^{b 148}, thy duty is accomplished by nature and by man.
10. The blessed ones have scorned to do so. The Lion of the Law, the Lord of Mercy^c, perceiving the true cause of human woe, immediately forsook the sweet but selfish rest of quiet wilds. From Âranyaka^{d 149} He became the Teacher of mankind. After Julai^{e 150} had entered the Nirvâna, He preached on mount and plain, and held discourses in the cities, to Devas, men and gods^{f 151}.
11. If thou art told that to become Arhan thou hast to cease to love all beings — tell them they lie.
12. If thou art told that to gain liberation thou hast to hate thy mother and disregard thy son; to disavow thy father and call him "householder"^{g 152}; for man and beast all pity to renounce — tell them their tongue is false.
13. Thus teach the Tîrthikas, the unbelievers^{h 153}.
14. If thou art taught that sin is born of action and bliss of absolute inaction¹⁵⁴, then tell them that they err. Non-permanence of human action; deliverance of mind from thralldom by the cessation of sin and faults, are not for "Deva Egos"ⁱ. Thus saith the "Doctrine of the Heart."
15. Thus saith the Sage.

Shalt thou abstain from action? Not so shall gain thy soul her freedom. To reach Nirvâna one must reach Self-Knowledge, and Self-Knowledge is of loving deeds the child.
16. To perish doomed is he, who out of fear of Mâra refrains from helping man, lest he should act for Self. The pilgrim who would cool his weary limbs in running waters,

^a The "Higher Self" the "seventh" principle.

^b Our physical bodies are called "Shadows" in the mystic schools.

^c Buddha.

^d A hermit who retires to the jungles and lives in a forest, when becoming a Yogi.

^e *Julai* the Chinese name for Tathâgata, a title applied to every Buddha.

^f All the Northern and Southern traditions agree in showing Buddha quitting his solitude as soon as he had resolved the problem of life — *i.e.*, received the inner enlightenment — and teaching mankind publicly.

^g Rathapâla the great Arhat thus addresses his father in the legend called *Rathapâla Sûtrasanne*. But as all such legends are allegorical (*e.g.* Rathapâla's father has a mansion with *seven doors*) hence the reproof, to those who accept them *literally*.

^h Brahman ascetics.

ⁱ The reincarnating Ego.

yet dares not plunge for terror of the stream, risks to succumb from heat. Inaction based on selfish fear can bear but evil fruit.

17. Both action and inaction may find room in thee; thy body agitated, thy mind tranquil, thy Soul as limpid as a mountain lake.

"The branches of a tree are shaken by the wind; the trunk remains unmoved."

18. But if thou would'st Nirvâna reach, or cast the prize away^a, let not the fruit of action and inaction be thy motive, thou of dauntless heart.

.....

19. Look on. What see'st thou before thine eye, O aspirant to god-like Wisdom?

20. "The cloak of darkness¹⁵⁵ is upon the deep of matter; within its folds I struggle. Beneath my gaze it deepens, Lord; it is dispelled beneath the waving of thy hand. A shadow moveth, creeping like the stretching serpent coils. . . . It grows, swells out and disappears in darkness."

21. It is the shadow of thyself outside the Path, cast on the darkness of thy sins.

22. "Yea, Lord; I see the PATH; its foot in mire, its summits lost in glorious light Nirvânic. And now I see the ever narrowing Portals on the hard and thorny way to Jñâna."^b 156

23. Thou seest well, Lanoo. These Portals lead the aspirant across the waters on "to the other shore"^c 157. Each Portal hath a golden key that openeth its gate; and these keys are: —

1. DÂNA¹⁵⁸, the key of charity and love immortal.

2. SHÎLA¹⁵⁹, the key of Harmony in word and act, the key that counterbalances the cause and the effect, and leaves no further room for Karmic action.

3. KSHÂNTI¹⁶⁰, patience sweet, that nought can ruffle.

4. VIRÂGA¹⁶¹, indifference to pleasure and to pain, illusion conquered, truth alone perceived.

5. VÎRYA¹⁶², the dauntless energy that fights its way to the supernal TRUTH, out of the mire of lies terrestrial.

6. DHYÂNA¹⁶³, whose golden gate once opened leads the Naljor^d 164 toward the realm of Sat eternal and its ceaseless contemplation.

^a See F. III, V. 107, fn. a.

^b Knowledge, Wisdom.

^c "Arrival at the shore" is with the Northern Buddhists synonymous with reaching Nirvâna through the exercise of the six and the ten *Pâramitâs* (virtues).

^d A saint, an adept.

7. PRAJÑĀ¹⁶⁵, the key to which makes of a man a god, creating him a Bodhisattva, son of the Dhyānis¹⁶⁶.

24. Such to the Portals are the golden keys.

.....
25. Before thou canst approach the last, O weaver of thy freedom, thou hast to master these Pâramitās of perfection — the virtues transcendental six and ten in number — along the weary Path.

26. Before thou canst approach the foremost gate thou hast to learn to part thy body from thy mind, to dissipate the shadow, and to live in the eternal.

27. Before thou standest on the threshold of the Path; before thou crossest the foremost Gate, thou hast to merge the two into the One and sacrifice the personal to SELF impersonal, and thus destroy the "path" between the two¹⁶⁷ — *Antahkarana*^{a 168}.

28. Thou hast to be prepared to answer Dharma¹⁶⁹, the stern law, whose voice will ask thee at thy first, at thy initial step:

29. "Hast thou complied with all the rules, O thou of lofty hopes?"

30. "Hast thou attuned thy being to Humanity's great pain, O candidate for light?"

31. "Hast thou attuned thy heart and mind to the great mind and heart of all mankind? For as the sacred River's roaring voice whereby all Nature-sounds are echoed back^b, so must the heart of him 'who in the stream would enter,' thrill in response to every sigh and thought of all that lives and breathes."

32. Thou hast? . . . Thou mayest enter. Yet, ere thou settest foot upon the dreary Path of sorrow, 'tis well thou should'st first learn the pitfalls on thy way.

33. The more thou dost advance, the more thy feet pitfalls will meet.

34. Beware of change!¹⁷⁰ For change is thy great foe. This change will fight thee off, and throw thee back, out of the Path thou treadest, deep into viscous swamps of doubt.

^a *Antahkarana* is the lower *Manas*, the Path of communication or communion between the personality and the higher *Manas* or human Soul. At death it is destroyed as a Path or medium of communication, and its remains survive in a form as the *Kâmarûpa* — the "shell."

^b The Northern Buddhists, and all Chinamen, in fact, find in the deep roar of some of the great and sacred rivers the key-note of Nature. Hence the simile. It is a well-known fact in Physical Science, as well as in Occultism, that the aggregate sound of Nature — such as heard in the roar of great rivers, the noise produced by the waving tops of trees in large forests, or that of a city heard at a distance — is a definite single tone of quite an appreciable pitch. This is shown by physicists and musicians. Thus Prof. Rice (*Chinese Music*) shows that the Chinese recognized the fact thousands of years ago by saying that "the waters of the Hoang-ho rushing by, intoned the *kung*" called "the great tone" in Chinese music; and he shows this tone corresponding with the F, "considered by modern physicists to be the actual tonic of Nature." Professor B. Silliman mentions it, too, in his *Principles of Physics*, saying that "this tone is held to be the middle F of the piano; which may, therefore, be considered the key-note of Nature."

35. For know, that the ETERNAL knows no change.
36. Shun ignorance, and likewise shun illusion. Avert thy face from world deceptions; mistrust thy senses, they are false.
37. But within thy body — the shrine of thy sensations — seek in the Impersonal for the "eternal man"^{a 171}; and having sought him out, look inward: thou art Buddha^{b 172}.
38. Shun praise, O Devotee. Praise leads to self-delusion. Thy body is not self, thy SELF is in itself without a body, and either praise or blame affects it not.
39. Unpraised by men and humble is the mother of all Rivers, in *Tîrthika's*¹⁷³ proud sight; empty the human form though filled with Amrita's sweet waters, in the sight of fools. Withal, the birth-place of the sacred rivers is the sacred land^c, and he who Wisdom hath, is honoured by all men.
40. Be humble, if thou would'st attain to Wisdom.
41. Be humbler still, when Wisdom thou hast mastered.
42. Be like the Ocean which receives all streams and rivers. The Ocean's mighty calm remains unmoved; it feels them not.
43. A sense of pride would mar the work.
- Self-gratulation, O disciple, is like unto a lofty tower, up which a haughty fool has climbed. Thereon he sits in prideful solitude and unperceived by any but himself.
44. Step out from sunlight¹⁷⁴ into shade, to make more room for others.
45. To live to benefit mankind is the first step. To practise the six glorious virtues^d is the second.
46. Let thy Soul lend its ear to every cry of pain like as the lotus bares its heart to drink the morning sun.
47. Let not the fierce Sun dry one tear of pain before thyself hast wiped it from the sufferer's eye.
48. But let each burning human tear drop on thy heart and there remain, nor ever brush it off, until the pain that caused it is removed.

^a The reincarnating Ego is called by the Northern Buddhists the "true man," who becomes in union with his Higher-Self — a Buddha.

^b "Buddha" means "Enlightened."

^c *Tîrthikas* are the Brahmanical Sectarials "beyond" the Himalayas called "infidels" by the Buddhists in the *sacred land*, Tibet, and *vice versa*.

^d To "practise the Pâramitâ Path" means to become a Yogi with a view of becoming an ascetic.

49. These tears, O thou of heart most merciful, these are the streams that irrigate the fields of charity immortal. 'Tis on such soil that grows the midnight blossom of Buddha^{a 175} more difficult to find, more rare to view than is the flower of the Vogay tree¹⁷⁶. It is the seed of freedom from rebirth. It isolates the Arhat both from strife and lust, it leads him through the fields of Being unto the peace and bliss known only in the land of Silence and Non-Being.
50. Armed with the key of Charity, of love and tender mercy, thou art secure before the gate of Dâna, the gate that standeth at the entrance of the PATH.
51. Behold, O happy Pilgrim! The portal that faceth thee is high and wide, seems easy of access. The road that leads there through is straight and smooth and green. 'Tis like a sunny glade in the dark forest depths, a spot on earth mirrored from Amitâbha's paradise¹⁷⁷. There, nightingales of hope and birds of radiant plumage sing perched in green bowers, chanting success to fearless Pilgrims. They sing of Bodhisattvas' virtues five, the fivefold source of Bodhi power¹⁷⁸, and of the seven steps in Knowledge¹⁷⁹.
52. Pass on! For thou hast brought the key; thou art secure.
53. And to the second gate the way is verdant too. But it is steep and winds up hill; yea, to its rocky top. Grey mists will over-hang its rough and stony height, and all be dark beyond. As on he goes, the song of hope soundeth more feeble in the pilgrim's heart. The thrill of doubt is now upon him; his step less steady grows.
54. If lacking in the Śîla virtue, — the pilgrim trips, and Karmic pebbles bruise his feet along the rocky path.
55. Be of sure foot, O candidate. In Kshânti's^{b 180} essence bathe thy Soul; for now thou dost approach the portal of that name, the gate of fortitude and patience.
56. Close not thine eyes, nor lose thy sight of Dorje^{c 181}; Mâra's arrows ever smite the man who has not reached Virâga^{d 182}.
57. Beware of trembling. 'Neath the breath of fear the key of Kshânti rusty grows: the rusty key refuseth to unlock.
58. Fear, O disciple, kills the will and stays all action.

^a Adeptship — the "blossom of *Bodhisattva*."

^b Kshânti, "patience," *vide supra* the enumeration of the golden keys.

^c *Dorje* is the Sanskrit *Vajra*, a weapon or instrument in the hands of some gods (the Tibetan *Dragshed*, the *Devas* who protect men), and is regarded as having the same occult power of repelling evil influences by purifying the air as Ozone in chemistry. It is also a *Mudrâ* a gesture and posture used in sitting for meditation. It is, in short, a symbol of power over invisible evil influences, whether as a posture or a talisman. The *Bons* or *Dugpas*, however, having appropriated the symbol, misuse it for purposes of Black Magic. With the "Yellow Caps," or *Gelugpas*, it is a symbol of power, as the Cross is with the Christians, while it is in no way more "superstitious." With the *Dugpas*, it is like the *double triangle reversed*, the sign of sorcery.

^d *Virâga* is that feeling of absolute indifference to the objective universe, to pleasure and to pain. "Disgust" does not express its meaning, yet it is akin to it.

59. Beware of this, O candidate! Beware of fear that spreadeth, like the black and soundless wings of midnight bat, between the moonlight of thy Soul and thy great goal that loometh in the distance far away.
60. For it will grow, increase in size and power, and then this thing of darkness will absorb thy being before thou hast well realized the black foul monster's presence.
61. The path that leadeth on, is lighted by one fire — the light of daring, burning in the heart. The more one dares, the more he shall obtain. The more he fears, the more that light shall pale — and that alone can guide. For as the lingering sunbeam, that on the top of some tall mountain shines, is followed by black night when out it fades, so is heart-light. When out it goes, a dark and threatening shade will fall from thine own heart upon the path, and root thy feet in terror to the spot.
62. Beware, disciple, of that lethal shade. No light that shines from Spirit can dispel the darkness of the nether Soul, unless all selfish thought has fled therefrom, and that the pilgrim saith: "I have renounced this passing frame; I have destroyed the cause: the shadows cast can, as effects, no longer be."
63. But once that thou hast passed the gate of Kshânti, step the third is taken. Thy body is thy slave. Now, for the fourth prepare, the Portal of temptations which do ensnare the *inner* man.
64. "The eight dire miseries¹⁸³ forsake for evermore. If not, to wisdom, sure, thou can'st not come, nor yet to liberation," saith the great Lord, the Tathâgata¹⁸⁴ of perfection, "he who has followed in the footsteps of his predecessors."^a
65. Stern and exacting is the virtue of Virâga. If thou its path would'st master, thou must keep thy mind and thy perceptions far freer than before from killing¹⁸⁵ action.
66. Thy Soul cannot be hurt but through thy erring body; control and master both, and thou art safe when crossing to the nearing "Gate of Balance"¹⁸⁶.
67. Ere thou canst near that goal, before thine hand is lifted to upraise the fourth gate's latch, thou must have mustered all the mental changes¹⁸⁷ in thy Self and slain the army of the thought sensations that, subtle and insidious, creep unasked within the Soul's bright shrine.
68. For, on Path fourth, the lightest breeze of passion or desire will stir the steady light upon the pure white walls of Soul. The smallest wave of longing or regret for Mâyâ's gifts illusive, along *Antahkarana* — the path that lies between thy Spirit and thy self, the highway of sensations, the rude arousers of *Ahankâra*^{b 188} — a thought as fleeting as the lightning flash will make thee thy three prizes forfeit — the prizes thou hast won.

^a "One who walks in the steps of his predecessors" or "those who came before him," is the true meaning of the name *Tathâgata*.

^b *Ahankâra* — the "I" or feeling of one's personality, the "I-am-ness."

69. Be of good cheer, O daring pilgrim "to the other shore." Heed not the whisperings of Mâra's hosts¹⁸⁹; wave off the tempters, those ill-natured Sprites, the jealous Lhamayin^{a 190} in endless space.
70. Hold firm! Thou nearest now the middle portal, the gate of Woe, with its ten thousand snares.
71. Have mastery o'er thy thoughts, O striver for perfection, if thou would'st cross its threshold.
72. Have mastery o'er thy Soul, O seeker after truths undying, if thou would'st reach the goal.
73. Have patience, Candidate, as one who fears no failure, courts no success¹⁹¹.
74. Have perseverance as one who doth for evermore endure. Thy shadows live and vanish^{b 192}; that which in thee shall live for ever, that which in thee *knows*, for it is knowledge^{c 193}, is not of fleeting life: it is the man that was, that is, and will be, for whom the hour shall never strike¹⁹⁴.
75. Thy Soul-gaze centre on the One Pure Light, the Light that is free from affection, and use thy golden Key. . . .
76. Thou hast now crossed the moat that circles round the gate of human passions. Thou hast now conquered Mâra and his furious host.
77. Thou hast removed pollution from thine heart and bled it from impure desire. But, O thou glorious combatant, thy task is not yet done. Build high, Lanoo, the wall that shall hedge in the Holy Isle,^d the dam that will protect thy mind from pride and satisfaction at thoughts of the great feat achieved.
78. Aye, build it strong, lest the fierce rush of battling waves, that mount and beat its shore from out the great World Mâyâ's Ocean, swallow up the pilgrim and the isle — yea, even when the victory's achieved.
79. Thine "Isle" is the deer, thy thoughts the hounds that weary and pursue his progress to the stream of Life. Woe to the deer that is o'ertaken by the barking fiends before he reach the Vale of Refuge — Jñâna Mârga, "path of pure knowledge"¹⁹⁵ named.
80. Henceforth thy way is clear right through the *Vîrya* gate, the fifth one of the Seven Portals. Thou art now on the way that leadeth to the Dhyâna haven, the sixth, the Bodhi Portal.

^a *Lhamayin* are elementals and evil spirits adverse to men and their enemies.

^b "Personalities" or *physical bodies* called "shadows" are evanescent.

^c *Mind (Manas)* the thinking Principle or Ego in man, is referred to "Knowledge" itself, because the human *Egos* are called *Mânasa-putras* the sons of (universal) Mind.

^d The Higher Ego, or Thinking Self.

81. Thou hast to reach that fixity of mind in which no breeze, however strong, can waft an earthly thought within. Thus purified, the shrine must of all action, sound, or earthly light be void; e'en as the butterfly, o'ertaken by the frost, falls lifeless at the threshold — so must all earthly thoughts fall dead before the fane.

82. Behold it written:

"Ere the gold flame can burn with steady light, the lamp must stand well guarded in a spot free from all wind."^{a 196} Exposed to shifting breeze, the jet will flicker and the quivering flame cast shades deceptive, dark and ever-changing, on the Soul's white shrine.

83. And then, O thou pursuer of the truth, thy Mind-Soul will become as a mad elephant, that rages in the jungle. Mistaking forest trees for living foes, he perishes in his attempts to kill the ever-shifting shadows dancing on the wall of sunlit rocks.

84. Ere thou canst settle in Jñâna Mârga^{b 197} and call it thine, thy Soul has to become as the ripe mango fruit: as soft and sweet as its bright golden pulp for others' woes, as hard as that fruit's stone for thine own throes and sorrows, O Conqueror of Weal and Woe.

85. Make hard thy Soul against the snares of *Self*; deserve for it the name of "Diamond-Soul."^{c 198}

86. For, as the diamond buried deep within the throbbing heart of earth can never mirror back the earthly lights; so are thy mind and Soul; plunged in Jñâna Mârga, these must mirror nought of Mâyâ's realm illusive.

87. Prepare, and be forewarned in time. If thou hast tried and failed, O dauntless fighter, yet lose not courage: fight on and to the charge return again, and yet again.

88. The fearless warrior, his precious life-blood oozing from his wide and gaping wounds, will still attack the foe, drive him from out his stronghold, vanquish him, ere he himself expires. Act then, all ye who fail and suffer, act like him; and from the stronghold of your Soul, chase all your foes away — ambition, anger, hatred, e'en to the shadow of desire — when even you have failed. . .

89. Remember, thou that fightest for man's liberation^{d 199}, each failure is success, and each sincere attempt wins its reward in time. The holy germs that sprout and grow

^a *Bhagavadgîtâ*.

^b *Jñâna-Mârga* is the "Path of Jñâna," literally; or the *Path of pure knowledge, of Paramârtha* or (Sanskrit) *Svasamvedana* "the self-evident or self-analysing reflection."

^c See F. II, V. 14, fn. d. "Diamond-Soul" or *Vajradhara* presides over the *Dhyâni-Buddhas*.

^d This is an allusion to a well-known belief in the East (as in the West, too, for the matter of that) that every additional Buddha or Saint is a new soldier in the army of those who work for the liberation or salvation of mankind. In Northern Buddhist countries, where the doctrine of *Nirmânakâyas* — those *Bodhisattvas* who renounce well-earned Nirvâna or the *Dharmakâya* vesture (both of which shut them out for ever from the world of men) in order to invisibly assist mankind and lead it finally to Paranirvâna — is taught, every new *Bodhisattva* or initiated great Adept is called the "liberator of mankind." The statement made by Schlagintweit in his "*Buddhism in Tibet*" to the effect that *Prulpai Ku* or "Nirmânakâya"

unseen in the disciple's soul, their stalks wax strong at each new trial, they bend like reeds but never break, nor can they e'er be lost. But when the hour has struck they blossom forth^a . . .

90. But if thou cam'st prepared, then have no fear.

91. The Dhyâna gate is like an alabaster vase, white and transparent; within there burns a steady golden fire, the flame of Prajñâ that radiates from Âtman.

92. Thou art that vase.

93. O Naljor thou art safe.

94. Know, Conqueror of Sins, once that a Sowanee^b ²⁰⁰ hath cross'd the seventh Path, all Nature thrills with joyous awe and feels subdued. The silver star now twinkles out the news to the night-blossoms, the streamlet to the pebbles ripples out the tale; dark ocean-waves will roar it to the rocks surf-bound, scent-laden breezes sing it to the vales, and stately pines mysteriously whisper: "A Master has arisen, a MASTER OF THE DAY."^c ²⁰¹

95. He standeth now like a white pillar to the west, upon whose face the rising Sun of thought eternal poureth forth its first most glorious waves. His mind, like a becalmed and boundless ocean, spreadeth out in shoreless space. He holdeth life and death in his strong hand.

96. Yea, He is mighty. The living power made free in him, that power which is HIMSELF, can raise the tabernacle of illusion high above the gods, above great Brahm and Indra. Now he shall surely reach his great reward!

97. Shall he not use the gifts which it confers for his own rest and bliss, his well-earn'd weal and glory — he, the subduer of the great Delusion?

98. Nay, O thou candidate for Nature's hidden lore! If one would follow in the steps of holy Tathâgata, those gifts and powers are not for Self.

99. Would'st thou thus dam the waters born on Sumeru^d ²⁰²? Shalt thou divert the stream for thine own sake, or send it back to its prime source along the crests of cycles?

is "the *body* in which the Buddhas or Bodhisattvas appear upon earth to teach men" — is absurdly inaccurate and explains nothing.

^a A reference to human passions and sins which are slaughtered during the trials of the novitiate, and serve as well-fertilized soil in which "holy germs" or seeds of transcendental virtues may germinate. Pre-existing or *innate* virtues, talents or gifts are regarded as having been acquired in a previous birth. Genius is without exception a talent or aptitude brought from another birth.

^b *Sowanee* is one who practices *Sowan*, the first path in *Jñâna*, a Srotâpatti.

^c "Day" means here a whole *Manvantara*, a period of incalculable duration.

^d Mount Meru, the sacred mountain of the Gods.

100. If thou would'st have that stream of hard-earn'd knowledge, of Wisdom heaven-born, remain sweet running waters, thou should'st not leave it to become a stagnant pond.
101. Know that the stream of superhuman knowledge and the Deva-Wisdom thou hast won, must, from thyself, the channel of Alaya, be poured forth into another bed.
102. Know, O Naljor, thou of the Secret Path, its pure fresh waters must be used to sweeter make the Ocean's bitter waves — that mighty sea of sorrow formed of the tears of men.
103. Know, if of Amitâbha, the "Boundless Age"²⁰³, thou would'st become co-worker, then must thou shed the light acquired, like to the Bodhisattvas twain^{a 204}, upon the span of all three worlds^{b 205}.
104. Alas! when once thou hast become like the fix'd star in highest heaven, that bright celestial orb must shine from out the spatial depths for all — save for itself; give light to all, but take from none.
105. Alas! when once thou hast become like the pure snow in mountain vales, cold and unfeeling to the touch, warm and protective to the seed that sleepeth deep beneath its bosom — 'tis now that snow which must receive the biting frost, the northern blasts, thus shielding from their sharp and cruel tooth the earth that holds the promised harvest, the harvest that will feed the hungry.
106. Self-doomed to live through future Kalpas,^{c 206} unthanked and unperceived by man; wedged as a stone with countless other stones which form the "Guardian Wall"^{d 207}, such is thy future if the seventh gate thou passest. Built by the hands of many Masters of Compassion, raised by their tortures, by their blood cemented, it shields mankind, since man is man, protecting it from further and far greater misery and sorrow.
107. "Yea; on the Ârya Path thou art no more Srotâpatti, thou art a Bodhisattva"^{e 208}. The stream is cross'd. 'Tis true thou hast a right to Dharmakâya

^a In the Northern Buddhist symbology, *Amitâbha* or "Boundless Space" (*Parabrahm*) is said to have in his paradise two *Bodhisattvas* — Kwan-shi-yin and Tashishi — who ever radiate light over the three worlds where they lived, including our own (*vide fn. b below*), in order to help with this light (of knowledge) in the instruction of Yogis, who will, in their turn, save men. Their exalted position in *Amitâbha's* realm is due to deeds of mercy performed by the two, as such Yogis, when on earth, says the allegory.

^b These three worlds are the three planes of being, the terrestrial, astral and the spiritual.

^c Cycles of ages.

^d The "Guardian Wall" or the "Wall of Protection." It is taught that the accumulated efforts of long generations of Yogis, Saints and Adepts, especially of the *Nirmânakâyas* — have created, so to say, a wall of protection around mankind, which wall shields mankind invisibly from still worse evils.

^e A *Bodhisattva* is, in the hierarchy, less than a "perfect Buddha." In the exoteric parlance these two are very much confused. Yet the innate and right popular perception, owing to that self-sacrifice, has placed a *Bodhisattva* higher in its reverence than a Buddha.

vesture; but Sambhogakâya is greater than a Nirvânî, and greater still is a Nirmânakâya — the Buddha of Compassion^{a 209}.

108. Now bend thy head and listen well, O Bodhisattva — Compassion speaks and saith: "Can there be bliss when all that lives must suffer? Shalt thou be saved and hear the whole world cry?"
109. Now thou hast heard that which was said.
110. Thou shalt attain the seventh step and cross the gate of final knowledge but only to wed woe — if thou would'st be Tathâgata, follow upon thy predecessor's steps, remain unselfish till the endless end.
111. Thou art enlightened — Choose thy way.
112. Behold, the mellow light that floods the Eastern sky. In signs of praise both heaven and earth unite. And from the four-fold manifested Powers²¹⁰ a chant of love ariseth, both from the flaming Fire and flowing Water, and from sweet-smelling Earth and rushing Wind.

^a This same popular reverence calls "Buddhas of Compassion" those *Bodhisattvas* who, having reached the rank of an Arhat (*i.e.*, having completed the *fourth* or *seventh* Path), refuse to pass into the Nirvânic state or "don the *Dharmakâya* robe and cross to the other shore," as it would then become beyond their power to assist men even so little as Karma permits. They prefer to remain invisibly (in Spirit, so to speak) in the world, and contribute toward man's salvation by influencing them to follow the Good Law, *i.e.*, lead them on the Path of Righteousness. It is part of the exoteric Northern Buddhism to honour all such great characters as Saints, and to offer even prayers to them, as the Greeks and Catholics do to their Saints and Patrons; on the other hand, the esoteric teachings countenance no such thing. There is a great difference between the two teachings. The exoteric layman hardly knows the real meaning of the word *Nirmânakâya* — hence the confusion and inadequate explanations of the Orientalists. For example Schlagintweit believes that *Nirmânakâya*-body, means the physical form assumed by the Buddhas when they incarnate on earth — "the least sublime of their earthly encumbrances" (*vide "Buddhism in Tibet"*) — and he proceeds to give an entirely false view on the subject. The real teaching is, however, this: —

The three Buddhic bodies or forms are styled: —

1. *Nirmânakâya*.
2. *Sambhogakâya*.
3. *Dharmakâya*.

The first is that ethereal form which one would assume when leaving his physical he would appear in his astral body — having in addition all the knowledge of an Adept. The *Bodhisattva* develops it in himself as he proceeds on the Path. Having reached the goal and refused its fruition, he remains on Earth, as an Adept; and when he dies, instead of going into Nirvâna, he remains in that glorious body he has woven for himself, *invisible* to uninitiated mankind, to watch over and protect it.

Sambhogakâya is the same, but with the additional lustre of "three perfections," one of which is entire obliteration of all earthly concerns.

The *Dharmakâya* body is that of a complete Buddha, *i.e.*, no body at all, but an ideal breath: Consciousness merged in the Universal Consciousness, or Soul devoid of every attribute. Once a *Dharmakâya*, an Adept or Buddha leaves behind every possible relation with, or thought for this earth. Thus, to be enabled to help humanity, an Adept who has won the right to Nirvâna, "renounces the *Dharmakâya* body" in mystic parlance; keeps, of the *Sambhogakâya*, only the great and complete knowledge, and remains in his *Nirmânakâya* body. The esoteric school teaches that Gautama Buddha with several of his Arhats is such a *Nirmânakâya*, higher than whom, on account of the great renunciation and sacrifice to mankind there is none known.

113. Hark! . . . from the deep unfathomable vortex of that golden light in which the Victor bathes, ALL NATURE'S wordless voice in thousand tones ariseth to proclaim:
114. JOY UNTO YE, O MEN OF MYALBA^a 211.
115. A PILGRAM HATH RETURNED BACK "FROM THE OTHER SHORE."
116. A NEW ARHAN^b IS BORN.
117. *Peace to all beings^c.*

END NOTES

FRAGMENT I

The Voice of the Silence

¹ The word 'siddhis' is generally used to refer to the extraordinary powers acquired through the practice of yoga. It means 'attainments' or 'accomplishments' connected with the superphysical worlds.

During the course of spiritual experiences, the ancient Indian seers discovered that the unified mind could have some extraordinary and extra-sensory experiences which were not religious. The concentrated mind develops powers to understand and control the various laws of nature through definite discipline and training. In 'Saddharma-pundarika' is described the levitation by Tathagata (Buddha). It is also stated therein that some of his followers had the power of moving through the air and controlling the elements. 'Vinaya' (Mahavagga) contains passages on how one can become invisible and manifest other extraordinary powers. Jain literature and tradition also have references to these powers. 'Srimad Bhagavata' describes the simultaneous assumption of many forms by Sri Krishna. 'Ramayana' refers to the control of the burning quality of fire and of other elements in nature. Narration of lives of Jesus Christ and some Jewish prophets also contain references to experiences of similar extraordinary powers.

In 'Srimad Bhagavata' (XI. 15.3), Sri Krishna says, "Eighteen are the powers (siddhis) declared by those who are thoroughly successful in the yoga of concentration, and of them, eight are perfect in me". These eight are: 'anima', 'mahima', 'laghima', 'prapti', 'prakamya', 'ishitva', 'vashitva' and 'kamavashayitva'. Sri Krishna describes them thus: "To be the minutest, biggest and lightest things are the three powers relating to bodily form; to act with the senses of all beings in association with their presiding deities; to be able to enjoy all the things spoken of in the 'shastras' as well as those of the visible world; the ruling power i.e., to set a working ones 'shakti' (energy); the power of self-control i.e., to be free from the desire for sensuous enjoyments; and finally, to find any

^a *Myalba* is our earth — pertinently called "Hell," and the greatest of all Hells, by the esoteric school. The esoteric doctrine knows of no hell or place of punishment other than on a man-bearing planet or earth. *Avichi* is a state and not a locality.

^b Meaning that a new and additional Saviour of mankind is born, who will lead men to final Nirvâna i.e., after the end of the life-cycle.

^c This is one of the variations of the formula that invariably follows every treatise, invocation or Instruction. "Peace to all beings," "Blessings on all that Lives," &c., &c.

pleasure that is wished for". Sri Krishna also states the methods for manifestation of these powers.

'Yoga-sutras' by Patanjali, 'Hathayoga-pradipik' and various Tantric texts like 'Shathachakranirupana' contain detailed studies of various aspects of these extraordinary perceptions and powers. Tantric texts also give methods by which one can develop 'shantikarna' (cure of diseases and removal of outside influences on the body and mind), 'vashikarna' (control on the minds of others, thought-reading, clairvoyance, etc.), 'vidvashana' (harmful acts towards others, black magic of various sorts) 'uccatana' (removal of a person from a certain location), and 'marana' (destruction of beings). Hathayoga texts show other methods developed for the control of the elementary functions of man to keep the body strong and healthy; 'dhauti' (a process of cleansing which improves the respiratory system), 'vasti' (cleansing of the lower channels), and so forth.

Some texts also mention 'pishachasiddhi' and 'vetalasiddhi' in which adepts acquire a certain amount of control over departed souls and subtle-bodied beings through certain types of practices.

These extraordinary and extrasensory powers are also described as 'vibhutis', 'aishvaryas' or 'abhijnas'. The Buddhists call these powers the five 'abhijnas'; (1) subtle extrasensory hearing, (2) subtle extrasensory sight, (3) knowledge of previous births, (4) thought-reading, and (5) magical powers. Most of the 'siddhis' dealt with in the latter part of section III 'Vibhuti-pada' of 'yoga-sutra' by Patanjali concern the attainment of the highest state of consciousness and not the development of occult powers.

The lower 'siddhis' are certainly obstacles to spiritual progress. They are essentially the use of psycho-physical forces of man for obtaining certain powers of control and enjoyment. Earlier the great thinkers discussed these powers and the practices needed to acquire them from the point of view of sublimation of human tendencies for higher spiritual realisation. In course of time these practices deteriorated and people paid attention to their physical nature only, overlooking their spiritual requirements. A highly spiritual man can spontaneously develop these powers but they are regarded as obstacles in most cases as they tend to divert the mind from the spiritual goal, particularly when they are consciously sought. The acquisition of 'siddhis' is condemned by Sri Krishna, Buddha and Patanjali and others, Sri Krishna says in 'Srimad Bhagavata' (XI. 15.33): "But in the case of one who practises the best course of yoga of devotion to me and obtains my Grace, these attainments are mere obstacles and waste of time." 'Uttaradhyayana-sutra' of the Jain tradition states that the knowledge of thoughts of other people is an obstacle to liberation or supreme knowledge. Buddha forbade his disciples to show magical feats either to win personal regard or to attract followers. Sri Ramakrishna Paramhansa said, "Beware of these powers and desire them not. ... 'Siddhis' or psychic powers are to be avoided like filth... He who sets his mind on 'siddhis' remains stuck thereto and he cannot rise higher... For such occult powers increase man's egotism and thus make him forgetful of God."

The 'siddhis' have a fascination for the beginner on the path. When one gets interested in the matters of spirit and begins to travel on the road to the spiritual goal, he is still under the domination of ordinary desires, including the desire for power and fame. He may not be conscious of these desires but they lurk deep down in the subconscious and come up when the possibility of acquiring these spectacular powers through various

practices during the course of journey on the path appears before him. One should remember that these occult powers also belong to the same illusory side of life which is the object of the traveller on the path to transcend. The manifestation and exercise of these powers will not give him freedom from the illusions of life and will not bring him enlightenment and peace. It is only when one has mastered one's lower self that he can exercise these powers for the good of others. Till then, interest in these powers should remain confined to their scientific understanding. It is not that the subject of 'siddhis' is taboo among the true seekers. One should not fall a prey to an attitude of morbid fear towards them. These can and should be studied in an academic spirit to acquire a scientific comprehension. The danger comes up when the seeker's mind begins to hanker for these powers. This has to be guarded against. Also, danger lies in the abuse of these occult powers.

² Here 'self' means the physical man in conjunction with his animal instincts, passions, desires etc., i.e., identified with personality.

³ (i) 'Kala' means time. 'Kala-hamsa', therefore means swan of time. As long as this bird is flying, the creative word is sounding and time exists.

(ii) The symbol of 'hamsa' is an important symbol representing Divine wisdom. Exoterically, it is traditionally believed by the Hindus that the 'hamsa', when given milk mixed with water for its food, separates the two, drinking the milk and leaving the water, thus showing inherent wisdom.

(iii) "In Hindu mythology the wild goose is associated, generally, with Brahma. Just as Indra rides on an elephant, Shiva on the bull 'Nandi', Shiva's son, the war-god Kartikeya, on the peacock, and "The Goddess" (devi) on the lion, so Brahma soars through the atmosphere on a magnificent gander. These vehicles or mounts (vahana) are manifestations, on the animal plane, of the divine individuals themselves. The gander is the animal mask of the creative principle which is anthropomorphically embodied in Brahma. As such, it is a symbol of sovereign freedom through stainless purity. That is why the Hindu ascetic, the mendicant monk or saint who is supposed to have become freed from the bondage of rebirth, is said to have attained to the rank of 'gander' (hamsa) or 'highest gander' (paramhamsa)... Why, we must ask, is the gander such an important symbol?

The wild gander (hamsa) strikingly exhibits in its mode of life the two-fold nature of all beings. It swims on the surface of the water, but is not bound to it. Withdrawing from the watery realm, it wings into pure and stainless air, where it is as much at home as in the world below. Flying through space it migrates south and north, following the course of season. Thus it is the homeless free wanderer, between the upper celestial and the lower earthly spheres, at ease in both, not bound to either... Hence it symbolises the divine essence which, though embodied in, and abiding with, the individual, yet remains forever free from, and unconcerned with, the events of individual life.

...The macrocosmic gander, the divine Self in the body of the universe, manifests itself through a song. The melody of inhaling and exhaling, which the Indian yogi hears when he controls through exercises (pranayama) the rhythm of his breath, is regarded as a manifestation of the 'inner gander'. This inhalation is said to make the sound, ham; the

exhalation, sa. Thus, by constantly humming its own name, hamsa-hamsa, the inner presence reveals itself to the yogi-initiate.

...The song of the inner gander has a final secret to disclose. 'Hamsa-hamsa' it sings, but at the same time, 'saham-saham'. Sa means 'this' and Ham means 'I', the lesson is, "This am I". I, the human individual, of limited consciousness, steeped in delusion, spell bound by Maya, actually and fundamentally am This, or He, namely, the Atman, the Self, the Highest being of unlimited consciousness and existence. ... That is the lesson sung to man by every movement of inhalation and exhalation, asserting the divine nature of Him in whom Truth abides." (Zimmer: Myths and Symbols of Indian Art and Civilisation.)

⁴ (i) Aum can be taken as composed of one, three or seven elements. As a single syllable, it represents the Parabrahman (Gita. VIII. 13). The three-fold analysis A, U, M, is given in the Mandukya Upanishad, and the seven-fold, which is too technical, is discussed in "The Garland of Letters" by John Woodroffe (Arthur Avalon).

(ii) According to the Mandukya Upanishad, 'A' signifies the waking (Jagrat) state, 'U' the dream (Swapna) state, and 'M' the deep sleep (Sushupti) state. AUM taken as a single unity stands for the fourth state (Turiya), which is the state of sheer transcendence, the unmanifested consciousness of the Shanta Atman.

(iii) Aum is also referred to as 'Pranava', that which sounds forth.

(iv) Mundaka Upanishad (2.ii.4) says:

"The pranava (Aum) is the bow, the arrow is the self; Brahman is said to be the mark. With heedfulness is it to be penetrated. One should become one with it as the arrow in the mark."

(v) Sri Krishna Prem in his "Yoga of Bhagavad Gita" comments that the repeated counsel to meditate on Aum has no reference to setting up 'vibrations' in the subtle body, but to raising the consciousness through the above-mentioned three stages into the fourth. He also mentions that HPB, when asked by her pupils as to the correct pronunciation of Aum, replied, "Aum means good actions, not merely lip sound. You must say it in deed."

(vi) "The silence following the pronunciation of the three, A.U.M. is the ultimate unmanifest, wherein perfected supra-consciousness totally reflects and merges into the pure, transcendental essence of Divine Reality— Brahman is experienced as Atman— the Self. Aum, therefore, together with its surrounding silence, is a sound-symbol of the whole of consciousness-existence, and at the same time its willing affirmation." (Zimmer: Myths and Symbols of Indian Art and Civilisation)

(vii) Its special value as a 'mantra' arises from the fact that it is the complete word. It begins with the vowel 'A' in the back of the mouth, continues with the vowel 'U' sounded in the centre of the mouth and closes with the consonant 'M' with which the mouth is closed. Thus it covers the entire gamut of speech.

⁵ (i) "This is not that 'eternity' which is defined by Boethius as 'Eternity is the simultaneous and complete possession of infinite life' and by Plotinus as 'That which neither has been nor will be, but simply possesses ever-being'. These 'eternal ages' are age-long cycles, the aeons of the Greek, the kalpas of the Hindus." (Sri Krishna Prem and Sri Madhava Ashish: Man, The Measure of All Things)

(ii) HPB in her note has stated that the duration of a Maha-Kalpa is 311, 040, 000, 000, 000 years. This figure is arrived at as follows:

	Years
(1) 360 days make	1
(2) Krita Yuga contains	1,728,000
(3) Treta Yuga	1,296,000
(4) Dwapara Yuga	864,000
(5) Kali Yuga	432,000
	4,320,000

(6) So the total of the four yugas which constitute a Mahayuga contains 4,320,000 years. 71 of such Mahayugas form the period of the reign of one Manu, which gives a period of 306,720,000 years.

(7) Reign of 14 Manus therefore embraces the duration of 994 (71x14) Mahayugas i.e. 4,294,000,000 years. Add to this the interval between the reign of each Manu which amounts to 6 Mahayugas equal to 25,920,000 years. This gives the total of 4,320,000,000 years. These constitute one 'kalpa', one day of Brahma.

(8) As Brahma's night is of equal duration, one day and one night of Brahma would contain 8,640,000,000 years.

(9) 360 such days and nights make one year of Brahma. This covers 3,110,400,000,000 years.

(10) 100 such years constitute the whole period of Brahma's age, which is a 'Mahakalpa' comprising 311,040,000,000,000 years.

(iii) Krita yuga, also referred to as Satya yuga, the first of the ages is the perfect yuga, it is associated with number four. Anything complete is conceived as having four quarters (pada). As life process gains momentum, Dharma vanishes quarter by quarter. So Treta yuga subsists on three quarters, Dwapara on two and Kali yuga on one only.

⁶ It refers to knowledge of what is true life, balance between pleasure and pain etc. The instruction is: live life and do not refuse it.

⁷ The Light will not enter into consciousness, i.e., we shall not realise its presence.

⁸ (i) 'Shabda' is sound; 'anahata' means 'not struck'. So 'anahata shabda' means the sound which is produced without striking things together.

(ii) In the process of 'becoming' of the 'Being', the cosmic vibration is produced from which evolves the visible world. It is the first music, the divine music. The plexus in the heart is considered to be the seat of 'anahata'. To listen to it, one must withdraw his senses from external objects and turn them inwards and concentrate them on the heart-centre. Through such concentration and some yogic practices, the mystery of 'anahata' gets unfolded and one comes in tune with the cosmic rhythm. Many Hathyogic practices are prescribed in the various texts for the realisation of this sound.

⁹ (i) The breaking of the self-identification with the astral body constitutes destroying the lunar body (cf. F. I, V. 55: "This is I". "Thy soul is caught in the webs of delusion").

(ii) 'Cleanse thy mind body' means not to allow the mind to be influenced by the senses. 'Make clean thy heart' also means the same.

(iii) " 'Kama Rupa' (or Pranamaya Kosha) refers to the community of desire monads grouped around monads of the lower mental level which together form the after-death animal and the after-death animal vehicle of man. It comes into being with the formation of the physical body and temporarily survives its death. This is what usually constitutes a 'ghost' and, when the human self withdraws from it, the 'astral shell' of occultism – a seemingly animated subtle form from which the higher principles have withdrawn." (Sri Madhava Ashish : Man, Son of Man).

(iv) HPB has explained the nature of 'Manas' in 'The Key to Theosophy' as follows :

"It is not Atma, or even Atma-Buddhi, regarded as the dual Monad, which is the individual, or divine man. But Manas; for Atman is the universal All and becomes the Higher Self of man only in conjunction with Buddhi, its vehicle, which links IT to the individuality or divine man. For it is the Buddhi-Manas which is called the causal body and which is consciousness, that connects it with every personality it inhabits on earth."

She goes on to say: "It is this nature mysterious, Protean, beyond any grasp and almost shadowy in its correlations with the other principles, that is most difficult, to realise and still more so to explain. Manas is a 'principle' and yet it is an 'Entity' and individuality or Ego. He is a 'God', and yet he is doomed to an endless cycle of reincarnations, for each of which he is made responsible, and for each of which he has to suffer."

She adds: "Try to imagine a 'Spirit', a celestial being, whether we call it by one name or another, divine in its essential nature, yet not pure enough to be one with the All and having, in order to achieve this, to so purify its nature as to finally gain that goal. It can do so only by passing individually and personally i.e., spiritually and physically, through every experience on the human plane. In its very essence it is Thought and is, therefore, called in its plurality Manas-putra, 'The sons of the (universal) Mind'. This individualised 'Thought' is the real human ego, the thinking entity imprisoned in a case of flesh and bones. This is surely a spiritual Entity, not Matter, and such Entities are the reincarnating Egos. Once imprisoned, or incarnate, their essence becomes dual, that is to say, the rays of the eternal divine Mind considered as individual entities assume a two-fold attribute, which is (a) their essential inherent characteristic heaven-aspiring mind (higher Manas), and (b) the human quality of thinking, or animal cogitation, rationalised owing to the superiority of the human brain, the karma-tending or lower Manas. One gravitates towards Buddhi, the other tending downwards, to

the seat of passions and animal desires. It is this ego, the Monadic Entity, which is held responsible for all the sins of the lower attributes, just as a parent is answerable for the transgressions of his child so long as the latter remains irresponsible.”

¹⁰ See endnote 9 above.

¹¹ (i) The word ‘Fohat’ used by HPB in her note has been dealt with at considerable length by Sri Krishna Prem and Sri Madhava Ashish in their book, “Man, The Measure of All Things”. Some explanatory extracts are reproduced below:

“Fohat, a word unknown to ordinary scholarship it seems, but which HPB defines as ‘the active (male) potency of the Shakti (female reproductive power) in nature. Elsewhere she says that it is closely connected with the one Life, that it is the unity of all cosmic energies, the prototype of Eros, the bridge which links the opposite poles of Subject and Object, Spirit and Matter. Also she quotes from somewhere that it is ‘sprung from the Brain of the Father and the Bosom of the Mother’, and states that its Vedic name was ‘Apam-napat’, the swiftly speeding, golden son of the waters.”

“Fohat is in fact that aspect of the One Darkness, which appears as Power or Energy. Its essence is creative impulse from that Darkness, the ‘Be and it was’ of the Koran. It is manifested primarily as the ‘bond which unites Subject and Object in all planes from the highest to the lowest. As such it represents the unity of One Darkness linking the duality of its poles. For the same reason also, we can understand its being said to be the prototype of Eros, for it manifests in that striving of the subject towards the object, which is the characteristic of all desire... In any case, it is the Divine and Fiery creative power and is particularly manifest in the plane of the one Life. Its assimilation to electricity comes from its nature as a link between the two poles between which it functions as attraction or repulsion. Its purest (in the sense of most unmixed) manifestation is on the level of desire nature on which plane the force of attraction or repulsion works unchecked. A Western version is probably to be found in the Orphic ‘phanes’.

“The interaction between the Father and the Mother represents Fohat, the power aspect of Reality, the tension between the poles being the essential dynamism of the Cosmos.”

“But to understand Fohat we should as usual seek within ourselves till we find that power which brings forth, holds in being and again withdraws the multiform contents of our psyches. Only then shall we be able to understand the real nature of that Brahma-power which moulds the universe, and of which the Stanzas say that Fohat is the steed and thought the rider. ... We must be on our guard, however, against conceiving Fohat as either a mechanical force or a deific personality. Fohat is not a personal being but a power; nevertheless he is not a mechanical power but a living one, as are, indeed, all the Powers in the Cosmos.

Fohat in principle springs from the tension relating the first unmanifest Father-Mother duality which is the origin of all power, and in that sense is the self-nature of the Ever-Darkness.”

(ii) There is extensive literature on the subject of Kundalini Yoga in Sanskrit. ‘Shathachakrani rupana’ and ‘Anand-lahari’ are two such works. The first of these has been translated, with a commentary, by Arthur Avalon under the title, “The Serpent Power”. The following is a very brief summary of the subject.

In the spine running from its base to the top is what is called ‘Merudanda’, the rod of Meru. This has a channel called ‘sushumna’ and there is another channel within it which is called ‘chitrani’. Various ‘chakras’ or force-centres are threaded upon it. The lowest of the ‘chakras’ is called ‘muladhara’, which is at the base of the spine. Kundalini is coiled up like a sleeping serpent there closing the mouth of the ‘muladhara’. Then come ‘svadhishtan’ at the base of the abdomen, ‘manipur’ at the navel, ‘anahat’ at the heart, ‘vishuddha’ at the throat and ‘ajna’ between the eyebrows. ‘Sahasrara’, the thousand-petalled lotus, is at the top of the head.

The aim of Kundalini Yoga is to arouse the sleeping power at the ‘muladhara’ and to raise it upwards through all the ‘chakras’ till it reaches ‘sahasrara’. An elaborate meditation (dhyana) full of rich symbology is prescribed for each ‘chakra’. When ‘dhyana’ is over, the aspirant leads Kundalini back again by the same path into the ‘muladhara’, but in some schools she is brought back only as far as the heart ‘chakra’ and there she enters what is called her chamber.

(iii) Kundalini should be awakened only under the personal direction of the Guru. If it is aroused prematurely before the aspirant has purified himself and removed sensual impurity and selfishness, it may rush downwards and activate certain lower centres in the body and carry him down the hill instead of up the ladder which leads to Enlightenment.

(iv) “There is one simple test whether the ‘Shakti’ (Kundalini) is actually aroused, when she is aroused, intense heat is felt at that spot, but when she leaves a particular centre, the part so left becomes as cold and apparently lifeless as a corpse. The progress upwards must be externally verified by others. When the ‘shakti’ has reached the upper location (sahasrara), the whole body is cold and corpse-like, except the top of the skull, where some warmth is felt, this being the place where the static and kinetic aspects of consciousness unite.” (Arthur Avalon: The Serpent Power).

(v) Sri Ramakrishna Paramhansa’s description of the rousing of Kundalini has been reported in ‘The Gospel of Ramakrishna’. He says:

“Sometimes the spiritual current rises through the spine, crawling like an ant. Sometimes in samadhi, the soul swims joyfully in the ocean of divine ecstasy, like a fish. Sometimes, when I lie down on my bed, I feel the spiritual current pushing me like a monkey and playing with me joyfully. I remain still. That

current, like a monkey, suddenly with one jump reaches the sahasrara. That is why you see me jump with a start. Sometimes again, the spiritual current rises like a bird hopping from one branch to another. The place where it rests feels like fire. It may hop from Muladhara to Svadhishtana, from there to the heart and then gradually to the head. Sometimes the spiritual current moves up like a snake. Going in a zigzag way, at last it reaches the head and I go into samadhi.”

(vi) An excellent exposition of the philosophical basis of Kundalini Yoga is contained in Chapter XIII, ‘Tantra as a way of Realization’, of “Cultural Heritage of India” Vol. IV, published by Ramakrishna Mission. Some important and useful passages are quoted below:

“The end of the sadhaka is to attain pure and perfect chit—an untranslatable word— or consciousness. This perfect consciousness is also perfect Being and perfect Bliss. In the Vedanta, as also in the Tantra, the word for this perfect state is sachchidananda. Now, this perfect state is unattainable so long as that which limits or restricts it operates. The limiting power of Reality by which its Unmeasured Being-Consciousness-Bliss is measured and its alogical nature is made thinkable in terms of ‘forms’ and ‘categories’ has been called Maya in both. The Tantra, in particular, analyses the fundamental limiting power into certain special aspects called kanchukas or contractors. But the essential thing is this that the purna or perfect state is not to be attained so long as Maya and her kanchukas operate.”

“By its self-limiting powers, Reality polarises itself into that which is conscious and that which is not, that which is pleasant and that which is not. The fundamental polarity of subject and object, aham and idam, is also evolved by it. By it, Reality which is absolute in itself becomes resolved, so to say, into a multiplicity of correlated centres of diverse natures, acting and reacting in diverse ways. It thus evolves into a universe of being and becoming. “

“All finite, correlated centres have their being and becoming determined by the conditions of the polarising, finitising, and limiting power by which they are created and evolved. The determining conditions which constitute, maintain and evolve the centres necessarily limit or restrict them also. By them they are constrained to become or remain such and such centres. What they were, what they are, and what they will be are thus determined. ... The determinants are therefore ‘bonds’ or pasha, as they have been called in the Tantra Shastra. The Jiva or the self finds himself in pasha or fetters.”

“Yet the Reality has never ceased to be itself, that is, perfect Consciousness, Being and Bliss, in thus evolving by its own inscrutable power into a multiplicity of conditioned centres. The pasha, the determinant,... must be a kind of veil by which the Reality is ‘hidden’ without being effaced or suppressed.”

“Even a finite centre, in any position in the curve of evolution, must never cease to be a ‘point’ of pure and perfect Reality. By ‘point’ is here meant that at and through which the purna or whole ‘opens’ itself and through which it can be

reached and realised. But what is thus a point of co-essentiality and 'flow' from the side of Reality becomes a veil and a restrictor from the side of the universe of behaviour and convention. Point-facing, the Jiva-centre is none other than the Reality. Veil-facing it is finite, conditioned and in bondage or pasha."

"If the direction of the process, by which the veiling and all that is incidental to it have been produced, is called outgoing, then surely to face the 'point' (at and through which perfect Being-Consciousness— Bliss is 'opened' up), that direction must be reversed. The 'sign' of the function has to be changed. We must have the 'return current' in the place of the outgoing, Radha in the place of dhara, Soham for hamsah."

"Kundalini Yoga is a practical demonstration of how the outwardly-directed evolving process is reversed, until the whole universe is resolved into unitary Consciousness and perfect Bliss."

"Generally speaking, there are two ways of reaffirming the lost identity. One is elimination or negation till negation is no longer possible, This is the well-known 'neti-neti' method of Vedanta. It is to negate as *asat* or unreal the crust, sheath or husk (*upadhi*) of a given object. If the *upadhi* of any other object is similarly eliminated, it will be seen that in the kernel one is the same as the other, and each is *Atman* or *Brahman*. Every kind of *bheda* or duality must be rigorously reduced to zero. ... But an approach may be made to identity from another standpoint. It is the way of sublimation. Man and woman, for example, may thus be sublimated into cosmic principles, polar to each other in the outgoing aspect of the cosmic process, but identified and unified 'Shiva-Shakti' in reality which is experienced in the reversing of the out-going current. In reversing the process, we have to bring the two complements or poles 'together' so as to reaffirm and realise the identical whole."

"The method of sublimation consists of the steps of *sadhana*, *shuddhi* (purification), *uddhara* (elevation) and *chaitanaya* (reaffirmation of identity in consciousness). By the first, a thing or an act is purged of the usual dross of grossness. This is done by reversing the direction of the ordinary worldly process or *pravritti*. In the evolution of the cosmic principles (the 36 *tattvas* as they are called), a certain stage is reached when the pure *tattvas* 'cross the line' and pass into impure (*ashuddha*) *tattvas*. These latter constitute the realm of nature (the region of *Prakriti* and her evolutes) which is like a closed curve in which the Jiva is held a prisoner and in which he wanders tracing his own curve of path in accordance with the equation of Karma. Though essentially, a centre of Shiva-Shakti, he is caught in the net of natural determinism from which there is no escape, unless the 'coiled curve' which encloses him can be made to uncoil itself and 'open' for his release and ascent in the realm of *shuddha tattvas*. His hope lies in uncoiling the coil of nature, technically called the 'awakening of the serpent-power or Kundalini'. ... The face of the coiled serpent-power is ordinarily downwards; it must be turned upwards."

“The next step is uddhara or elevation. The order in which the principles are evolved in the outgoing activity must be reversed with the starting of the reverse current: ascent must be made in the order opposite to that in which descent was made. From the grosser and more limited elements, we must rise to what are subtler and more general, until ascent is finally made to the level of the perfect experience, which is Shiva-Shakti in one called para-samvit. The last step is the reaffirmation and realisation in consciousness of the supreme identity.”

“Such is the general framework of the method to be followed.”

“The Shiva-Shakti school of Tantra is a presentation of Advaita Vedanta from the point of view of a science of practical application and realisation. ... Pure and undifferentiated Consciousness is, of course, affirmed as the basic aspect of Reality. But this pure chit is, in another aspect, the power to be and become, that is to evolve as a universe of names and forms, and involve it again within itself as a seed. Chit is the power of self-evolution, and self-involution is Chit-Shakti. Chit as the pure ether or basis, and Chit as the power to evolve and involve are not two but one, viewed from the standpoint of being as such and from that of becoming, perfect experience is experience of the whole – that is, of Consciousness as Being and Consciousness as power to become.”

“The Jiva as a centre represents a certain phase and position in the evolution-involution process of perfect Chit-Shakti by which a universe arises and is withdrawn. Broadly speaking, evolution means the patent, kinetic aspect, while the involution means the latent, static or potential aspect. Every form of being or centre is thus a kinetic-static composite. In the complex apparatus of ‘the gross, subtle and causal’ forces, which is the ‘body’ or vehicle of the Jiva, the static or potential pole of creating, sustaining and resolving Shakti is represented by the Kundalini or the coiled serpent-power. It is the body’s (including the gross, subtle and causal) supporting base and magazine of power. It is the central pivot upon which the whole complex apparatus of the physical body, vital economy, and mental activity (conscious and sub-conscious) moves and turns. The Jiva apparatus is a closed machine of a specific, determinate character with its body, vital and mental powers and functions limited and defined, because of the specific ratio in which Kundalini or static power in the apparatus stands with respect to the kinetic power actually working in and as that given apparatus. To change the working efficiency of that apparatus, physically, vitally or mentally, is to change that ratio. A transformation, dynamisation and sublimation of this apparatus is possible only by what is called the ‘rousing of Kundalini’ and her reorientation from the ‘downward facing’ to ‘upward facing’. By the former, the apparatus has become a closed curve, limited in character, restricted in functions and possibilities. It is a ‘little knower, doer and enjoyer’. By the latter, it breaks the pasha and transcends its littleness.”

“The actual modus operandi of the rousing process and of the piercing of the chakras, or spheres or planes as we may call them, is a very vital mode of

Tantrika and of every form of sadhana. The essential thing is to make an ascent from planes that are more and more veiled, closed and limited to others that are more and more 'conscious' (chinmaya), 'open' and 'unrestricted'— that is from the ashuddha to shuddha tattvas."

"The end to be achieved is the realisation of both pure and perfect Consciousness-Being-Bliss. In the highest plane, the pure Chit of Advaita Vedanta is realised as the 'resplendent void'; nay, 'Shiva-Shakti' in close embrace in the abode of the 'thousand-petalled lotus' is also realised. That abode is the abode of wholeness and perfection. The Vaishnava will realise his yugali Radha-Krishna in this abode of wholeness and perfection, And there can be perfect Bliss or ananda only in such wholeness."

"The abode of perfection appears to open even to the point through a kind of 'sluice gate'. In the course of ascent, we have to reach and pass successively through certain 'critical' positions. Generally, whenever one tattva passes into another, critical values and positions have to be taken into account. Now, in the ascent we are describing, we have to pass successively from one kind of tattva or another. To pass a tattva is to become it, for each represents a stage of actual realisation."

"Now, at every crisis or critical position the aspirant or sadhaka requires and often gets what we may call ultra-ego-centric 'help' or 'extra-scheduled power'. He gets it from Mother Kundalini herself, in that vital and supremely important aspect of hers which is called Guru-Shakti. But really critical positions must be reached so as to make this power available, responsive and operative for the aspirant. In one sense, it is the aspect of divine grace; it is Krpa. Grace descends whenever a real crisis comes or is coming. The sixth plane, or ajna chakra as it is called, is par excellence the place of guru-tattva, which is to find the key of the last 'sluice gate' and open it for communion with perfect experience. It is the critical position par excellence, because here more than anywhere before, the ego-centre must finally shed his 'ego', his very 'self'. The seed of dvaita must be burnt here. Guru-tattva is thus the key by which the power, which is as the limitless ocean, is switched on into the little reservoir which is the Jiva, filling the latter, making it overflow and cease to be the little reservoir. It is also the 'commutator' which reverses the ego-centric current, the current that imprisons us. The place of Guru and diksha is thus of vital importance. Guru-tattva may, and often does, operate through a human body. But the Shastra, seizing upon the kernel of the thing, forbids the sadhaka to look upon his guru as human. He is a form and embodiment of God-power."

"The mantra-yoga or japa is a means of rousing Kundalini; so are nyasa, puja, etc., with external or internal yantras, images and symbol. The bhakta or the jnani sometimes may not have consciously and deliberately to act himself about the business of rousing Kundalini. But this does not mean that Kundalini

can be let alone by him. She is, and must be, roused by the power of bhakti or Jnana.”

“It will thus appear that Kundalini Yoga is not a mystery or esoteric doctrine and ritual peculiar to the Tantras. It is the basis of every sadhana in every form. But there are different forms of effort or sadhana by which this magazine of latent power can be acted upon and power ‘laid up’ can be lifted as by a lever. Vishvasa (faith) and prema (love) also act as the most powerful levers. The Tantra fully recognises this and uses it. It recognises yoga and jnana also. It recommends even music as sura or nada Brahman. For the common aspirant, however, it serves out a mixed prescription of Karma, Jnana, Yoga and Bhakti, all ‘scientifically combined, graded and graduated, and regulated, according to varying conditions and needs’.”

(vii) See also F. I, V. 104 fn. b and en. 73.

¹² ‘Lanoo’ means disciple.

¹³ See endnote 9 above.

¹⁴ (i) First: Nightingale’s song refers to the soul disentangling from the today.

Second: Twinkling stars refer to ideas. When the attempt is made to understand the Atman, the knowledge does not come straight as a light ray, but many ideas are found and all seem true.

The image of ‘the silver cymbal of the Dhyanis, awakening the twinkling stars is derived from a Tibetan meditational practice in which the practicant strikes two small cymbals, each of a pure note, but one slightly differing from the other such that a ‘beat’ frequency is set up. As the notes die away, he attempts to pass from listening to the outer sound to hearing the inner.

Third: Ocean-sprite refers to the call of Manas (impersonal self) imprisoned in the shell of personality.

Fourth: Vina represents knowledge, Vidya, Buddhi. It refers to the knowledge revealed about the great Atman, perception of the underlying harmony.

Fifth: The flute sound refers to the inner call of the Self to unity.

Sixth: The trumpet-blast refers to the victory of the soul over matter.

Seventh (Last): The thunder-cloud rumbling refers to Aum.

(ii) Similar lists of sounds are found in various Sanskrit works. ‘Shiva-samhita’ describes them as follows: The first sound is like the hum of a bee, next that of a flute, then of a harp, followed by the sound of ringing bells and then the roar of thunder.

(iii) It can be noted that in the early stages, the voice of the Higher Self is thin and faint, and then it develops into the roar of thunder.

-
- ¹⁵ (i) Nada is the inner voice heard as conscience in silence only.
(ii) Also see End Note 14 above.

- ¹⁶ (i) See F. I, V. 95, fn. e and f.
(ii) Patanjali has defined the three states of dharana, dhyana and samadhi in the chapter on 'Vibhuti Pada' in his 'Yoga-sutra'. Translation of the relevant sutras by I.K. Taimini is reproduced below:

1. concentration is the confining of the mind within a limited mental area (object of concentration).
2. uninterrupted flow (of the mind) towards the object (chosen for meditation) is contemplation.
3. The same (contemplation) when there is consciousness only of the object of meditation and not of itself (the mind) is samadhi.
4. The three taken together constitute Samyama.
5. By mastering it (samyama), the light of the higher consciousness.

(iii) Meditation is an essential part of the spiritual enquiry, but it requires for success a way of daily living which is in harmony with and conducive to right state of mind and body for meditation. It is not that throughout the waking life one can indulge in physical, emotional and mental wild life and then sit down in a certain posture for half an hour or twenty minutes for meditation. It is for this reason that in all the systems certain rules for conduct of daily life are laid down. Daily life has to be conducted in a certain manner which leads to the right state of body, emotions and mind suitable for meditation. In Buddha's Noble Eightfold path the last step is Right Meditation, which is preceded by seven other strivings towards preparation of this right condition of body, emotions and mind. Similarly, in the 'Ashtanga Yoga' of Patanjali, there are five preliminary steps comprising Yama, Niyama, Asana, Pranayama and Pratyahara, which are meant to eliminate disturbances arising from the physical body, emotions and desires and the identification of the mind with the external world. It is only when one has been able to achieve some success in this direction that he can start on meditation in the proper meaning of the word.

(iv) Dharana is concentration, firmly fixing the inner sense faculties on the chosen object. Dhyana is meditation, an intermittent activity (vritti) of the inner sense after it has become fixed on the chosen object. In it there is an oscillation that proceeds like a stream (pravaha) that sometimes temporarily ceases and flows again. Samadhi is complete absorption.

(v) In Dharana, though the mind is concentrated on the object chosen, there is a limited area in which the mind moves about. This limited area may consist of the various aspects of the chosen object or may comprise a process of reasoning. In both the situations there can be movement of mind without losing touch with the object. Only when the mind loses touch with the object and irrelevant thoughts and objects enter the mind, then the dharana can be considered to have been disrupted. The objective that the aspirant has to keep in his mind is to reduce the frequency and duration of such interruptions. Also, vague and blurred impressions about the chosen object should be replaced by sharply defined images by increasing the degree of awareness and attention.

The stage of dhyana is reached when the aspirant succeeds in eliminating the interruptions completely and can continue to meditate on the object as long as he likes. Thus the essential difference between dharana and dhyana is the appearance or non-appearance of distractions.

Even when the aspirant is well-established in dhyana, the reality hidden within the object continues to elude him, because the mind itself is preventing the realisation of the essential nature of the object by interposing consciousness of itself between the object and the consciousness of the aspirant. As one continues in one's practice, the residual consciousness of the mind regarding its own role in the process becomes weaker and weaker, and it is only when it disappears completely that one is said to pass from the state of dhyana to the state of samadhi. The mental self-awareness or the subjective role of the mind is now reduced to the utmost limit. Thus the difference between dhyana and samadhi lies in the presence or absence of mental self-awareness.

We thus see that the transformations which take place in dharana, dhyana and samadhi are purely mental phenomena and are related to consciousness. The complete process commencing with dharana and culminating in samadhi is called samyama in yogic terminology. It is a continuous process. Also, the time taken in reaching the state of samadhi depends entirely on the progress made by the aspirant. The beginner may have to spend hours, days, months or years before reaching the samadhi, while an adept can pass into it at will, effortlessly and instantaneously.

It may be repeated, that the fact of a person being in real samadhi is determined solely by the state of his mind and not by the inertness of the physical body. The state of mere inertness of the physical body is referred to as jada-samadhi and has in fact no real relationship with the real samadhi, although outwardly they may appear to be alike. A person coming out of jada-samadhi is like a person coming out of sleep, while the person emerging from the real samadhi brings with him the transcendental knowledge, wisdom and peace.

(vi) Samadhi is also classified as of two kinds: savikalpa and nirvikalpa. The former "is absorption with a full consciousness of the duality of the perceiver and the

perceived object, the beholding inner sense and the beheld Self;” and the latter “is non-dual absorption, absolutely devoid of any consciousness of a distinction between the perceiver and the perceived.”

“In samadhi of the first type, the mental process or oscillating vitality of consciousness (chitta vritti) assumes the form of Brahman-the One-without-a-second, just as in the ordinary waking state it assumes the form of objects apprehended by the sense faculties, and so comes to rest in Brahman; yet it remains conscious of itself, aware of its own activity and attainment of the presence, as well as of the blissful contact and union. Having assumed the form of Brahman by virtue of its protean force of transformation, it yet feels itself to be distinct from its object; the chasm between the two remaining, while the subject enjoys the supreme ecstasy of the beatific vision. Numerous elated lyrical utterances of the Vedantic School express the rapture of the moment. “I am That,” we read, for example, “the true nature of which is to be the impassive witness, the paramount being, comparable to the formless, pure, intangible ether that pervades the Universe, shining forth and revealing itself; at once the Unborn, the One, the Imperishable, the Untainted and the All-pervading-without-a-second, the Forever-free-and-released.” The very form of the sentence -the I identifying itself with the That a line is drawn between the subject and all the nouns of the extended predicate. What we find expressed is an exquisite consciousness of the union of the two; a fully conscious state of absorption founded on an ecstatic identification of two entities that are still felt to be distinct.”

“Nirvikalpa samadhi, on the other hand, absorption without self-consciousness is a mergence of the mental activity (chitta-vritti) in the self, to such a degree, or in such a way that the distinction (vikalpa) of knower, act of knowing, and object known becomes dissolved – as waves vanish in water, and as foam vanishes in the sea.

Properly, savikalpa samadhi should deepen into nirvikalpa. The consciousness of being a subject with certain sublime predicates should dissolve, and the two terms of the vision then deliquesce in each other – now truly One-without-a-second, without predicates, without attributes and ineffable. The only possible grammar to render the experience and bliss of this degree of samadhi is silence.” (Zimmer: Philosophies of India)

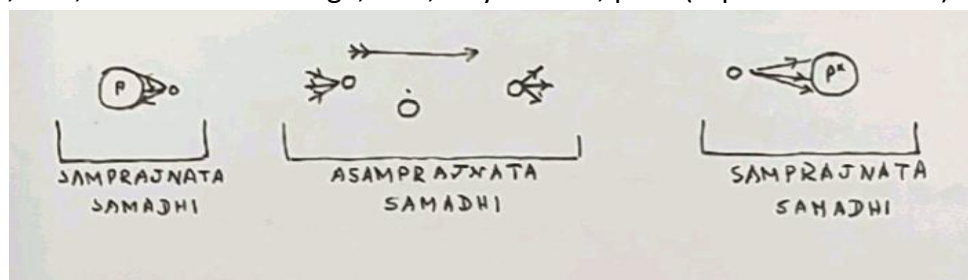
(vii) It may perhaps be useful to explain four other terms used to qualify the state of samadhi. These are: samprajnata and asamprajnata samadhis, and sabija and nirbija samadhis.

Explaining their nature, I.K. Taimini writes in his commentary on Yoga-sutras:

“The difference between samprajnata and asamprajnata samadhis lies in the presence or absence of a ‘Pratyaya’ in the field of consciousness. Pratyaya is a technical word used in Yoga to denote the total content of the mind at any

moment, using the word mind in its widest sense and not merely the intellect. The Pratyaya may be of any kind and may exist on any plane of the mind. A mental image of a child, a concept of a mathematical principle, an all-embracing vision of the unity of life are all pratyayas of different kinds and belonging to different planes.

Now, in samprajnata samadhi, there is a pratyaya in the field of consciousness and the consciousness is fully directed to it. So the direction of the consciousness is from the centre outwards. In asamprajnata samadhi there is no pratyaya and therefore there is nothing to draw the consciousness outwards and hold it there. So as soon as the pratyaya (P) is dropped, the consciousness begins to recede automatically to its centre and after passing momentarily through the Laya center (which is the common centre in which all the vehicles of the Jivatma may be said to be centred) tends to emerge into the next subtler vehicle. When this process has been completed, the pratyaya (P') of the next higher plane appears and the direction of consciousness again becomes from the centre outwards. The progressive stages of the recession of consciousness to its centre and its emergence into the next higher plane is illustrated by the diagram in Taimini, I. K., The Science of Yoga, TPH, Adyar 2015, p.35 (reproduced below):



From the time the pratyaya (P) is suppressed to the when the pratyaya (P') of the next plane appears, the yogi is in the state of asamprajnata samadhi. During all this time he is fully conscious and his will is directing the delicate mental operation in a very subtle manner. The mind is no doubt blank but it is the blankness of samadhi and not the blankness of an ordinary kind such as is present in deep sleep or coma. ... Asamprajnata samadhi, therefore, represents a very dynamic condition of mind and differs from as samprajnata samadhi only in the absence of pratyaya in the field of consciousness. In intensity of concentration and alertness of mind it is on a par with samprajnata samadhi. That is why it is denoted by merely adding the prefix 'A' to samprajnata samadhi.

The void of asamprajnata samadhi is sometimes called a 'cloud' in yogic terminology and the experience may be compared to that of a pilot whose aeroplane passes through a cloud-bank. The clear landscape is blotted out suddenly, the ordinary sense of direction disappears, and he flies on in the certainty that if he holds on he is bound to come out again into the clear sky. When the consciousness of the yogi leaves one plane and the pratyaya of that plane disappears, he finds himself in a void and must remain in that void until his

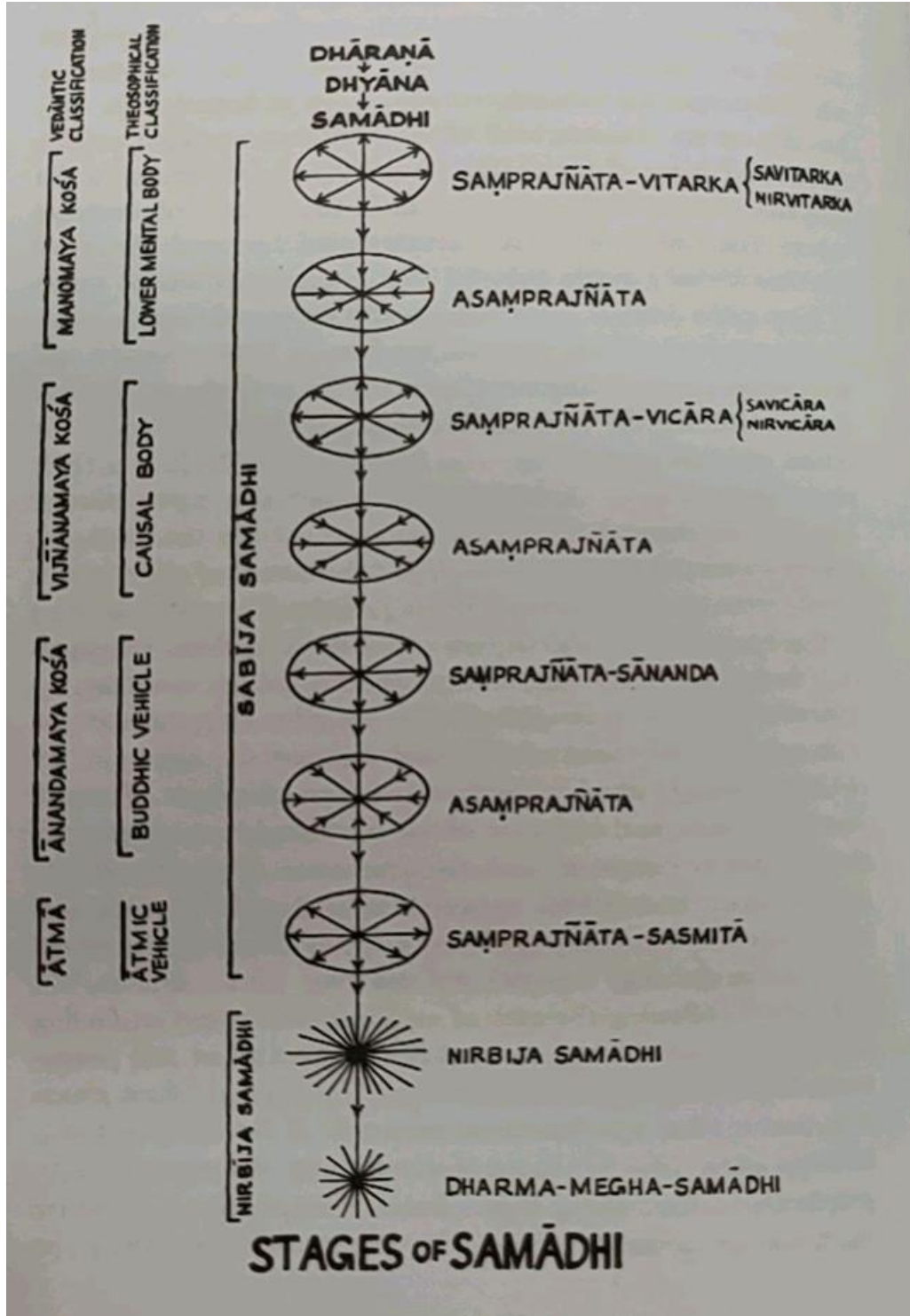
consciousness automatically emerges into the next plane with its new and characteristic pratyaya. He cannot do anything but wait patiently, with mind concentrate and, alert, for the darkness to disperse and the light of the higher plane to dawn in his mind. In the case of the advanced yogi, this experience can be repeated over and over again and again he passes from one plane to another until he takes the final plunge from the subtlest plane (the Atmic plane) into Reality itself – the Consciousness of the Purusha. The cloud that he now enters is called ‘Dharma-megha’. When he comes out of this cloud, he has already left behind the realm of Prakriti and is in his own ‘Svarup’... The recession of consciousness towards its centre is thus not a steady and uninterrupted sinking into greater and greater depths but consists in this alternate outward and inward movement of consciousness at each barrier separating two planes.”

(viii) Patanjali states that the four successive stages of samprajnata samadhi are accompanied by the activities or states of the mind denoted by vitarka, vichara, ananda and asmita respectively.

(ix) When the yogi has reached the stage of nirvichara samadhi, the spiritual illumination begins to fill the mind. The light of Buddhi begins to shed its radiance on the intellect which then ceases to be a slave of the lower self and is transformed into an instrument of the Higher Self working through ‘Atma-Buddhi-Manas’. It is, however, to be noted that the mental processes of day-to-day vitarka and vichara employed by us in ordinary thought and studies are not equivalent to the corresponding processes as they take place in the state of samadhi. In the latter, the mind is completely cut off from the outer world and is fused, as it were, with the object in a state of abstraction. It is a state which is quite beyond the comprehension of an ordinary man.

(x) The difference between sabija and nirbija samadhis may also be considered briefly. Samadhi which deals with any of the objects within the realm of Prakriti is called sabija or objective samadhi. In nirbija samadhi, also called subjective samadhi, Purusha, who is beyond the realm of Prakriti, is the ‘objectless’ objective. In sabija samadhi also the seeker is seeking Himself, but a veil, howsoever thin, still obscures his vision. In nirbija samadhi, even this last veil is torn off to get a totally unobstructed vision of Himself. This is ‘Self-Realisation’. Nirbija samadhi is so called for another reason also. In nirbija samadhi the old ‘samskaras’ are gradually dissipated by contact with the Purusha. Nirbija samadhi is therefore means of passing out of the realm of Prakriti and also of exhausting the remnant subtle ‘samskaras’, which have to be completely annulled before the state of ‘kaivalya’ in which consciousness functions in perfect freedom can be attained.

(ix) The diagram in Taimini, I. K., The Science of Yoga, TPH, Adyar 2015, 38. shows the different stages of Samadhi (reproduced below for ready reference):



¹⁷ (i) See F. I, V. 67, fn. a.

(ii) "Kama and Mara, the joy of life and the grip of 'death' are respectively the bait and hook – the delights of the loaded table and the price to be paid. ... Kama holds all spell bound so that the produced beings fall prey, again and again, to death. Hence he is called 'The Evil One' (papiyam) or simply 'Death' (mara). ... Mara, literally 'he who kills or makes 'die'. Compare the Latin 'mors', 'mor-tis', 'mor-tality'." (Zimmer: Philosophies of India).

(iii) "Mara is the God of Darkness, the Fallen one, and Death; (death of every physical thing truly; but Mara is also the unconscious quickener of the birth of the spiritual); and yet it is one of the names of Kama, the first god in the Vedas." (HPB: The Secret Doctrine).

(iv) Edwin Arnold, in his poem 'The Light of Asia', has given a vivid portrait of this God of Darkness, as he came leading his forces against Buddha as the latter sat under the Bodhi tree, while nearing illumination. Describing the scene, Zimmer writes in his book 'Philosophies of India':

"When the future Buddha had taken his place beneath the Bodhi tree, on the immovable spot, the god whose name is both Mara (death) and Kama (desire) challenged him, seeking to move him from his state of concentration in the character of Kama, he deployed the world's supreme distraction before the meditating saviour, in the form of three-tempting goddesses together with their retinues, and when these failed to produce the usual effect resorted to his terrible form of Mara. With a mighty host he attempted to terrify and even slay the Buddha – causing mighty storms of wind, showers of rain, flaming rocks, weapons, live coals, hot ashes, sand, boiling mud and finally a great darkness to assail him. But the future Buddha was not moved. The missiles became flowers as they entered the field of his concentration. Mara hurled a keen discus, but it changed into a canopy of blossoms. Then the god challenged the right of the Blessed One to be sitting there, beneath the Bodhi tree, on the Immovable spot; whereupon the future Buddha only touched the earth with the tips of his fingers of his right hand and the earth thundered, testifying, "I bear you witness with a hundred, a thousand, and a hundred thousand roars. Mara's army dispersed and all the gods of the heavens descended with garlands, perfumes and other offerings in their hands."

¹⁸ (i) See F. I, V. 53, fn. a.

(ii) 'Avalokit' means 'seen'; 'Ishvara' is God, the ruler.

(iii) Referring to fixing of attention 'on thy Master whom yet thou does not see', Sri Krishna Prem, in his 'Yoga of Bhagavad Gita', observes:

"In the last resort, nothing but the vision of the Atman itself can cause the dying-out of desire, and therefore the disciple is instructed not to remain content with negative restraint but to centre his gaze upon the Atman within, unseen though yet it be... The slightest wavering, the slightest turning back in thought to

that sense-world on which the disciple has turned his back, will energise anew the desires which he is striving to abandon, and as the tension increases in his desire-nature (what some psychologists term 'the unconscious'), they will burst out in a great flash of anger utterly devastating to his spiritual progress, shattering his inner perception and causing a loss of those 'memories' by which he hoped to mount. (Memories in the Platonic sense of course; memories of what the soul (manas) knew and knows on its own level, not mere memories of life experience down here.)

¹⁹ Merge into mind which 'concealed in the brain' leads upwards when controlled.

²⁰ The instruction, "Help Nature and work on with her", in basis appears tantric, pointing out where the power for the work will come from. 'Nature' will show the way. The old Alchemists said the same thing with the same meaning.

²¹ See the Third Fragment of the book for the seven gates.

²² Till you hear the 'Nada', you cannot see yourself. Till you see (know) yourself, you cannot hear the 'Nada'. 'Nada' and 'Self' are one.

²³ See endnote 21 above.

²⁴ See endnote 21 above

²⁵ 'Roarings', 'whispers', 'cries', and 'buzzing' all refer to inducements to involve oneself in small and great matters.

²⁶ Regaining of the 'child-state' refers to the process of un-learning, the removal of conditioning etc., so that one gets back to the direct perception. It may be called "un-brainwashing".

²⁷ 'See' means 'see what one really is'; to see things as they are really, i.e., 'yathabhutam'. Cessation of the internal dialogue, the chattering of the brain, is necessary for seeing things as they are.

²⁸ When one thinks of oneself no more real than one's dream self.

²⁹ The distracting voices of others and of one's lower tendencies.

³⁰ Personality must be reabsorbed in the 'Shuddha Manas' before the former has destroyed the latter's forces.

³¹ Golden tree = 'Buddhi' coupled with 'Shuddha Manas': buds = personalities : jewel-buds = as opposed to ordinary buds, suitable for the Path.

³² Self

³³ Absorption in the pleasures and pains of outer objects. These pleasures and pains are mental only. Weeping over 'dukha' is as binding as smiling over 'sukha'.

³⁴ The very subtle inner connection with one's true Self. In this context, the reference is not to the astral cord.

³⁵ See F. I, V. 34. en. 18.

³⁶ (i) Animal soul is 'Kama-rupa; 'Manas', human soul; 'Buddhi', spiritual soul.

(ii) This phrase has a suggestion of the idea of evolution, progress of the soul.

³⁷ Lending ear' and 'responding' mean identifying with the world i.e., body.

³⁸ "The root and earliest meaning of Maya is a magic creation or a display. Hence it came to have the derivative sense of illusion." (Sri Krishna Prem and Sri Madhava Ashish: Man, the Measure of All Things).

(ii) "Maya denotes the unsubstantial, phenomenal character of the observed and manipulated world, as well as of the mind itself – the conscious and even sub-conscious stratifications and powers of the personality. It is a concept that holds a key position in Vedantic thought and teaching, and, if misunderstood may lead the pupil to the conclusion that the external world and his ego are devoid of all reality whatsoever, mere non-entities, 'like the horns of a hare'."

"Maya, from the root ma, 'to measure, to form, to build', denotes, in the first place, the power of a god or demon to produce illusory effects, to change form, and to appear under deceiving masks. Derived from this is the meaning, "magic", the production of an illusion by supernatural means; and then simply, "the production of an illusion", for example, in warfare, camouflage etc. Maya in the Vedantic philosophy is, specifically, "the illusion superimposed upon reality as an effect of ignorance"; for example: ignorant of the nature of a rope seen lying on the ground, one may perceive as a snake. Sankara describes the entire visible cosmos as Maya, an illusion superimposed upon a true being by man's deceitful senses and unilluminated mind. "(Zimmer: Philosophies of India).

³⁹ See End Note 37 above.

⁴⁰ Fear of 'dukha' leading to withdrawal, a self-withdrawal of the 'Pratyeka Buddha' sort, but on a lower level and leading to isolation.

⁴¹ 'God' here refers to 'Atman'.

⁴² Renewal of confidence due to accession of power from previous movement and leading to self assertion.

⁴³ (i) Buddha spoke of the ten fetters which the aspirant must cast off. The first of these is called 'sakkayaditthi'.

(ii) See also F. I, V. 56, fn. b and en. 45.

⁴⁴ (i) "Our ego, our core of individuality is neither a hard indestructible monad, nor is it an ephemeral point of self-reference arising out of and dependant on the physical body and its nervous processes, our ability to say 'I', to feel ourselves to be experiencing units, ultimately derives from that self-affirming power, the SELF of the Cosmos, which is represented in the Upanishads as saying, 'I am one', and in the Bible, 'I am He who is'. Truly seen, we are moments in or of that unity, our I-ness moments of that I. We live by its life, act by its power, joy in its joys and sorrow with its sorrowings. What we call egotism is a feeling mode which seeks to deny the unitary nature of that ground of our being; and in denying it we condemn ourselves to suffer the results of separation. Instead of uniting with the life of others, we seek to exploit them to our personal advantage; instead of seeking the eternal, we seek prolongation of separate existence; and instead of desiring to lose our separateness in love, we seek only to be loved, admired and envied." (Sri Madhava Ashish: Man, Son of Man).

(ii) Explaining the word 'Ego', HPB writes in 'The Key to Theosophy':

"We must argue upon what you mean by 'I' or 'Ego'. We distinguish between the simple fact of self-consciousness, the simple feeling that 'I am I' and the complex thought that 'I am' 'Mr. Smith' or 'Mr. Brown'. "Believing as we do in a series of births for the same Ego, this distinction is the fundamental pivot of the whole idea. You are 'Mr. Smith' really means a long series of daily experiences strung together by a thread of memory and forming what Mr. Smith calls 'himself'. But none of these experiences are really the 'I' or the Ego nor do they give 'Mr. Smith' the feeling that he is himself, for he forgets the greater part of his daily experiences and they produce the feeling of Egoity in him only while they last. We... therefore distinguish between this bundle of 'experiences', which we call the false (because so finite and evanescent) personality, and that element in man to which the feeling of 'I am I' is due. It is this 'I am I' which we call the true individuality; and we say that this 'Ego' or individuality plays, like an actor, many parts on the stage of life. Let us call every new life on earth of the same Ego a night on the stage of a theatre. One night the actor, or 'Ego', appears as 'Macbeth', the next as 'Shylock' the third as 'Romeo', the fourth as 'Hamlet' or 'King Lear', and so on, until he has run through the whole cycle of incarnations."

(iii)“The Higher Self, the Spiritual Ego, is that which is eternally reincarnating under the influence of its lower personal selves, changing with every rebirth, full of Tanha or desire to live. It is a strange law of nature that on this plane, the higher (spiritual) nature should be, so to say, in bondage to the lower. Unless the Ego takes refuge in the Atman, the All-Spirit, and merges entirely into the essence thereof, the personal ego must goad it to the bitter end. This cannot be thoroughly understood unless the student makes himself familiar with the mystery of evolution.

That which propels towards, and forces evolution i.e., compels the growth and development of man towards perfection is (a) the Monad or that which acts in it unconsciously through a force inherent in itself; and (b) the lower astral body or the personal self. The former, whether imprisoned in a vegetable or an animal body, is endowed with, is indeed itself, that force. Owing to its identity with the All-Force, which, as said, is inherent in the Monad, it is all-potent on the Arupa or formless plane. On our plane, its essence being too pure, it remains all potential, but Individually becomes in-active: e.g., the rays of the Sun, which contribute to the growth of vegetation, do not select this or that plant to shine upon. Uproot the plant and transfer it to a piece of land soil where the sunbeam cannot reach it, and the latter will not follow it. So with the Atman; unless the higher Self or Ego gravitates towards its Sun -the Monad, the lower ego or personal self will have the upper hand in every case. For it is this with its fierce selfishness and animal desire to live a senseless life (Tanha), which is ‘the maker of the tabernacle’, as Buddha calls it in Dhammapada.” (HPB: The Secret Doctrine).

⁴⁵ (i) See F.I, V. 55, fn. a and en. 43.

(ii)“The inner self is not to be regarded as an eternally existing monad, separate for each disciple. In all the worlds there is nothing eternal but the one Brahman and to consider the ‘inner point’ as a permanent separate self, even if a higher one, is to attempt on a higher level the unwisdom which sets oneself over against others.

This is the great heresy of Satkayadrisht against which the Buddha directed so much of his teaching the theory that there are permanent monads, eternally separate. What has here (Bhagavad Gita, V.15) been described as the higher Self, the true Ego, constitutes no doubt a relatively permanent individual centre, but it is in reality only a focus of the One Self and not a separate entity. Its separateness lies only in its content, not in itself. Strictly speaking, even the One Universal Self (Mahat Atman) is not permanent, since it is a part of the manifested universe and is withdrawn at the universal dissolution (pralaya) into the Parabrahman, which is alone eternal in the strict sense of the word.” (Sri Krishna Prem : Yoga of Bhagavad Gita).

(iii)“Shankaracharya, as is well-known, affirmed that everything is the Atman, while the Buddha proclaimed as the essence of wisdom the perception of the

Nairatmya or non-atman nature of reality. ... Instead of assuming that Atma and anatma are things of which one is true and the other false, we must remember that they are attempted descriptions in words of some characteristic of what was experienced without words. Instead of asking which is the true description, we should try to understand what characteristic it was of the experienced reality that led Shankara to use just the term he did, and what the characteristic which led the Buddha to use its apparent opposite. We shall then find there is no contradiction, for, in fact, they were not talking of the same characteristic at all.” (Sri Krishna Prem: Initiation into Yoga).

(iv)“Thread-Self (sutratman), a controversial symbol with at least two planes of application. On the plane of the Universal Mind, there is indeed one universal Light that sweeps through all beings as the wind sweeps through a pine forest. That is the higher Thread-Self, the one Self of all which gives continuity to all existing things. But there is also the lower derivative of this thread which represents the continuity of experience related to a particular spark or focus in the Universal Consciousness.

The latter thread of continuity has particular bearing on the connection between the series of human incarnations. It represents, as we have said, the continuity or identity of a particular spark. Yet in considering the identity of a particular spark, we are faced with the paradoxical difficulty that there is no means of differentiating between points in the Universal Consciousness except with regard to the form series to which they are related. This does not mean, however, that there are no separate selves. Notwithstanding the all-embracing unity of this One Self, it remains true that on the physical level of experience your yesterday is strung on a different thread from mine; and similarly in the intermediate worlds, your previous incarnation is a bead on a garland that is different from mine.

The denial of the doctrine of the Thread-self said to have been pronounced by the Buddha, is not a denial of the fact of reincarnation but is directed against the notion of a hard, unchangeable and eternally separate core of ego-substance, which might pass from one body to another itself unchanged. That successive lives were connected in a thread or stream was not only never denied by the Buddha but was positively affirmed in many ways. In some Buddhist schools, indeed, the very ‘thread’ appears under the designation ‘santana’.

“Just as the image of the moon remains constant in the midst of the ever-flowing waters, so does the one Light shine steadily within the changing forms. And just as it is the same moon that is reflected in any number of rivers, so it is the same Light that shines within the countless streams of form that we term living beings.

It is for this reason that the Buddha so strenuously denied that the light of Consciousness (vijnana) formed any sort of concrete soul which could be said to

transmigrate from one life to the next. If a river plunges through a subterranean tunnel to reappear at the other end of it, the image of the moon reflected in its waters has not travelled with it; nor, on the other hand, is it the light of a different moon from that which shone on it before entering the tunnel. It is in this sense that a transmigrating soul is denied. The streams of form, both before and after the tunnel of death, though changing at every moment, is one in virtue of the Karmic pattern which links its successive phases. The Moon is one, one in its own unitary nature.” (Sri Krishna Prem and Sri Madhava Ashish: *Man, The Measure of All Things*).

(v) “In the whole of the Buddhist canonical literature, it is nowhere stated that ‘there is no Self’, no reality distinguishable from the empirical self that is repeatedly subjected to destructive analysis. On the contrary, the Self is both explicitly and implicitly asserted; notably in the recurrent phrase according to which this, that or the other ‘is not my Self’. We cannot ignore the axiom, *Nil agit in Seipsum*: or Plato’s “When there are two opposite impulses in a man at the same time about the same thing, we say that there must be two in him” (*Republic*, 604B). This will apply, for example, when the conditions are described in which Self is the friend or foe of the self (*Samyutta-Nikaya*, i.57, 71-72), and whenever a relation between two selves is asserted. The Buddhist is expected to ‘honour what is more than self’ (*Anguttara-Nikaya*.i.126) and this ‘more’ can only be the ‘Self that is Lord of self and the goal of self’ (*Dhammapada*.380). It is of the Self and certainly not of himself that the Buddha is speaking when he says, “I have taken refuge in the Self” (*Digha-Nikaya*.ii.120), and similarly when he asks others to ‘seek for the Self’ (*Vinaya-pitaka*.i.23); (*Visuddha-magga*.393) and ‘to make the Self your refuge and your lamp’ (*Digha-Nikaya*.ii.100). Distinction is also made of the Great Self (*mah’atta*) from the little self (*app’atumo*). In short, it is quite certain that the Buddha neither denied a God, denied a soul, (nor) denied Eternity.” (A.K. Coomaraswamy and I.B. Horner: *The Living Thought of Gautama the Buddha*).

(vi) See also F. I, V. 76, en. 58.

⁴⁶ ‘Twilight’ here means the distant view of the Light of spirit which shines when one understands all.

⁴⁷ “Throughout Hindu philosophies and symbolic writings frequent references are made to the three states of Consciousness, *Jagrat*, *Swapna* *Sushupti*, and the fourth transcendental state known simply as *Turiya* or ‘the fourth’. Translated as the waking, dreaming and deep sleep states, the scheme seems to many merely a naive attempt at classification of psychological states. To those who have more vision it is a key to unlock many locks. The ‘dreaming’ and ‘deep sleep’ states are not to be identified with the states commonly known as such. Rather, the latter are the species of those genera. The *Jagrat* or ‘waking state’ is that of ordinary

consciousness, a state in which the Consciousness illuminates the field of outer sense data. It is the world of outer objectivity, or, more strictly speaking, it is the world in which the division of subject and object is most clearly apparent. In this state we think of the 'world' as something quite outside us and quite independent of ourselves. It would exist, we feel, even if we did not. That is why The Voice of the Silence refers to it as the Hall of Ignorance.

The second or swapna (literally, dreaming) state is felt as an inner world. Its content is made up of the data of the inner senses and of the thoughts, and it reaches up as high as the Manas. Though the distinction between subject and object is not felt to be so hard and fast it still persists as, of course, the illusion of plurality. In the Jagrat state, the world was felt as a hostile or at best neutral environment in which we are arbitrarily plunged, but in the Swapna state it is felt even by us that the content of that world is a projection of our own psyche. However unpleasant we may find the environment of a dream, or the universe of thought in which we are absorbed, we recognise (at least afterwards) that it was our own creation. Its unpleasantness is due to something unpleasant in us. This is the world of inner, often hidden, desire and of psychic forms. The Voice of the Silence calls it the Hall of Learning because it is through experience of that state that we learn, first, that we are not the physical body, and secondly, that environment is self-created and is an outer manifestation of our own past acts and thoughts (Karma). What is to be learnt from it is that all that happens to us is the inevitable result of what we have thought, and in that plastic world this can be readily seen and grasped. If one's thoughts have been harmonious our Swapna environment, whether in day-time phantasy, at night, after death, will be a pleasant one (cf. the heaven worlds of mythology and spiritualism), which may tempt us to linger enjoying vivid pleasures. How often, for example, would we not like to prolong those vivid dreams in which though we have a body, it no longer clogs us with its inert weight and we fly and do all manner of pleasant things with unheard of ease?

Nevertheless, 'under every flower a serpent is coiled', the serpent of desire. However pleasant it may be, this world is still a world of desire and plurality, and as the Upanishad says, 'As long as there is plurality, there is fear'.

The disciple must therefore pass on to the third state, the state of Sushupti (dreamless sleep), termed in The Voice of the Silence the Hall of Wisdom. This is the level of Buddhi-Mahat and is termed the hall of wisdom because in it plurality, the great illusion, has vanished; all in One living Unity of light. It may be wondered why the dark state of dreamless sleep should be taken to typify this state if it is one of Light. The reason for the darkness of the state as known to most men is that they are centred in the personality (lower manas) and cannot rise to their own true Selves, still less to union with the Buddhi above. The result is that when the pluralistic vision of the lower self is transcended, nothing is left except a dark blank, retaining of the true Sushupti nothing except its unity.

As Gaudapada puts it in his Karikas on the Mandukya Upanishad (iii.34-35); “The condition of the mind of a wise man in Samadhi (trance on the Sushupti level), free from imaginations, is to be distinguished from that of dreamless sleep for it is not the same. In sleep the mind is simply overpowered, but not so in Samadhi, for then it is the fearless Brahman blazing with the light of knowledge”. And Shankara comments: “For the condition of the mind immersed, during sleep, in the torpidity of ignorance (avidya is the idea of plurality), and still full of the potential impressions of the cause of experience, is quite distinct from that absolutely independent but perfectly tranquil condition of Samadhi, all light.”

The above explains why it is that, the Upanishads declare that the Soul goes to the Brahman every night in deep sleep and also why modern readers are apt to feel that, if that is so, going to Brahman can be no great affair. Again, when the Upanishads declare that the waking feeling ‘happy I slept’ is the memory of the bliss of Brahman (more exactly of the Mahat-Atman), they are not referring to a physical feeling of refreshment after sleep but to a phenomenon well known on the Path. In early stages, it will happen that, though the personal consciousness of the disciple is not able to unite properly with the Buddhi, yet Sushupti experience is able to be reflected in the personal mind, and he may be aware of it in his waking consciousness either as a memory of a particularly vivid dream felt to be charged with spiritual meaning or simply as a feeling of inner bliss felt equally to be of intense significance, though of what it was about he has no knowledge.

The Turiya (fourth) state is that of sheer transcendence, the Unmanifested Consciousness of the Shanta Atman. It is the Goal and is best left in silence. (Sri Krishna Prem: Yoga of Bhagavad Gita).

⁴⁸ See End Note 47 above.

⁴⁹ (i) The ‘seven worlds’ refer to the archetypal worlds, all in the Mahat. All is within the Mahat and nothing is separate.

(ii) The ‘sapta lokas’ of the Hindus are: Bhu, Bhuva, Sva (Svarga), Mah, Jan, Tapa and Satya.

⁵⁰ (i) Avidya connotes ordinary separate phenomenal consciousness, idea of plurality.
(ii) It is ignorance, lack of enlightenment, the fundamental root of evil and the ultimate cause of the desire which creates the ‘dukha’ of existence. According to the Buddhists, ignorance is the first of the Twelve Nidanas or links in the chain of causation, and it is the last of the Ten Fetters. It remains till full enlightenment is attained. Its total elimination results in perfect enlightenment.

(iii) “Avidya is a word which plays on the double meaning of the root ‘vid’, to know and to be, for Avidya is the great non-knowing as well as the great non-

being. She is the great non-knowing because she is the 'content' side of the unitary and ultimate reality. ... She is non-being because in her is nothing definite, nothing that exists, in the root sense of that word i.e., to stand forth." (Sri Krishna Prem and Sri Madhava Ashish: Man, The Measure of All Things).

(iv) "Individuality is motivated by and perpetuated by wanting; and the cause of wanting is 'ignorance' (avidya), – for we 'ignore' that the object of our desire can never be possessed in any real sense of the word, ignore that even when we have got what we want, we still 'want' to keep it and are still 'in want'. The ignorance meant is of things as they really are (yathabhutam) and the consequent attribution of substantially to what is merely phenomenal, the seeing of Self in what is not-self.

In making ignorance the root of all evil, Buddhism concurs with all traditional doctrine. But we must guard ourselves from supposing that an ignorance of any particular thing is meant and especially against a confusion of the traditional 'ignorance' with what we mean by 'illiteracy'; so far from this, our empirical knowledge of facts is an essential part of the very ignorance that makes desire possible. And no less must another misunderstanding be avoided; we must not suppose that the traditional wisdom is opposed to the knowledge of useful facts; what it demands is that we should recognise in what are called 'facts' and 'laws of science', not absolute truths but statements of statistics probability. The pursuit of scientific knowledge does not necessarily imply an 'ignorance'; it is only when the motive is a curiosity, only when we pursue knowledge for its own sake, or art for art's sake, that, we are behaving 'ignorantly'. In Brahmanical terms, 'ignorance' is of who we are; in Buddhist language, of what we are not; and these are only two ways of saying the same thing what we really are being definable only in terms of what we are not." (A.K.Coomaraswamy : Hinduism and Buddhism)

(v) See also F. I, V. 71, fn. b and en. 57.

⁵¹ (i) See F. I, V. 58 en. 47.

(ii) "The often made comparison of the universe with a dream is valid enough if the true nature of dream experience is understood, and, indeed, it is for this reason that The Voice of the Silence refers to the dream state as the 'Hall of Learning'. ... The dream, says Sigmund Freud, is the royal road into the unconscious; we may not accept all Freud's views, but this is certain, namely that in the dream life is hidden the key to many mysteries. Only he who has understood the nature of dream is able to comprehend properly the nature of waking life; and he who has mastered his dreams has mastered many secrets of life and death." (Sri Krishna Prem and Sri Madhava Ashish : Man, The Measure of All Things).

⁵² (i) Serpent refers to false pleasures and inevitable differentiation.

(ii) See also F. I, V. 58, en. 47.

⁵³ (i) 'Akshara' means immutable or flowless as opposed to 'kshara' which is mutable or flowing.

(ii) The Bhagavad Gita stipulates three fundamental categories of existence as 'Kshara', 'Akshara' and 'Purushottam'. 'Kshara' is the order of evolutes – the changing principles in the universe. 'Akshara' is non-relational, transcendental reality behind these changing principles. There is, however, difference in interpretation of the position of 'Purushottam'. According to Shankar 'Purushottam' is the intermediate principle between 'kshara' and 'akshara'. In the course of evolution, Shankara holds, all finite creatures may contact 'Purushottam' but it cannot give them the ultimate satisfaction associated with removal of all limitation in the 'Akshara Brahman'. According to him, 'Purushottam' is not the final stage of evolution, which comes with the complete enthronement in transcendence in detachment from the dynamic principles, however fine and glorious.

Sridhara Swamin, another commentator on the Gita, regards the principle of 'Purushottam' as more important than 'Akshara'. He recognises that 'Akshara' is behind the world of creative evolutes and is ever in the state of unconditioned being. But, beyond 'Kshara' and 'Akshara' he accepts 'Purushottam' as dynamically more potent, who permeates everything and who is the most essential being of everything, controller of everything and master of everything. In his view, 'Purushottam' has the profound poise of the 'Akshara' as well as the superior dynamism beyond the creative dynamism of Nature, and combines in it the transcendence as well as the beatitude of bliss and power.

(iii) "These two nodes of Consciousness (Kshara and Akshara) are the two birds of the Upanishad fast friends, perched on one tree. One, the changing individual self, eats the sweet fruit of dynamic experience and is bound thereby; the other, the Changeless Witness, watches but partakes of naught.

But beyond these two is yet the third, the Consciousness that is the Supreme Self, highest and most excellent of all. ...That Supreme Consciousness is within us as well as beyond the cosmos, for Sri Krishna says that it is as that Purushottam that, having without any loss of poise entered into the heart of manifestation, He sustains and rules the entire triple world. ... It is this Consciousness, indeed, which is Sri Krishna's Essential Being to which He has so often referred.

It was doubtless because of its knowledge of this Ultimate Divine poise that the Bhagvata, or Panchratra, teaching was known as 'Tri-sauparna', the teaching of the Three Birds, to mark it off from the teaching of those schools who knew only the Two Birds referred to above. It is by this marvellous poise of the

Purushottam that the two aspects of being, the changing and the changeless, the World and Nirvana, are held together, in one firm embrace.” (Sri Krishna Prem : Yoga of Bhagavad Gita).

⁵⁴ ‘Fires of lust’ means desires for actual objects.

⁵⁵ See F. I, V. 30, en. 22.

⁵⁶ See F. I, V. 74, fn. c.

⁵⁷ (i) See F. I, V. 60, en. 50.

(ii)“Nescience (avidya, ajnana) is possessed of a two-fold power: 1. that of concealing, and 2. that of projecting or expanding. Through the operation of the former it conceals the true reality of brahman – timeless existence, pure consciousness and bliss illimite (sat-cit-ananda) -that is to say, it conceals our own Self from us, the kernel of our nature, while simultaneously through the second power a spectacle of illusory phenomenal entities is produced that is taken for real -the mirage of name-and-form (nama-rupa), which distracts us from the quest for the really existing entity of the Self.” (Zimmer : Philosophies of India).

(iii)The Vedantins hold that illusions are due not so much to the knowledge of the object in this way or that as to the absence of the knowledge of the object as such. ‘Ajnana’ is not to be taken as a mere negation of knowledge. It is not an ‘abhava’ but a ‘bhavarupa’ (a positive reality), although from the standpoint of Brahman, the Ultimate Reality, its existence is altogether denied.

⁵⁸ (i) See F. I, V. 55, fn. a and en. 43.

(ii)See F. I, V. 56, en. 45.

(iii)“If we look deep into the eyes of any of our fellow-beings, there, in the depths, the same light is shining, the only Light that has ever shone or will ever shine anywhere at all. It is for this reason that the inner teaching insists so strongly that the disciple must banish a sense of his own separateness from others, since it is only when he can feel himself rooted in that one Light that he will attain his true being. Till then he is only what Hermes termed a ‘procession of Fate’ winding his slow way through the worlds, experiencing joy and sorrow as the road is rough or smooth... The one great river of Life divided into many lives. Just as a great life-giving river of the world, a Nile or a Ganges, divides at its delta into numerous smaller streams before it joins the lower waters of the sea. And this is perhaps the greatest illusion of all that each little stream of life thinks itself separate from the others, each existing in its own right. It forgets that the precious burden of fertility-giving silt it deposits along its path is not its own life-

energy but is a sacred trust for distribution to the river's lower reaches. It forgets that the salt waters, ebbing and flowing in the tidal creeks of its physical form, flood up from the sea of the Matrix and drain back with it, losing every trace of recognisable individuality (Sri Krishna Prem and Sri Madhava Ashish : Man, The Measure of All Things).

⁵⁹ (i) "Rajah of the senses' refers to mind which is in conflict with the 'Nada'. The latter has to be followed while the mind leads away from truth.

(ii) See F. III, V. 68, fn. b and en. 188.

⁶⁰ 'Slay' here means control by subordinating to the Nada.

⁶¹ (i) 'Tanha' is 'trishna'.

(ii) The Second Noble Truth enunciated by Buddha:

"The cause of suffering is selfish (ignorant) craving (tanha), desire for separate existence consequent on sense attraction."

(iii) "What now is the Noble Truth of the origin of suffering?

It is that craving which gives rise to fresh rebirth, and, bound up with pleasure and lust, now here and now there, finds ever fresh delight. There is the sensual craving, the craving for Eternal Existence, the craving for Temporal Happiness. "(Digha-Nikaya.22).

(iv) Explaining 'Trishna', Sri Krishna Prem observes in his 'Yoga of Bhagavad Gita':

"If not identical, it is yet related to what Jung terms libido, and stripped, alike of Sanskrit terms and of the jargon of philosophers, it is that burning thirst which 'drives the soul out from' itself to range throughout the world, seeking its food, devouring all it meets."

(v) "But sad or glad, the Mother of Desire,

Trishna, that thirst which makes the living drink
Deeper and deeper of the false salt waves
Whereon they float, pleasures, ambitions, wealth.
Praise, fame, or domination, conquest, love;
Rich meats and robes, and fair abodes and pride
Of ancient lines, and lust of days, and strife,
To live, and sins that flow from strife, some sweet,
Some bitter. Thus Life's thirst quenches itself
With droughts which double thirst, but who is wise
Tears from his soul the Trishna, feeds his sense
No longer on false shows, files his firm mind
To seek not, strive not, wrong not, bearing meek
All ills which flow from foregone wrongfulness,
And so constraining passions that they die Famished;"

(Edwin Arnold: The Light of Asia)

(vi) See also F. II, V. 23, fn. g.

⁶² When all the previous stages are transcended for good.

⁶³ (i) 'Titiksha' means endurance, forbearance, patience.

(ii) 'Titiksha' – the endurance of the 'pairs of opposites' – (There are some who practise what is known as 'Panchagni tapa', the practice of sitting between four fires with blazing sun overhead as the fifth. The real five fires are, however, the fires of the five senses and the true ascetic is he who sits serenely in the nine-gated city of the body, unaffected by their burning flames). The aspirant who has turned back from all desire for his own enjoyment is faced like all men, with the fact that there is much in the universe that is not pleasant. Heat and cold, gain and loss, friendship and enmity, honour and dishonour; these are the warp and woof of his and all men's experience. The ordinary man's reaction to them is to strive to do away with the unpleasant members of these pairs and so retain only the pleasant ones. But such striving is based on ignorance, ignorance of the nature of all cosmic manifestations. Wherever there is movement, wherever there is manifested life, there must be two opposite forces. Action and reaction must take place on all levels of manifested being, and to seek to have life without its pairs of opposites, is the merest folly.

One of the things that every aspirant must learn is to cease beating his wings fruitlessly against the eternal laws of Nature. Instead of superstitiously wishing that the laws which rule the Cosmos will be set aside for his special benefit, he must seek to understand them, and having understood, to co-operate.

In this particular case he must learn to understand the fundamentally dual nature of all manifestation and movement. Instead of feebly wishing that unpleasant aspects of life should be taken away from him, he must centre his being in that part of himself that is unchanging, unmoving, the 'sthanu', which is beyond the pairs of opposites. From that vantage point he must watch with calm detachment the ebb and flow of the cosmic tides manifesting in all things, from the pleasure and pain of his own ever-changing mental states to the movement of the nations and even of the worlds themselves as they circle around the central Sun.

This, and not mere stoic indifference to heat and cold, is the true 'titiksha', and, though it is much harder to attain, yet, because it is based on knowledge instead of mere will-power, its possessor will be able to stand firm amid the crash of worlds in ruin while the mere stoic is carried away in the rushing waters of disaster." (Sri Krishna Prem: Yoga of Bhagavad Gita).

(iii) cf 'Kshanti'. See F. III, V. 23, en. 160 and F. III, V. 55, fn. b.

⁶⁴ (i) “Karma: literally, action. Especially actions as elements that manifest the aspect of the cosmic order that we know as causal sequence. Hence also, the law by which actions inevitably bear their fruit. Dharma: difficult word to translate and having many meanings. Leaving aside meanings which do not occur in the Gita, we may take it as the Cosmic order. Microcosmically, it is the law or principle which governs the development of an individual. Secondly, it can be rendered as duty. Dharma and Karma were the two aspects in which the Vedic ‘rita’ (the cosmic order) was split up.” (Sri Krishna Prem: Yoga of Bhagavad Gita).

(ii) “The Karma -all that total of a Soul
Which is the thing it did, the thought it had,
The ‘self’ it wove - with woofs of viewless time.
Crossed on the warp invisible of acts. (Book VI)
Before beginning, and without an end,
As space eternal and as, surely sure,
Is fixed a power divine which moves to good
only its Laws endure. (Book VIII)
It will not be contemned of any one;
Who thwarts it loses, and who serves it gains;
The hidden god it pays with peace and bliss,
The hidden ill with pains.
It seeth everywhere and marketh all;
Do right- it recompenseth ! do one wrong-
The equal retribution must be made,
Though Dharma tarry long.
It knows not wrath nor pardon; utter-true.
Its measures mete, its faultless balance weighs.
Times are as naught, tomorrow it will judge,
Or after many days. (Book VIII)
Such is the Law which moves to righteousness,
Which none at least can turn aside or stay;
The heart of it is love, the end of it
Is peace and consummation sweet. Obey. (Book VIII)

(Edwin Arnold : The Light of Asia)

(iii) As a man sows, so he reaps. That is the basis of the law of Karma. Karma is an aggregate of man’s actions and thoughts in former lives and it determines his future destiny. Consequences arising out of one’s Karma are felt until it is exhausted through suffering or enjoyment. There is no destruction of the Karma.

(iv) “A belief in the karma doctrine characterises the teaching of the Gita. The allied question is : how freedom is consistent with the necessity implied in this

doctrine. If everything we do is the inevitable consequence of what we have done in the past, all moral responsibility should cease and self-effort should become meaningless. In considering this point, it is necessary to remember that every deed we do leads to a double result. It not only produces what may be termed its direct result– the pain or pleasure following from it according to the karma theory, but it also establishes in us a tendency to repeat the same deed in future. This tendency is termed ‘Samskara’ : and the direct fruit of the karma is known as its ‘phala’. Every deed is bound to yield its ‘phala’; even the gods cannot prevent it from doing so. But that is all the necessity involved in the karma theory. As regards the ‘samskaras’, on the other hand, we have within us the full power to control so that we may regulate them as they tend to express themselves in action. There is nothing in the doctrine which either eliminates responsibility or invalidates self-effort. The necessity that governs the incidence of the direct fruit as ‘phala’ and renders escape from it impossible, so far from unnerving us, should stimulate us to exertion. It must enable us to work with the future with confidence, unmindful of what may happen in the present as a result of our past actions over which we have no longer any control. The important point about the karma doctrine then is that, paradoxical though it may seem, it inspires us both with hope and resignation at once- hope for the future and resignation towards what may occur in the present. That is not fatalism, but the very reverse of it.” (Hiriyanna: Outlines of Indian philosophy).

65

(i) ‘The sacred three’ refers to ‘Atma-Buddhi Manas’, the triad of powers that makes one an individual.

(ii) “The subjective and objective aspects of that one are known symbolically as the father and the mother respectively. There is, however, a third factor to be reckoned with, and that is the underlying unity of the two which manifests itself as the tension by which the one acts upon the other.”

“The essentially creative act is the dissociation of subjectivity and objectivity out of the primal unity. Self and Not-self thus come into being, though not into independent being, for each is bound to the other by the unity of which are both polar aspects. That binding together is the power by which the whole universe acts. Not-self acting upon self and self acting upon Not-self. We have thus three factors, self, Not-self and power, and out of these three the web of universe is woven.”

“The first, the Father, enters the second, the Mother, who gives birth to the third, the Son. But the third is the Universal Mind, which is a manifest principle endowed, as the offspring of the Two, with its own creative life. It, therefore, proceeds to overflow into further manifestation. Its creative imagination, the gift of the father, seizes possibilities, the endowment of the Mother, embodies them in images, the magic play, ensouls them with its life, and

lo; it has fallen into the lap of Maya, and four lower levels come into being. ...The process by which they come into being is one of continuous psychic projection.”

[The seven levels are :

- | | |
|-----------|--|
| | 1. The Father Light, Transcendental self or Root of self (Shanta Atman). |
| The Three | 2. The Matrix, Transcendental Root of Objectivity in Matter (Mula-Prakriti). |
| | 3. Universal Mind or Self (Mahat Atman or Mahat Buddhi). |
| | 4. Level of individuation; Higher or Pure Mind (Shuddha Manas). |
| The Four | 5. Level of differentiation; Lower or Impure Mind (Ashuddha Manas). |
| | 6. Formative Level; Desire Nature (Kama Bhava). |
| | 7. Elemental Nature; the Physical World (Sthula Jagat). |

Theosophical classification of the seven levels is :

1. Atma (Spirit).
2. Buddhi (The Spiritual Soul).
3. Manas (A dual principle in its functions);
 - (i) Suddha Manas - Mind, Intelligence which is the higher human mind, whose light links the Monad for the life-time to the mortal man;
 - (ii) Ashuddha Manas (volition, feelings).
4. Kama - Rupa (The seat of animal desires and passions).
5. Linga - Sharira (Astral Body).
6. Prana (Life or vital principle, necessary only to 3ii, 4, 5 and 7 which embrace all those limited to the physical and desire levels).
7. Sthula Sharira (Physical Body).]

“When the one Darkness manifests the two poles, the third term appears as the relationship between them. These three unite as the triune root of self-consciousness, the three that are one, the great and all-embracing Mind of the Universe (Mahat Atman). ‘The Three that in the world of forms have lost their name.’

The bright consciousness of the Three-in-one is the living light, the one and the only light that lights the whole manifested universe. It shines in the heart of every atom and every organisation of atoms, giving them their existent being; and in that its eternal presence holds together the succession of transient patterns, giving them continuity, it is called the Thread.

The Triune Light shines in every atom but the full power of understanding cannot manifest in one ‘Element’. Indeed, understanding in itself can scarcely come to manifestation. It is rather that Mind needs a vehicle through which to achieve the understanding of itself; and it is its striving towards this achievement through its own living process that gives rise to man - the seven-leaved man-plant (saptaparna).

In the 'heart' of the man-plant the self-conscious integration of Mind begins to shine in all its glory. ... The 'seven-leaved' plant, however, is the psychophysical organism which grows or evolves, forced upwards towards the light by the living power within the heart. It is seven-leaved because each of the seven macrocosmic principles contributes its quality to the microcosm which is man."

"The individual Ego is a focal point or differentiation in the Universal Mind... The Universal Mind is a three-in-one; its focal differentiations, then, each of them a point-mirror of the whole, will reflect its threefold structure. In other words, the human Monad is a trinity in correlation with the Cosmic principles referred to as Father, Mother and Son.... The human correlate of the Cosmic Father is our outward-looking will to live, to seek experience, to know, to conquer, to possess, to create and to transcend.

The Mother appears as those modes of the psyche which are receptive to and retentive of any inflow, whether coming from the supra-human levels or from the manifest field of experience. To this we owe the psychic receptivity upon which sense-perception depends, the retention of sense-data as memory, and the reproduction of memory images. The direct apprehension of knowledge by the 'feminine' intuition arises from the impressionable receptivity. So far from being a dubiously attested 'supernormal' faculty, intuition is the very ground of knowing to which it is as fundamental as is breathing to life. As a means of obtaining the inner knowledge it is, as Plotinus said, a faculty which all have, but few use.

As the relating factor between the Parental principles, the Son is responsible for all activity, whether intellectual, emotional or physical. It gives both love and understanding, and it gives balance, harmony and reconciliation. As the macrocosmic focus of Mind, it is the principle by which we relate or order experience content into significant patterns, and, as such, is the root of what we term pure intellect. It is synthetic or focal point of view itself, the point or atom called in the Upanishads 'smaller than the small', symbolically compared to the hundredth part of the tip of a hair, and yet a mirror focussing the whole. Its active function of thinking is not the gaining of new experience- that, on one level or another, is the function of intuition - but the relating of the elements of experience, the perceiving of their patterns, and the ordering of them into accord with our perception of archetypal patterns (Sri Krishna Prem and Sri Madhava Ashish : Man, The Measure of All Things).

⁶⁶ See F. I, V. 94, fn. e and en. 68.

⁶⁷ 'Upadhi' means 'limitation, condition as of time or space' (Apte's dictionary). It is a vehicle in which the Consciousness works, by which its manifestation is limited.

⁶⁸ (i) See F. I, V. 93, fn. c.

(ii) CF :

(a) "The hour had not yet struck, the ray had not yet flashed into the germ, the matripadma had not yet swollen."

"The vibration sweeps along, touching with its swift wing the whole universe and the germ that dwelleth in darkness, the darkness that breathes over the slumbering waters of life."

"From the effulgency of light, the ray of ever darkness - sprang in space the re-awakened energies..."

(HPB : The Secret Doctrine, Stanzas 2 (3), 3 (2), and 4 (3).)

(iii) " 'The boundless all' is the 'Parent Space' and cosmic space is something already with attributes, at least potentially. 'Darkness', on the other hand, and in this instance, is that of which no attributes can be postulated. It is the unknown principle filling cosmic space... It is the 'Darkness upon the face of the Deep' in Genesis; Deep being here 'the bright son of the Dark Father' - space."

(Transactions of Blavatsky Lodge)

(iv) Explaining the above-quoted stanzas of 'The Secret Doctrine'. Sri Krishna Prem and Sri Madhava Ashish write in 'Man, The Measure of All Things':

"The approaching hour of Dawn has not yet come. The universe is still a dream within the Darkness and the secret Night life is as unattainable to our thought as is the inner fantasy world of the dreamer lying asleep at our side. The object pole has not yet gained sufficient emphasis-value to draw forth the Creative Ray of psychic projection from the Spirit or Transcendental Self (Shanta Atman). During the Night, the polarity is reversed, so that the spirit 'gone feminine' received into itself the centripetal onset or rather inrush of Matter, and utterly devoured it. At Midnight, the mystic ebb ceased, and the tide of objectivity began to flow once more, entering the ambiguous state of dream; though not until the Dawn does the flow gain sufficient strength to carry it through the zero-point and beyond the embrace of Spirit. Once through that zero-point the Objective Pole expands into the outwardness of the Day, becomes 'female' in its turn and drawing forth the fertilising Ray of the Spirit which is the Spirit's self-projection into the new centrifugal tide of objectivity..."

"We are reminded of the verse in Genesis : 'And Darkness was upon the face of the Deep'. In the Hermetic Corpus the same theme occurs: 'There was darkness in the deep and water without form and there was a subtle breath, intelligent which permeated the things in chaos with divine power. Then when all was yet undistinguished and unwrought there was shed forth holy light and the elements came into being.'...

“The breathing Darkness is one aspect of the whole and the waters that slumber is the other, the material aspect... Between these two a tension is created, for their essential unity demands that they should be reunited. The same tension which caused the swelling of the Mother produces the concentration of energy which is the Father and ‘Darkness radiates Light’. The flash of the fecundating ray of Light marks the moment when the tension between the two poles of being suddenly reverses its direction.”

“The first act of the creative will, the First Logos ‘Be’ (more strictly ‘Become’) transforms non-being into being. It is the first explosion of energy, the effulgent Ray that drops into the mother-deep. It unites the selfhood of the Father-Light with the Being of/the Matrix and results in the divine self-affirmation ‘I am’ with its objective complement ‘That is’. We must not allow the symbols to mislead us into thinking of the ‘Ray’ as a beam of light. Its solitariness lies in its unitary and uncompounded nature and not in dimensional form. It is ‘essentially’ single and alone; it cannot mix with anything nor can it lose its identity. It is the oneness of the Father complementing the multiplicity of the Mother.”

“This is also the Light which is called the source of ‘the flame that burns in thy lamp’ and it is by following that Creative Ray to its source that we can even now know our essential being. The Light is both the creator of the divine universe and the Eternal wisdom through knowledge of which we return from diversity to unity.”

⁶⁹ See F. I, V. 26, en. 16.

⁷⁰ See End Note 69 above.

⁷¹ (i) HPB quotes in ‘The Secret Doctrine’ :

“No Arhat, oh mendicants, can reach absolute knowledge before he become one with Paranirvan Parikalpita and Paratantra are his two great enemies.” (Aphorisms of the Bodhisattvas).

She adds: “Parikalpita is error made by those unable to realise the emptiness and illusory nature of all; we believe something to exist which does not -e.g., the Non-Ego and Paratantra is that, whatever it is which exists only through a dependent or causal connection, and which has to disappear as soon as the cause from which it proceeds is removed, e.g., the light of a wick. Destroy or extinguish it, and light disappears.”

(ii) See F. II, V. 44, en. 123.

⁷² In the beginning one should think in this way and try to realise it.

⁷³ It refers to 'Shuddha Manas'. The planes of 'Atma-Buddhi-Manas' are typified by heaven, while those of the personality are spoken of as earth.

⁷⁴ See F. I, V. 54, fn. c and en. 37.

⁷⁵ (i) 'The Fiery Power' refers to the power by which one identifies himself with the 'Shuddha Manas'. It should always be kept in mind, in the heart, where that power resides, the Consciousness itself.

(ii) See F.I, V. 23, fn. a and en. 11.

⁷⁶ 'The Sixth, the middle region' appears to refer to 'Agha Chakra', but here, more appropriately, the rising is metaphorical, not occult. Hence it refers to 'buddhi', knowledge that one is the same as all.

⁷⁷ It is literal translation of the Sanskrit term 'Khechari'. 'Kha' space, so 'Khechari' is one who moves about or whose abode is in the space. Here the phrase refers to one unbound by 'dukha' and 'sukha' because he is one with all.

⁷⁸ (i) 'Five impediments' is perhaps translation of 'Pancha Kleshas'. 'Klesha' is derived from the root 'klish', which means 'to be tormented, to suffer, to feel pain or distress, to be affected.' Patanjali enumerates the five 'kleshes' in this 'Yoga-sutra' as : (1) Avidya, (2) Asmita, (3) Raga, (4) Dwesha and (5) Abhinivesha.

'Avidya' is ignorance, nescience, unawareness of the truth. This is the root of the other four 'kleshas'. As a consequence of this, one is bound to the prejudices and habits of ordinary conscious thought.

'Asmita' is egotism. 'Asmi' means 'I am'. It refers to the crude notion that this personal ego, supporting my experiences, is the foundation of my being.

'Raga' is that which attracts. It means attachment, sympathy, affection, interest of every kind.

'Dwesha' is that which repels. It is the opposite of 'raga'. It means dislike, repugnance, hatred, antipathy. This together with 'raga' is at the root of all pairs of opposites (dwandvas) in the field of human conduct involving emotions, opinions, reactions.

'Abhinivesha' is strong desire for life, clinging to life that it should go on, the will to live.

(ii) "These five hindrances, or impairments, are to be regarded as so many perversions, troubling consciousness and concealing the essential state of serenity of our true nature. They are generated involuntarily and continuously, welling in an uninterrupted effluence from the hidden source of our phenomenal existence. They give strength to the substance of ego and ceaselessly build up its

illusory frame... From the Occidental point of view, the entire category of the 'impairments' (kleshas) might be summed up in the term 'personality'. They are the bundle of life-forces that constitute the individual and implicate him in the surrounding world. Our clinging to our ego, and our usual concrete conception of what our ego is; our spontaneous self-surrender to likes and dislikes that guide us daily on our ways and which, more or less, are the most cherished ingredients of our nature - these are the impairments. And through all runs that primitive craving of the living creature, which is common to both men and worms; 'abhinivesha', the compulsion to keep the present existence going.

...The five 'kleshas', then, comprise that heritage of tendencies on which creatures thrive, and on which they have always thrived.... According to the Indian view moreover, they are inherited from previous existences. They are the very forces that have brought about our present birth. Hence the first work of Yoga is to annihilate them root and branch.

This requires a resolute dissolving, not only of the conscious human personality, but also of the unconscious drive that supports that personality - the blind life force, present 'both in the worm and the wise', that avidly clings to existence. For only when these two spheres of natural resistance (the moral and the biological) have been broken can the Yogi experience, in the core of his being, that 'Purusha' which is aloof from the cries of life and constant flow of change. The serene substratum is reached, released and made known to Consciousness, only as a result of the most severe and thoroughgoing yogic process of disentanglement and introversion. ...The impairments having been removed, which normally blacken out the view, illumination unfolds automatically to the mind, and the living consciousness realises that it is identical with Light." (Zimmer: *Philosophies of India*).

(iii) The practice of 'Yama' and 'Niyama' of Patanjali's 'Yoga-sutra' and also the practice of eightfold path of Buddha are meant for the destruction of these 'kleshas'.

(iv) 'Five impediments' can also be taken to refer to five senses.

(v) See F. II, V. 23, fn. f and en. 110.

⁷⁹ If 'five impediments' refer to the 'kleshas' of the 'Yoga-sutra', then 'the sixth' should mean 'dhyana' which suppresses the 'kleshas'. However, if they are taken to be referring to the five senses, then 'the sixth' will mean lower mind (ashuddha mind).

⁸⁰ The 'Four Noble Truths', as enunciated by Buddha, are :

(i) All existence is suffering (dukha).

(ii) The cause of suffering is selfish craving tanha, desire for separate existence, consequent on sense-attraction.

(iii)The cessation of suffering is attained by the elimination of this selfish craving for separate existence.

(iv)Way to the ceasing of suffering is the Noble Eightfold Path.

⁸¹ HPB in her annotation on 'Tau, the 'path' that leads to knowledge - the fourth truth' has referred to the five paths of rebirth of human beings. These five paths of rebirth are :

1. Leading to the worlds of the 'devas' (devaloka).
2. Leading to the hell worlds of purgation (narak-loka).
3. Leading to the human world (nar-loka, or mrutyu-loka).
4. Leading to the world of unhappy ghosts (preta-loka), and
5. Leading to the world of titans (asura-loka).

⁸² The Bo-tree (at Gaya), the 'Tree of Enlightenment', under which Buddha sat cross-legged for seven days, on the banks of the river Niranjana absorbed in the bliss of illumination.

⁸³ (i) Verses 23 to 28 of Chapter XVII of the Bhagvad Gita relate the significance of this 'mahavakya'. (Translation given below is taken from the publication by Gita Press, Gorakhpur.)

Verse 23 : OM Tat, Sat - this is declared to be the threefold designation of the Absolute. At the beginning of creation, the Brahmans, and the Vedas and scriptures were created by it.

Verse 24 : Therefore, acts of sacrifice, gift and penance as enjoined by the scriptures are always commenced with the utterance of the word OM by those who are entitled to chant the Vedas.

Verse 25 : With the idea that everything belongs to Him (Tat) the various acts of sacrifice, penance and gift are performed by the seekers of liberation without desiring any fruit or return.

Verse 26 : The Divine Name 'Sat' is employed in the sense of truth and goodness; even so, Arjuna, the term 'Sat' is used in the sense of a praiseworthy act.

Verse 27 : Steadfastness in practice, penance and gift is also designated as 'Sat' and verily action for the sake of Him (the Supreme Being) is termed as 'Sat'.

Verse 28 : Arjuna, sacrifice, gift and penance and any other action, done without faith, is declared as 'asat' (non-existent). It is nought here or hereafter.

(ii)Commenting on the above-mentioned verses, Sri Krishna Prem in his 'Yoga of Bhagavad Gita' writes "This well-known mantra is intended here to show the path along which a Sattvik faith will lead the aspirant..."

“OM, as is well-known signifies the Brahman, but also stands for the three great states of consciousness (Jagarat, swapna and sushupti) which leads upto the Fourth or transcendental state. With OM, the acts of sacrifice and discipline that constitute the treading of the path are commenced. That is to say, the attainment of the true self, the consciousness, though in its separated individual form, is the task of the first stage.

The next stage, marked by the typically sattvik characteristic of abandonment of all desire for fruit, is the bringing about of the union of that individual self with the unindividualised Buddhi, the cognitive aspect of the Mahat-Atman, the one great life. This stage is referred to by the word ‘Tat’ (That) because it is through union with the Light Ocean of the Buddhi that true knowledge of That, the Transcendental Reality, is gained.

The last stage is symbolised by ‘Sat’, which stands for Being, also for Goodness and Reality. This stage is the attainment of Brahman and this attainment is the ‘praiseworthy’ deed which the text mentions as yet another meaning of the word.

But... instead of withdrawing his Light from the world and merging it in the unmanifested Brahman, it is possible for him who has won to the Goal to stay serve the one, crucified in the countless suffering forms within the bitter sea. Therefore the Gita adds that steadfastness in sacrifice, austerity and gift is also ‘Sat’; meaning thereby that he, who maintains his life of sacrifice and offers up his dearly bought Salvation as the great gift of Light to those who walk in darkness, has no less attained than he who goes beyond to the other shore. His ‘Sat’ is ‘action for the sake of That’ in all. Hence it is said that by this mantra of the triple path have been brought forth of old the Teachers, the knowledge and the Sacrifices - the sacrifices, namely, of those liberated souls who find Nirvana in the very midst of sorrow.”

FRAGMENT II

The Two Paths

- ⁸⁴ (i) See F. II, V. 7, fn. d and F. II, V. 31, fn. a.
(ii)HPB in her annotation, F. II., V. 7, fn. d, has referred to ‘the seal of truth’ and ‘true seal’. These denote ‘Mahamudra’.
(iii)According to Eliot (Hinduism and Buddhism), Tsung-men is the contemplative, Zen (chan) school, and Chiao-men includes, loosely, all the others.
- ⁸⁵ (i) It is not clear what HPB is referring to by the use of the term ‘the great perfections three’. It could be ‘Maha-prajna’, ‘Maha-maitri, and ‘Maha-karuna’, or, possibly, it could mean ‘Tri-ratnas’ (three jewels) - Buddha, Dharma and

Sangha. Still another possibility is a reference to Void, Vijnana and Sukha, the three constituents of Reality.

(ii) Evans-Wentz notes in his biography of Milarepa that the five-fold perfections are those which flow from the five divine of the Dhyani Buddhas. These wisdoms are : (1) All-Pervading Wisdom of the Dharma-Dhatu, the wisdom born of the Voidness, symbolised in Vairochana, the Manifested; (2) Mirror-like Wisdom, symbolised by Akshobhya, the Unagitated One; (3) Wisdom of Equality, symbolised by Ratna-sambhava, the 'gem-born' one, the Beautifier; (4) Discriminating Wisdom personified in Amitabha 'He of boundless light', the Enlightener; and (5) All-performing Wisdom, symbolised in Amogha-siddhi, the 'Almighty Conqueror', 'the Giver of Divine Power'.

⁸⁶ (i) See F. II, V. 16, fn. b.

(ii) "The ordinary enumeration counts six paramitas, though another four are sometimes added making a total of ten. The six usually described are : dana (charity), shila (harmonious action), kshanti (patience, forbearance, endurance), virya (effort, energy), dhyana (meditation) and prajna (wisdom). The Voice of the Silence inserts a seventh vairagya or non-attachment between kshanti and virya. The above are highly technical terms and must not be supposed to be identical with their ordinary everyday meanings." (Sri Krishna Prem and Sri Madhava Ashish : Man, the Measure of All Things).

(iii) The four additional ones are : upaya (expediency), pranidhana (prayer or vow), bala (strength) and jnana (knowledge).

⁸⁷ (i) "The Serpent, the tree of Knowledge of Good and Evil and the Tree of Life are all symbols transplanted from the soil of India. The Arasa-Maram, the banyan tree, so sacred with the Hindus, ...is called the Tree of knowledge and the Tree of Life. Under the protective foliage of the king of the forests, the Gurus teach their pupils their first lessons in immortality and initiate them into the mysteries of life and death. The Java-Aleim of the Sacredotal College are said, in the Chaldean tradition, to have taught the sons of men to become like one of them. To the present day Foh-tchou (literally, in Chinese meaning Buddha's Lord or the teacher of the doctrines of Buddha – Foh), who lives in Foh-Maeyu or temple of Buddha, on the top of the 'kouin-long-sang', the great mountain (situated south-west of China, almost between China and Tibet), produces his greatest miracles under a tree called in Chinese Sung-Ming-Shu, or the Tree of Knowledge and the Tree of Life, for ignorance is death and knowledge alone gives immortality." (HPB : The Secret Doctrine).

(ii) Dealing with the symbol of the tree, Carl Jung observes in his 'Mysterium Coniunctionis':

"From ancient times the tree was the man's birthplace; it is therefore a source of life. ...According to the Koran, sura 19, Mary was born under a palm-tree; just as

Lato gave birth under a palm tree in Delos. Maya gave birth to the Buddha with the assistance of a willow. Human beings are said to be born of oaks. ...According to Hegemonious (Acta Archelai p.18), Jesus was the paradisaical tree, indeed the Tree of Knowledge, in Manichaean Tradition : "The trees which are (in paradise) are the lusts and other temptations that corrupt the thoughts of men. But the tree in paradise whereby good is known is Jesus and the knowledge of him which is in the world; and he who receives this discerns good from evil." Here the tree of knowledge is regarded as a remedy for concupiscence."

(iii)"...the symbol of the Great Tree, the Tree of Life whose leaves are for the healing of the Nations, (Revelations, 22.2), one which was known to all the ancient people. The Scandinavians knew it as the sacred ash-tree, *igdrasil*, with its root in the death-kingdoms and its branches in the sky. In his poem to Harthe, the Norse Nature-Goddess, Swinburne writes of—

"The tree many-rooted
That swells to the sky
With frondage red-fruited
The life-tree am I;
In the buds of your lives is the sap of my leave:
ye shall live and not die."

The Egyptians worshipped the sacred sycamore fig-tree, the Aztecs of Mexico had their sacred agave plant and the ancient Sumerians of Eridu tell of a wondrous tree with "Its roots of white crystal stretched towards the deep, its seat the central place of the earth, its foliage the couch of the primeval mother. In its midst was Tammuz." The following up of this subject would take us all over the world for the Tree is in fact a symbol of the Great World Mother, the Goddess of nature, who nourishes all life with the milk of her breasts. Hence the choice by the Egyptians of the sycamore fig with its milky juice and hence the fact that the three most sacred trees of the ancient Indo-Aryans were the ashwatha, the bat or banyan and the udumbra, all of them being species of fig tree. ... (We may also note that one of the meanings of ashwa is 'seven', that a vignette in the Egyptian Book of the Dead represents the sacred sycamore fig-tree with seven branches, that the same is true of many representations of the Assyrian Tree of Life.)

There is, however, one peculiarity of the Indian Tradition that is not, as far as I know, found elsewhere; namely, that the Root of the Tree is said to be above and the Branches beneath, whereas all the other World Trees have their roots in the underworld and their branches in the sky. This tradition in India goes back and the Rig-Veda which speaks of Varuna 'who sustaineth erect the Tree's stem in the baseless region. Its rays, whose root is high above, stream downward. Deep may they sink within us and be hidden'. The tree is, in fact, rooted in the unmanifest Darkness of the Parabrahman, which is usually symbolised as 'above' though in fact it is no less truly 'beneath' as well. From that transcendent rooting-place it sends down its trunk of manifestation through the worlds, and on that

trunk are seven main branches each of which splits into countless branches and twigs. Nevertheless, the Trunk itself is one for it is the Tree of the Mother, the great Mula-Prakriti, the substance of the universe. The sap that runs in its veins is the very life of all beings and in its branches hang the stars themselves.

On all levels, the Tree exists and therefore in man, the microcosm, we find it in the structure of the nervous system which resembles a tree, rooted in the brain and ramifying all over the body. This, however, is on the purely physiological level and concerns man's physical body alone. Of far more significance is the Tree of the human psyche, the Tree which has its roots 'above' in the pure consciousness of the Atman and its branches in the thoughts, feelings and sensations of normal psychic life. Here again the Trunk is the Middle Pillar of Manas, that which stands connecting the ramifying network of Roots above with the similarly ramifying Branches beneath. To reach the Root of our being, therefore, we have to leave the Branches that wave in the breezes of the outer world, those branches laden with the sticky sprouts of sensation, climb the unitary Central Trunk and then reach the 'Roots that dwell in the Ocean of Life'.

This is the Tree of the psyche that is climbed by the Raja-Yogi. The other, the purely physio-logical one, which is, however, not without its interest in its proper level, may be left to the Hatha-Yogi. ... There is an old manuscript (Secret symbols of the Rosicrucians) recently reprinted which claims to have originated in the famous Brotherhood of the Rosy Cross. One of its plates depicts the World Tree with the three worlds on its trunk. Six hands issue from them and seek to grasp the fruit of the tree. Concerning them the text states 'poor fools ... they grasp for pieces when they could obtain the whole. They seek for quiet and cannot find it'.

A seventh hand grasps the trunk where the divided branches return to unity 'but this hand is still far from the roots of the tree, only holding and grasping the secret from outside and cannot yet see it from the inside'.

In the very centre of all the spheres is a single Eye, the Eye of Wisdom, which alone can understand the tree.

This Eye looks with the greatest peace upon the wonders of all movements and also looks through all the other eyes (scattered in the spheres), wandering about outside of the rest in the unrest, all those eyes which want to see for themselves without the right eye of wisdom, from which they have received all their seeing power.

It is from the point of view of that Eye that the Tree is described as the utterly pure. Truly no one goes beyond it for beyond it is the Nothing." (Sri Krishna Prem : Yoga of Kathopanishad).

⁸⁸ (i) See F. II, V. 7, fn. d and F. II, V. 31, fn. a. and also F. II, V. 2, en. 84.

(ii) The symbol of the 'secret heart' has probably come from the Atlantean civilization. It is believed that the innermost shrine of the temple in the city of the

Golden Gate had a golden box in the shape of a heart on the altar and that only the High Priest knew how to open it. This was called 'The Heart of the World' and symbolised the innermost mysteries known to them. This box was used for keeping the most sacred objects.

⁸⁹ See F. II, V. 7, fn. d and F. II, V. 31, fn. a. and also F. II, V. 2, en. 84.

⁹⁰ See End Note 89 above.

⁹¹ See End Note 89 above.

⁹² (i) 'Bodhi' comes from the root 'budh', which means 'to wake'. It is generally rendered as intelligence or knowledge.

(ii) Bodhi, Prajna, Buddhi, Vidya and Jnana are all synonymous and in many cases interchangeable. Of these five terms, Bodhi and Prajna are essentially Buddhistic.

(iii) 'Prajna' comes from 'pra', which means 'high' and 'jna', which means 'to know'. So Prajna stands for Transcendental wisdom. It is etymologically related to the Greek prognosis. It implies a knowledge of things not derived from the things themselves, knowledge apriori. It is distinguished from knowledge by observation, which is termed 'Samjna'.

(iv) Gaining of the spiritual insight into the nature of being is termed 'Enlightenment' by the Buddhists. Bodhi or Prajna is the term for the spiritual power that brings about that enlightenment.

(v) "In many cases, Prajna can safely be rendered by faith, not a belief in revealed truths, but a sort of immediate knowledge gained by intuitive intelligence. Prajna corresponds in some respects to wisdom, meaning the foundation of all reasonings and experiences. It may also be considered as equivalent for the Greek Sophia. Bodhi, on the other hand, has a decidedly religious and moral significance. Besides being Prajna itself, it is also love (karuna); for, according to Buddhism, these two, Prajna and Karuna, constitute the essence of Bodhi." (Suzuki : Outlines of Mahayana Buddhism)

(vi) Sri Krishna Prem has explained the terms 'Prajna' and 'Buddhi' in his 'Yoga of Bhagavad Gita' as follows:

"Prajna: Wisdom, a synonym of buddhi, especially considered as the wisdom content of buddhi, illumination.

Buddhi : An impersonal spiritual faculty giving knowledge of the Cosmic Reality. Also used of the knowledge itself. It is also the seat of such higher emotions as love. In a lower sense it is used for the purely intellectual aspect of or empirical personalities."

(vii) See also F. III, V. 23, en. 165.

⁹³ The legend of Avalokiteshvara, the Bodhisattva who is a personification of the highest ideal of Mahayana Buddhism states that when he was about to enter Nirvana, an uproar, like the sound of a thunder, rose. This uproar was a wail of lament uttered by all created beings at the prospect of his departure from the realms of birth. He recognised it and renounced for himself the boon of Nirvana until all beings should be prepared to enter in before him– ‘like the good shepherd who permits his flock to pass through the gate first and then goes through himself, closing it behind him’.

⁹⁴ See F. II, V. 31, fn. a and also F. II, V. 2, en. 84.

⁹⁵ (i) ‘Amrita’ is a compound word, made up of ‘A’ (non) and ‘Mrita’ (dead). It refers to the elixir of immortality. Etymologically, it is related to the Greek ‘ambrosia’.

(ii) “The celebrated myth of the ‘Churning of the Milky Ocean’ (in Mahabharata and Vishnu Purana). After the gods and titans have laboured at their task for a thousand years, a curious assortment of personifications and symbols began to arise out of the milk of the universe. Among the earlier figures were the goddess Lotus, and Airavata, the milk-white elephant. Finally appeared the physician of the gods bearing the Amrita, the elixir of immortality, in a milk-white bowl. ... Rahu (a titan) stole a first sip of the liquor but was immediately beheaded by a stroke of Vishnu. The drink having passed through his mouth and neck, they were rendered immortal, but the severed body succumbed to the forces of decay. The head, ravenous for another taste, has been chasing the cup of elixir, the moon (soma) ever since. Eclipses come when he catches and swallows it; but the vessel only passes through the mouth and neck (there being no stomach to retain it) and reappears. Whereupon the chase is immediately resumed.” (Zimmer: Myths and Symbols of Indian Civilization).

(iii) “In the primordial chaos, before it became developed into the seven oceans (Sapta Samudra), lie latent both Amrita (immortality) and Visha (poison, death, evil). This allegory is found in the ‘Churning of the Ocean’ by the gods. Amrita is beyond any guna, for it is unconditioned per se; yet when fallen into the phenomenal creation it got mixed up with Evil, chaos, with latent theos in it, and before Kosmos was evolved. Hence one finds Vishnu – standing here for eternal law, periodically calling forth Kosmos into activity – ‘churning out of the primitive ocean (boundless chaos) the Amrita of Eternity, reserved only for the gods and devas; and he has to employ in the task Nagas and Asura– demons in exoteric Hinduism. The whole allegory is highly philosophical and we find it repeated in every philosophical system.” (HPB: The Secret Doctrine).

⁹⁶ (i) It refers to ‘Dharma’. The wheel of the Good Law is ‘Dharma-chakra’.

(ii) See F. I, V. 91, En. 64(i).

⁹⁷ This indicates humility, not dogmatism. It is translation of 'Evam me sutam'.

⁹⁸ 'Airless space' is ignorance.

⁹⁹ 'Breadth' = That which is all.

'Depth' = Inner knowledge.

'Points' = That with which the mind must be united. Seek them in breadth and depth, not outside.

¹⁰⁰ (i) "The Vajra was originally an emblem of the power of Indra, the Indian Zeus, the god of thunder and lightning.

In the earliest forms of Buddhism, the jewel (mani) was made the symbol of the three vessels of enlightenment, namely, Buddha, Dharma and Sangha. ... In later form of Buddhism, the idea of the jewel took the form of the Diamond Sceptre, the Vajra and became as such the most important symbol for the transcendental qualities of Buddhism.

In this connection, the Vajra is no more a 'thunderbolt', an expression to which many translators stubbornly cling and which would be adequate only if one were dealing with the Vajra as the emblem of the Thunder-God. In Buddhist tradition, no such association persists. The Vajra is regarded as the symbol of the highest spiritual power which is irresistible and invincible. It is therefore compared to the diamond, which is capable of cutting asunder any other substance but which itself cannot be cut by anything. Likewise the properties of preciousness -nay, of supreme value-, of changelessness, purity and clarity, were further reasons why in Buddhism the Vajra was equated with the diamond. It is expressed in such terms as 'Diamond Throne' (Vajrasana), for the place on which the Buddha attained Enlightenment, 'Diamond -saw (Vajracchedika) for the most profound philosophical scriptures of the Mahayana which ends with the words: "This sacred exposition should be known as Vajracchedika-Prajna-Paramita-Sutra, because it is hard and sharp like a diamond, cutting off arbitrary concepts and leading to the other shore of Enlightenment."

Those schools of Buddhism which placed this in the centre of their religious life and thought are therefore known under the collective term 'Vajrayana', 'The Diamond Vehicle'. In all these terms the concept 'thunderbolt' is completely excluded, and the same is true for Pali names like 'Vajrajana' (diamond-knowledge) etc.

The ideas which were associated with the term Vajra by the Buddhists of early Vajrayana are clearly demonstrated by the Tibetan equivalent for Vajra i.e., 'rdo-rje' (pronounced dorje): 'rdo' means stone, 'rje' means ruler, master, lord. The dorje, therefore, is the king of stones, the most precious, most powerful and noble of all stones i.e., the diamond.

The central idea of the Vajra consists in the purity, radiance and indestructibility of the Enlightenment – Consciousness (bodhi-citta). Though the diamond is able to produce all colours, it is colourless according to its own nature, a fact which makes it a suitable symbol of that transcendental state of ‘emptiness’ (Sunyata) which is the absence of all conceptual determinations and conditions that the Buddha described as the ‘Unborn, Uncreated, Unoriginated, Unformed’, because it cannot be determined by any positive qualities, though being present always and everywhere. This is the quintessence of the above-mentioned ‘Diamond-sutra’ and the foundation of the ‘Diamond Vehicle’.

The relationship between the highest and the ordinary state of consciousness was expressed by certain schools of alchemy as that between the diamond and the ordinary piece of coal. One cannot imagine a greater contrast, and yet both consist of the same chemical substance, namely, carbon. This teaches symbolically the fundamental unity of all substances and their inherent faculty of transformation.” (Lama Anagarika Govinda : Foundations of Tibetan Mysticism).

(ii)“In the esoteric, and even exoteric Buddhism of the North, Adi-Buddha, the One Unknown, without beginning or end, identical with Parabrahman and Ainsoph, emits a bright ray from its darkness. This is the Logos (the first) or Vajradhara, the Supreme Buddha (also called Dorje-chang). As the Lord of all mysteries, he cannot manifest, but sends into the world of manifestation his heart – the ‘diamond heart’, Vajrasattva (Dorje-sampa). This is the second Logos of creation.” (HPB: The Secret Doctrine)

(iii)“In the Buddhist pantheon, the Primeval Buddha (Adi-Buddha, ‘The Buddha of the Beginnings’, ‘The Lord of the Universe’ (Lokesa), occupies much the same position as the Highest Being in Hinduism. He is the sole source of all temporal appearances – the only real entity. The Buddhas and Bodhisattvas go forth from him into the phenomenal mirage of the universe, just as the avatars go forth from Vishnu. And just as Lakshmi is the consort of the Hindu God, so is Prajna-Paramita, the female aspect of the Universal Buddha. As the active energy (Sakti) of the Supreme Wisdom that guides and enlightens, she is not only the consort of the Adi-Buddha but the animating virtue of all redeemers. The Buddhas and the Bodhisattvas are but projections, reflections in the mirror-spheres of phenomenal existence, of her operation. She is the meaning, the very truth of the Buddhist Law.”

“From the standpoint of the perfect Bodhisattva or Bodhi-mind, there is only one essence, to wit, Buddhahood, enlightenment itself, the indestructible state or essence that is realised and attained when all the products and effects of Maya -ignorance- have been transcended. This is the sheer ‘Such-ness’ or ‘That-ness’ beyond differentiating qualifications, definable limitations, and characteristics, This is tathata, literally, ‘the state (-ta) of being so (tatha)’. Tatha means ‘yes, so it is, so be it, amen’. It is the everyday, whole-hearted affirmative.

Hence the term 'tathata', 'suchness', represents the utterly positive aspect of Nirvana—enlightenment, the only really real state or essence, not to be undone or dissolved. All other states of Consciousness are built up and dissolved again—the waking state with its sense experiences, its thinking and its feeling, the dream state with its subtle apparitions, and even the states of 'higher' experience. But the state tathata is indestructible; for it is at once the experience and the reality of the Absolute. And it is termed 'adamantine' (vajra); for it is not to be split, disintegrated, dissolved, or even scratched, either by physical violence or by the power of critical analytical thought."

"... Also it is the principal attribute of a certain very important allegorical Buddha-type, known as Vajra-dhara, 'He who holds or wields the Adamantine Substance or weapon'. This figure is regarded as the Supreme Personalisation of the Suchness of Reality; he is called, accordingly, Vajra-sattva, 'He whose Essence or Being (sattva) is the Adamantine Substance'...

"... As a symbol of the Absolute, which engenders and sustains the phenomenal world, Vajradhara-Vajrasattva is represented seated on the lotus throne. This lotus having been originally the exclusive sign and 'vehicle of the goddess Padma – mother or Yoni of the universe—, it is symbolic of the procreative power (Sakti) of the immortal, adamantine, ethereal substance. Thus a Buddha on or in the lotus symbolises the enlightenment as it permeates and sustains the universe of time.

An alternate symbol of this mystery, based on the Hindu pantheon of the God and his Sakti is commonly encountered in the iconography of Tibet; Vajradhara with a female counterpart in close embrace. This is a formula known in Tibetan as 'Yab-Yum'. The two figures, merging into each other in supreme concentration and absorption, are seated on the lotus throne in a commanding attitude of imperishable calm. Both wear the jewelled attire and the tiaras of crowned Bodhisattvas. Scarcely could the ultimate identity of Eternity and Time, Nirvana and Samsara, the two aspects of the revealed Absolute, be represented in a most majestically intimate way." (Zimmer: Myths and Symbols of Indian Civilisation).

- ¹⁰¹ (i) 'Sat' is the all-inclusive unity or the Absolute that lends substantiality to all things and sustains them. Brahman is defined as 'Satyaaya Satyam', the real of all reals.
- (ii) In Chhandogya Upanishad, Uddalaka, while teaching his son Svetaketu, gives an account of the evolution of the world from the One Reality. He postulates an ultimate entity which is to be regarded as mental or spiritual because it is stated to have thought. It thought, 'May I be many, may I grow forth'; and it sent forth fire, from which the other orders of creation appeared in sequence. This one ultimate Reality he terms as 'Sat'.
- (iii) See F. I, V. 122, en. 83.

-
- ¹⁰² (i) The Sixth Patriarch was Hui-Neng, who died in 713 A.D. He refused to nominate a successor, saying that the doctrine was well-established. Even in his life-time, there seems to have been a division, for he is sometimes called the Patriarch of the South, Shen-Hsiu being recognised as Patriarch of the North China.

Shen-Hsiu had composed the following stanza:

“Our body may be compared to the Bodhi tree while our mind is a mirror bright. Carefully we cleanse and watch them, hour by hour, and let no dust collect upon them.”

Compare the above stanza with the following verse of Hui-Neng:

“Neither is there a Bodhi-tree
Nor a bright mirror in its case.
Since intrinsically all is void (sunya)
How can dust fall on them?”

This comparison will show that Hui-Neng taught the Esoteric doctrine, while HPB’s note says that Shin-Hsiu taught the Esoteric doctrine and Hui-Neng, by implication, the Exoteric doctrine. Obviously, there is a mistake in HPB’s note.

An interesting account of how the two stanzas came to be written can be read in Lama Anagarika Govinda’s book, ‘Creative Meditation and Multi-dimensional Consciousness’ (Pp. 18-21).

(ii) Bodhidharma, mentioned in HPB’s note, is a historical figure and should not be confused with Bodhidharma which means ‘Wisdom-religion’. Details of the life of Bodhidharma are not known. He belonged to the South India and left for China in 526 A.D. In Chinese Buddhism he is regarded as the twenty-eighth Patriarch of China, founder of the Contemplative School of Buddhism, from which all other Zen schools have their origin.

HPB, in ‘The Secret Doctrine’, quotes from Edkin’s Chinese Buddhism to the effect that Bodhidharma is considered as the Founder of the Esoteric tradition in China. “Bodhidharma brought from the Western Heaven (Shamballa) ‘the seal of Truth’ (true seal), and opened the foundation of contemplation in the East. He pointed directly to Buddha’s heart and nature, swept away the parasitic and alien growth of book instruction, and thus established the Tsung-men or Esoteric doctrine of the system, containing the tradition of the heart of Buddha (as opposed to Kiau-Men, the Exoteric branch). Yet the two branches, while presenting of necessity a different aspect, form but one whole.”

- ¹⁰³ (i) “The yogic character of the four stages of Dhyana, or meditative abstraction from the world, as recognised by Buddhism, may be described as follows: The first stage consists of vitarka, analysis of one’s thoughts; vicara, reflection upon the deductions derived from the analysis; priti, fondness for the process of analysis and reflection and for which many follow; sukha, transcendental blissfulness

derived from the state of abstraction; and ekagrata, the one-pointedness of mind attained. In the second stage the yogin is free from vitarka and vicara. In the third stage he is free from the excess of priti; and, in addition to sukha and ekagrata, enjoys smriti (mindfulness) and upeksha (equanimity). In the fourth stage he enjoys perfect smriti, upeksha and ekagrata or true Samadhi; and attains a condition of unmodified consciousness, free from all attachments to the world and to the three lower stages of dhyana. These four dhyanas represent four progressive degrees of yogic development...”

(ii) For detailed exposition of the four ‘rupa’ (with form) and four ‘arupa’ (formless) dhyanas, (Jhana, in Pali), reference may be made to Conze’s ‘Buddhism’ and the book ‘Concentration and Meditation’, published by the Buddhist Society, London.

¹⁰⁴ See F. II, V. 2, en. 86.

¹⁰⁵ See F. II, V. 6, en. 92.

¹⁰⁶ Same as End Note 105 above.

¹⁰⁷ See F. II, V. 60, fn. b and en. 132; F. II, V. 67, fn. a; and F. III, V. 94, fn. a.

¹⁰⁸ See F. II, V. 19, fn. c; See F. II, V. 60, fn. b and en. 132; F. II, V. 67, fn. a; and F. III, V. 94, fn. a.

¹⁰⁹ ‘Arya’ means noble, as also the path followed by an Arhat.

¹¹⁰ (i) See F. I., V. 114, en. 78.

(ii) “There are these five hindrances in the Discipline of the Noble One, which are called ‘veils’ and are called ‘hindrances’, and are called ‘obstacle’ and are called ‘entanglements’:

The hindrance of lustful desire,
The hindrance of malice,
The hindrance of sloth and idleness,
The hindrance of pride and self-righteousness
The hindrances of doubt”. (The Buddha, Teviggā Sutta, i.30)
(quoted by Evans-Wentz in ‘The Tibetan Book of the Great Liberation’).

¹¹¹ See F. I, V. 84, en. 61.

¹¹² See F. II, V. 22, en. 109.

¹¹³ (i) See F. III, V. 3, fn. d.

(ii) This term occurs at least nine times in this text and is translated in different ways: Great Soul, Master Soul, Universal Soul, Nature's Soul-thought. The Theosophical idea of the 'collective' or group-soul in the sub-human kingdoms i.e., the storehouse of the souls of the individual beings, is also probably derived from it. The Alaya is this idea sublimated to a universal concept. Its possession or realisation gives 'the right perception of existing things, the knowledge of the non-existent'. From the Alaya man derives his individual soul or self. 'Man is its crystal ray', 'That beam is the true Self', the 'life-guide' and the 'Guru'. In Alaya itself there is of course neither Soul nor Self. It is beyond Self and Non-self. An application of this idea of a 'collective soul' or 'mind' is also found in the verse which speaks of 'the collective minds of Lanoo-shravakas'.

(iii) "Alaya : A Buddhist term belonging to the Yogacara school. It signifies store or receptacle. ... The conception is similar to Plato's Receptacle, devoid of any geometrical form, it is 'the foster mother of all becoming'. Whitehead summarises as follows: 'It is there as a natural matrix for all transitions of life and it is changed and variously figured by the things that enter it; so that it differs in its character at different times. Since it receives all manner of experiences into its own unity, it must be bare of all forms. We shall not be wrong if we describe it as invisible, formless and all-receptive. It is a locus which persists and forms an emplacement for all occasions of experience. That which happens in it is conditioned by the compulsions of its own past and by the persuasion of its immanent ideas.' Whitehead also states that it imposes a common relationship on all that happens and is the source of the 'immanence of Law derived from the mutual immanence of actualities.'"

"The Universal Mind is the first manifested principle; the farthest shore of the cosmos. In Vedic times it was symbolised as the god Varuna, the overarching sky which embraces all that is. It is the Store-Consciousness (Alaya-Vijnana) of the Yogacari Buddhists the Universal Intelligence (Aql-i-kull) of the Sufis and also the Noetic World, the Spiritual Cosmos of Plotinus. Perhaps the Extensive Continuum of Professor Whitehead is also connected with these, though here one speaks with great caution. In any case, it is a unitary and all-embracing consciousness, which has as content the Divine Archetypes, the so-called Divine Ideas of Plato, from participation in which arise all the concrete forms within the cosmos." (Sri Krishna Prem and Sri Madhava Ashish: Man, The Measure of All Things).

(iv) "According to Yogacara, the root of ever moving santana (extension: that flowing panorama of successive mental states which constitutes what appears to be, feels itself to be an individual) is 'ideation' (vijnana). Whatever seems to exist is the result of parikalpa, 'creation from within', i.e., 'imagination'. But such

magically creative thought is possible only because there exists a kind of eternal repository (Alaya, 'abode') from which can be drawn the substance of every possible image and idea. This is the so-called Alaya-Vijnana, 'repository consciousness'. ...The Alaya-Vijnana is beyond all conception and imagination, yet at the same time it is the potentiality of all possible thought. Every beheld or discoverable thing, every so-called individual, all the traits of the phenomenal world, are productions of the continuous flow of the imaginings (parikalpas, 'creations from within') which arise like waves from the ocean, only to vanish again immediately in its infinity. The individual ceases to exist upon contact with the 'repository consciousness'; for the rippling mental states that constitute the self-awareness of the ego dissolve in it. The term is practically synonymous, therefore, with Nirvana, as well as with Sunya, yet it suggests, always, a positive state. Alaya-Vijnana is a kind of Buddhist Brahman, which is to be realised by pure mental yoga-absolutely pure consciousness. Indeed, pure consciousness is itself identical with the Alaya-Vijnana. And since everything else is but contingent consciousness, the pure consciousness is the ultimate reality, the abstract quintessence of all that is." (Zimmer: *Philosophies of India*).

¹¹⁴ 'Four' refers to the open path and 'seven' to the secret. The seven portals (paramitas) have been described in the third fragment of the text. For the four portals of the open path (dhyana path), see F. II, V. 16, en. 103.

¹¹⁵ See F. II, V. 7, fn. d and F. II, V. 2, en. 84 and F. II, V. 15, en. 102.

¹¹⁶ 32 (36) (i) Sri Krishna Prem in his 'Yoga of Bhagavad Gita' explains 'Nirvana' as 'the final Goal; extinction of all selfhood and separateness, called in the Gita Brahma-Nirvana, indicating that it is not annihilation but extension of selfhood into the Real (Brahman).

(ii) The term does not belong exclusively to the Buddhist tradition. The Bhagavad Gita says:

"Always keeping the mind steadfast, the yogi of subdued mind attains the peace residing in Me— the peace that culminates in Nirvana." (6.15).

It will be historically incorrect to say that the term was an innovation or invention on the part of the Buddha. 'Sabbadhamma-mulapriyaya-sutta' of 'Majjhima Nikaya' shows that Nirvana came to be recognised as the ultimate category of Indian religious thought. This sutra indicates the Buddha's attitude towards Nirvana as different from the prevalent attitude. The concept of nirvana is approached from the point of view of Atman by the Brahmanical thinkers, developing the idea of Brahma-Nirvana. The Buddhists approach it from the point of view of anatman.

(iii)“The word ‘nirvana’, ‘despiration’, which plays so large a part in our conception of Buddhism where it is one of the most important of the many terms that are the referrants to ‘man’s last end’, demands some further explanation.

The verb ‘nirva’ is, literally, to ‘blow out’, not transitively, but as fire ceases to draw, i.e., ‘to draw breath’. The older texts employ the nearly synonymous verb ‘udva’, or ‘blow out’ or to ‘go out’. ‘When the Fire blows out (udvayati) it is into the Gale that it expires’, deprived of the fuel, the fire of life is ‘pacified’ i.e., quenched, when the mind has been curbed, one attains to the ‘peace of Nirvana’, ‘despiration of God’. In the same way Buddhism stresses the going of the fire or light of life for want of fuel, it is by ceasing to feed out fires that the peace is reached, of which it is well said in another tradition that ‘it passeth understanding’; our present life is a continuity of coming to be and passing away and immediate rebirth, like a flame that goes on burning and is not the same nor yet another flame; and in the same way with rebirth after death, it is like the lighting of one flame from another; nothing concrete passes over, there is continuity but not sameness; but ‘the contemplatives go out like the lamp’, which once out ‘cannot pass on its flame’. Nirvana is a kind of death, but like every death a rebirth to something other than what had been. ‘Pari’ in ‘parinirvana’ merely adds the value ‘complete’ to the nature of despiration.

We say ‘a kind of death’ because the word Nirvana can be used for still living things. The ‘Bodhisattva’ is ‘despirated’ when he becomes the Buddha... The Buddha uses the word chiefly in connection with the ‘quenching’ of the fires of passion, fault and delusion (raga, dosa, and moha). But there is a distinction involved here; the despiration is a present (samdristikam) experience in two ways, ethical as much as it implies the eradication of passion and fault, and eternal, i.e., metaphysical, in that it is a liberation from delusion, or ignorance (avidya); from both points of view it involves an unselfishness, but on the one hand in practice, on the other in theory. ...All these meanings can be resumed in one English word ‘finish’; the finished product is no longer in the making, no longer becoming what it ought to be; in the same way the finished being, the perfected man has done with all becoming; the final dissolution of the body cannot affect him, however affecting it may be to others, themselves imperfect, unfinished. Nirvana is a final end, and like Brahma, a matter about which no further questions can be asked by those who are still in fire.” (A.K. Coomaraswamy: Hinduism and Buddhism).

(iv)The Hinayana school of Buddhism tends to regard Nirvana as escape from life by overcoming the attractions. The Mahayana school considers it as the fruition of life— the unfolding of the infinite possibilities of the innate Buddha-nature and exalts the saint who remains in touch with life, rather than the saint who severs all connections with it.

(v)“Nirvana is the summum bonum of Buddhism. ... Nirvana is the free state of Consciousness, the tranquil state of our internal nature, and the highest

emotional state of spirituality and blessedness. It consists essentially in subduing the haughty spirit, the perfect control of thirst, the paralysing of the very storage of creative energy, the arrest of the cause of samsara as regards the fate of an individual, the rare attainment of the state of the void, the waning of desire, the dispassionate state, and the cessation of all sense of discordance. Nirvana means annihilation of passion, hatred and delusion (raga, dosa and moha). It is the weaning out of all evils – the diminishing of the vicious and the weak in man, which is the negative aspect of his positive advance in becoming. In its negative aspect, it means the removal of greed, ill-will, and dullness, and also freedom from these; it may be variously described as comfort, end of ill, end of becoming or life, and of craving and the rest. In its positive aspect, it means mental illumination conceived as light, insight, state of feeling happiness, cool and calm and content (sthitbhava, nirvritti, upasama), peace, safety and self-mastery. Objectively considered, it means truth, the highest good, or supreme opportunity, a regulated life, communion with the best. ... It means that from which the arrow of desire has been removed. It is so called because it is a departure from the craving which is called vana.

Nirodha, Nirmoksa, Nirvritti, and Nirveda are the different synonyms of Nirvana. According to Asvaghosa's Saundaryananda-Kavya, it is that supreme state in which there is neither birth nor decay, nor disease nor death, nor contact with that which is disagreeable; neither disappointment nor separation from what is agreeable. It is that state which is tranquil, final and imperishable... Nirvana being uncaused, there is no cause that would bring about Nirvana itself. Nirvana is uncompounded, not made of anything, yet it exists. It is perceptible to the mind. Nirvana is all bliss, ... it is bliss unalloyed. It is neither past nor present nor future, nor produced, nor not produced. It is to be known by freedom from distress and hunger, by confidence, peace, bliss, happiness, delicacy, purity and freshness.... The method of realisation of Nirvana involves the process of perfect self-examination, self-purification, self-restraint and self-culture. If the experience of Nirvana consists in the feeling of peacefulness, tranquility or harmony in the whole of one's being and in the whole of nature by which one is surrounded, it is not possible to achieve it without the practice of self-alienation from all that is not one's own. The process of self-alienation is a method of viewing things as they are (yathabhutam, bhutam bhutate, thitani thitata).

With a mystic, as distinguished from a devotee or intellectualist, Nirvana is a vision, an experience, a feeling and self-state, the highest, the best, and the most real of all that he knows of, thinks of or speaks of. The vision of Nirvana is possible in the ninth stage of Samadhi. This is a state of trance when outwardly a man who has reached it is as good as dead, there being nothing but warmth (usma) as a sign of life. In this state, a level of consciousness (citta) is reached where consciousness is ultimately thrown back in itself, completely void, being devoid of the subject-object relation (grahya-grahaka, bhava-rahita). In the same

state, a place of inner experience is reached where there is no longer any longing for this or that object of sense. This is the highest psychical state where consciousness appears to be face to face with Reality.” (Cultural Heritage of India, Vol.I, published by Ramakrishna Mission).

(vii) Different aspects of Nirvana are brought out by various words in early Buddhist texts:

Asankhata.....	uncompounded or absolute,
Ananta.....	endless, infinite.
Anasava.....	stainless,
Sacca.....	true, real,
Para.....	the other shore,
Nipuna.....	subtle,
Sududdasa	very difficult to see,
Ajajjara	unimpaired,
Apalokita.....	not vanishing,
Anidassarea.....	cannot be pointed out,
Santa.....	tranquil,
Amata.....	undying,
Siva,.....	safe,
Ajata.....	unborn,
Anuttara.....	unsurpassed,
Uttara.....	transcendental,
Appomana.....	immeasurable,
Sarana.....	refuge,
Mutti.....	liberation,
Vimutti.....	emancipation,
Nibbuti.....	blessedness,
Vimal.....	without impurity,
Anitika.....	unimpeded.

(vii) See F. II, V. 44, en. 123.

¹¹⁷ (i) See F. III, V. 107, fn. a.

(ii) There is considerable confusion and misunderstanding regarding the Buddhist concept of ‘tri-kaya’. Even HPB’s annotation referred to above does not make it clear.

The ‘tri-kaya’ concept comprises:

1. Dharma Kaya (Body of Dharma or Being)
2. Sambhoga Kaya (Body of Bliss) and

3. Nirman Kaya (Body of Transformation)

“The ‘Dharma Kaya’ is the ultimate reality that underlies all particular phenomena; it is that which makes the existence of individuals possible; it is the *raison d’être* of the universe; it is the norm of being, which regulates the course of events and thoughts. The conception of Dharma-kaya is peculiarly Mahayanistic, for the Hinayana school did not go so far as to formulate the ultimate principle of the universe; its adherents stopped short at a positivistic interpretation of Buddhism. The Dharma-kaya remained for them to be the Body of the Law or the Buddha’s personality as embodied in the truth taught by him.

The Dharma-kaya may be compared in one sense to the God of Christianity and in another sense to the Brahman or Paramatman of Vedantism. It is, however different from the former in that it does not stand transcendently above the universe, which, according to the Christian view, was created by God, but which is according to Mahayanism, a manifestation of the Dharma-kaya himself. It is also different from Brahman in that it is not absolutely impersonal, nor is it a mere being. The Dharma-kaya, on the contrary, is capable of willing and reflecting, or, to use Buddhist phraseology, it is *karuna* (love) and *Bodhi* (intelligence), and not the mere state of being.

This pantheistic and at the same time entheistic Dharma-kaya is working in every sentient being, for sentient beings are nothing but a self-manifestation of the Dharma-kaya. Individuals are not isolated existences, as imagined by most people. If isolated, they are nothing, they are so many soap-bubbles which vanish one after another in the vacuity of space. All particular existences acquire their meaning only when they are thought of their oneness in Dharma-kaya.” (Suzuki: *Outlines of Mahayana Buddhism*).

“In the Dharma-kaya, the universal principle of consciousness, the totality of becoming and being is potentially contained— comparable to the infinity of space, which embraces all things and is the condition *sine qua non* of all that exists. Yet we can neither say that space is identical with things, nor that it is different from them. As little as we can become conscious of space without its opposite pole, i.e., form, so the Dharma-kaya cannot become reality to us without descending into forms.

This happens in two ways: in the realm of pure form, or pure mental perception, that is, in the realm of ideas and in the realm of action, of individuality, of materialisation or embodiment.” (Lama Anagarika Govinda: *Foundations of Tibetan Mysticism*).

In the realm of form, materialisation, embodiment, it is designated as *Nirmana-kaya*, and in the realm of ideas and mental perception, it is termed as *Sambhoga-kaya*.

Let us first consider the *Nirmana-kaya*. “Since it is the mind that creates the human body, it follows that the more the mind reflects and is filled with the

Dharma-kaya, the more it will be able to influence and to transform the material body. This transformation attains its highest perfection in the Fully Enlightened One. ... Hence the name 'Nirmana-kaya', 'The Body of Transformation'. (Lama Anagarika Govinda: Foundations of Tibetan Mysticism).

This concept of the Nirmana-kaya will become clearer if we bear in mind the following observations of Sri Madhava Ashish in his book, 'Man, Son of Man':

"As separate beings, their (the divine teachers', the perfected men's) essential selves are the same monadic moments of self-awareness that are the selves of all humanity, monads that belong to the level of the Shuddha-Manas or Higher Mind. But whereas the light of our selfhood, for the most part, shines only with a diffused glow through the smoke-begrimed windows of our souls, their spiritual vehicles are diaphanous lenses through which the light of divinity shines in unobstructed glory. Were they inseparable from the light, there would be no purpose in talking of them. They would be indistinguishable from the Universal radiance; the drop would have blended with the ocean and nothing of them as separate beings would remain.

Perhaps one might imagine their separateness in the form of utterly transparent spherical vessels of plastic membrane, filled with spirit and immersed in the ocean of spirit, so that their presence can be felt and not seen, unless they deliberately cause the membrane to be coloured with perceptible qualities. These are their magically produced bodies (Nirmana-kaya) in the plastic world of 'No-form' (Arupa), where bodies conform to the patterns imposed by the will. Somehow, within these forms, individual characteristics are retained by which we seem able to distinguish one from another. Their forms are, as it were, familiar gateways— Buddha, Christ, Mohammad and the known and unknown saints and Mahatmas— through which shines the transcendental light... Without dedication to and faith in something beyond and infinitely superior to our individual selves we cannot pass behind the bright shield of our personal minds and reach that experience of inner certainty in which faith is exchanged for knowledge. And unless we struggle to reform our lower selves, and to integrate our many-aspected natures around the true centre of the higher self, instead of the eccentric ego, we shall evolve neither as individuals nor as a species. It is this integration of our psychic being around the true Self that constitutes the formation of the magically-produced or eternal body (Nirmana-kaya)."

Lama Anagarika Govinda, in his 'Foundations of Tibetan Mysticism', echoes the above view when he says: "It (the Dharma-kaya) is all-embracing and therefore omnipresent, whether we are conscious of it or not. But only when we raise the Dharma-kaya from its potential state into that of full consciousness, by opening our spiritual eye to its light,... then only can its nature become an active force in us and free us from our death-bringing isolation. This, however, is synonymous with the transformation of the mind-and-body combination i.e., of our whole personality, into the Nirmana-kaya. Only in the Nirmana-kaya, can we

realise the Dharma-kaya effectively, by converting it into an ever-present conscious force into an incandescent, all-consuming focus of experience, in which all elements of our personality are purified and integrated. This is the transformation of body and mind, which has been achieved by the greatest of saints. The Nirmana-kaya is, therefore, the highest form of realisation.”

We may now proceed to understand what the Sambhoga-kaya connotes.

“In states of rapture, trance and highest intuition, as characterised by the stages of deep absorption in meditation (dhyana), we experience the Dharma-kaya as the luminous forms of purely spiritual perception— as pure, eternal principles of form, freed from all accidentals— or as the exalted visions of a higher reality. In them, the Sambhoga-kaya, ‘The Body of Bliss’, is realised. From it flow all immortal art, all deep wisdom, all profound truths. Its enjoyment is of two kinds, like that of every great work of art: the rapture of the creative act and the enjoyment of those who contemplate the completed work by retro-spectively experiencing and reliving the act of creation.

A rapture, comparable to the first of these two kinds, is experienced by all the Buddhas and Bodhi-sattvas in the course of their sadhana and in the practice of the highest virtues (paramitas), as demonstrated by their lives, while a rapture comparable to the second kind, is felt by all those who contemplate the significance of their lives and relive them in their mind and their deeds.

Therefore two kinds of Sambhoga-kaya are discerned with regard to Buddhas: the ‘sva-sambhoga-kaya’, and the ‘para-sambhoga-kaya’. The first is the body of ‘pure form’ (rupa-kaya), which is extremely perfect, pure, eternal and universal, which is boundless possesses true attributes, due to the effects of immeasurable virtue and knowledge which has been accumulated by all the Tathagatas in the course of countless kalpas. It will continue till the end of time; it will always experience within itself the bliss of the Dharma.

The second is the para-sambhoga-kaya (the body that causes enjoyment to others). It is the subtle body with the attribute of purity, which all the Tathagatas show on account of their knowledge of Equality (samata-jnana). Such is the realisation of the Dharma-kaya within the human mind. “(Lama Anagarika Govinda: Foundations of Tibetan Mysticism).

(iii) It should now be fairly obvious that all the Perfected Men, the Buddhas, the Tathagatas and the Divine Teachers manifest themselves on the three planes of reality, viz., the universal, the ideal and the individual, and so we discern in their figures three bodies or principles:

- (a) That in which all the Fully Enlightened Ones are the same i.e., the Dharma-kaya,
- (b) That which constitutes the ideal or spiritual character of a Buddha (the Perfected man, the Divine Teacher) which is the expression or

formulation of the universal principle in the realm of inner vision, i.e., the Sambhoga-kaya and

- (c) That in which the inspiration, the source of which is the Sambhoga-kaya, is transformed into visible form and becomes action, i.e., the Nirmana-kaya.

(iv) The above exposition is also borne out by the following statement concerning the doctrine of 'Tri-kaya' contained in the 'Suvarna Prabha Sutra' (quoted by Suzuki in 'Outlines of Mahayana Buddhism'— I. Tsing's translation of the sutra, chapter III):

"The Tathagata, when he was yet at the stage of discipline, practised diverse deeds of morality for the sake of sentient beings. The practice finally attained perfection, attained maturity, and by virtue of its merits he acquired a wonderful spiritual power. The power enabled him to respond to the thoughts, deeds and livings of sentient beings. He thoroughly understood them and never missed the right opportunity (to respond to their needs). He revealed himself in the right place and in the right moment; he acted rightly, assuming various bodily forms (in response to the needs of mortal souls). These bodily forms are called the Nirmana-kayas of the Tathagata.

But when the Tathagatas, in order to make the Bodhisattvas thoroughly conversant with the Dharma, to instruct them in the highest reality, to let them understand that birth-and-death (samsara) and Nirvana are of one taste, to destroy the thought of the ego, individuality, and the fear (of transmigration), and to promote happiness, to be truly in accord with suchness... manifest themselves to the Bodhisattvas in a form which is perfect..., the Tathagatas are said to have assumed the Body of Bliss or Sambhoga kaya."

(v) "Seen from outside, i.e., from the point of view of conceptual thought, the Sambhoga-kaya and the Nirmana-kaya are the manifestations of the Dharma-kaya and are contained in the latter... Seen from within, i.e., from the point of view of experience, the Sambhoga-kaya and the Dharma-kaya are contained in the Nirmana-kaya. Only in the Nirmana-kaya can the other two bodies be experienced and realised.

The first point of view is that of the philosophy of Mahayana, the second that of the practice of Yogacara, and especially that of the Vajrayana. The latter, therefore, places the Nirmana-kaya into the centre of interest, be it in the form of Vajrasattva or that of Avalokitesvara. "(Lama Anagarika Govinda: Foundations of Tibetan Mysticism).

¹¹⁸ See End note 117 above.

¹¹⁹ It will be useful to study the meaning and significance of the terms, 'Arhan (Arhat)', 'Pratyeka-Buddha', 'Samyak Sambuddha' and 'Bodhisattva' together as they are connected.

(i) The canonical scriptures of Buddhism distinguish three kinds of liberated men: (1) Arhan, also called 'Arhat', (2) Pratyeka Buddha, and (3) Samyak Sambuddha.

(ii) The Buddhists derive the word 'Arhan' from the two words 'ari', which means 'enemy', and 'han', which means 'to kill', so that an Arhan would be 'a slayer of the foe', the foe being the passions. Some scholars are of the view that it is derived from the word 'arhati', which means 'to be worthy of', and therefore, the word 'arhat' refers to one who is 'worthy, deserving'. Initially, the term 'arhat' was applied to all ascetics. In Buddhist terminology, the use of the term 'arhan' or 'arhat' is intended to refer to a person who is fully and finally emancipated. The Buddha himself is called an 'arhat'. "An Arhat, as portrayed in the old Wisdom School Scriptures is a person in whom the 'outflows' (i.e., sense-desire, becoming, ignorance and wrong views) have dried up, who has greatly lived, who has done what had to be done, who has shed the burden, who has won his aim, who is no longer bound to 'becoming', who is set free, having rightly come to know. He has shed all attachment to I and Mine, is secluded, zealous, and earnest, inwardly free, fully controlled, master of himself, self-restrained, dispassionate and austere." (Conze Buddhism's Essence and Development).

(iii) 'Pratyeka-Buddha' (Pacceka Buddha in Pali) means the 'Silent Enlightened One'. He has got the knowledge of a Buddha, but does not have the capacity of communicating it to others. It is held that a Pratyeka-Buddha does not communicate his wisdom to others not on account of selfish motives or because he does not have the sufferings of sentient beings in mind but because of some sort of inability to do so. It therefore does not appear to be correct to say that a Pratyeka Buddha is spiritually selfish and does not care for the woes of mankind, as is stated by HPB in her annotation in F. II, V. 46, fn. b.

(iv) 'Samyaka-sambuddha' (samma-sambuddha, in Pali) means the Perfectly Enlightened One. He is the perfected man, one who has become whole, complete in himself. All of his spiritual and psychical faculties have come to perfection, to a state of complete harmony. His consciousness encompasses the infinity of the universe.

The possibilities of development of these three types led to the formulation of three ideals. Undoubtedly the ideal of Samyak-Sambuddha is the highest because he is able to carry innumerable beings across the ocean of samsara. This is the Mahayana ideal while the Hinayana ideal is the 'Arhat'.

(v) (a) We may now consider the term 'Bodhisattva'. Bodhisattva is one whose 'sattva' (essence or being) is 'bodhi' (wisdom), resulting from the direct perception of truth with the awakened compassion. In Hinayana, it denotes an aspirant for Buddhahood. In Mahayana, the Bodhisattva is one who having practised the paramitas and attained enlightenment renounces Nirvana in order to help humanity, and he is, therefore, sometimes referred to as 'Buddha of compassion'.

-
- (b) This ideal of renouncing one's Nirvana or 'mukti', to use a term of the Hindus, for the sake of humanity is not alien to Hinduism. 'Jivan-mukta' is the term used in Hinduism for such persons.

"I do not want the highest state from God, nor do I want the attainment of the eight powers, nor the absence of rebirth, but I want to undergo the sufferings of all beings, being in them, so that they may become free from miseries." (Bhagavata Purana, ix.21.12).

Dhruva, when asked by the Lord to choose a boon, said, "I pray for the well-being of the universe. I want no boon."

The Bhagavad Gita teaches that the persons engaged in the good of all beings attain 'Brahma-Nirvana' or the Supreme Being. (v.25; xii.4).

The Vedic rishis pray devoutly, "May all directions be my friend: May all beings see me with the eyes of a friend; May we see all things with the eyes of a friend:"

- (c) In Tibetan, 'Bodhisattva' is translated as 'Heroic Being'. The 'Prajna-Paramita Sutra' says :

"Doers of what is hard are the Bodhisattvas, the great beings who have sought out to win Supreme Enlightenment. They do not wish to attain their own private Nirvana.

On the contrary, they have surveyed the highly painful world of being, and yet, desirous to win Supreme Enlightenment, they do not tremble at birth-and-death. They have set out for the benefit of the world, for the ease of the world, out of the pity for the world. They have resolved, "We will become a shelter for the world, a refuge for the world, the world's place of rest, the final relief of the world, islands of the world, lights of the world, teachers of the world, the world's means of salvation."

- (d) A Bodhisattva has the ability to combine the two contradictory forces of wisdom and compassion. In his wisdom, he sees no persons; in his compassion, he is resolved to save them. 'Maha-maitri' (great love) and 'Maha-karuna' (great compassion) are the two main attributes of the Bodhisattva. Therefore, he, with his heart full of 'Maha-maitri' and 'Maha-karuna', knowing thoroughly the miseries, sorrows and sufferings of the world, identifies his own happiness with the removal of the suffering of all sentient beings. This compassion is not bound on the feeling of moral or mental superiority. It is the knowledge and feeling of essential equality with others on which this compassion is bound: 'Attanam

upamam katva', (having made oneself equal to others), as has been said in the Dhammapada, Verse 129.

- (e) Fearlessness is another quality of a Bodhisattva, and of all those who tread the Bodhisattva Path. Their way is not to escape suffering, but to conquer it. The Buddhas are called 'Jinas', the 'conquerors'. The foundation of the fearlessness of those who tread this Path is laid on the certainty that nothing can happen to us that does not belong to us.
- (f) "Only one who has reached the supra-individual state of Perfect Enlightenment can renounce 'individuality'. Those, however, who only suppress their sense-activities and natural functions of life, before they even have tried to make the right use of them, will not become saints but merely putrefacts. A saintliness, which is based merely on negative virtues, merely on avoidance and escape, may impress the crowd and may be taken as proof of self-control and spiritual strength; however, it will lead only to spiritual self-annihilation, but not the Enlightenment. It is the way of stagnation, of spiritual death. It is the liberation from suffering at the price of life and of the potential spark of Illumination within us.

The discovery of this spark is the beginning of the Bodhisattva Path, which achieves the liberation from suffering and from the fetters of egohood not by a negation of life but by service to our fellow-beings, while striving towards Perfect Enlightenment."

(D.T. Suzuki: Essays in Zen Buddhism).

- (g) A note of caution perhaps needs to be sounded about the idea of service to the fellow-beings. Milarepa is said to have warned his disciples saying: "One should not be over-anxious and hasty in setting out to serve others before having oneself realised Truth in all its fullness; to be so, would be like blind leading the blind. As long as the sky endureth, so long there will be no end of sentient beings for one to serve; and to everyone cometh the opportunity for such service."

"A Bodhisattva has not the ambition to teach others, except through his own example, and he, pursues his spiritual career without ever losing sight of the welfare of his fellow-beings. Thus he ripens towards his exalted aim and inspires others to do likewise. While proceeding on our way, no sacrifice that we make for the sake of others is in vain. Each sacrifice is an act of renunciation, a victory over ourselves, and therefore an act of liberation. Each of these acts, whatever their external effect, brings us one step nearer to our aim and transforms the theoretical knowledge of the 'anatma' idea into the living knowledge and certainty of experience. The more we lose our ego and break down the walls of our self-created prison, the greater becomes the clarity and radiance of our being

and the convincing power of our life. It is this through which we help others – more than through philanthropic deeds of charity, and more than through pious words and religious sermons.

Those, however, who keep aloof from the contacts of life, miss the opportunities of sacrifice, of self-negation, of relinquishing hard-earned gains, of giving up what was dear or which seemed desirable, of service to others, and of the trials of strength in the temptations and ordeals of life. Again, to help others and to help oneself go hand in hand. The one cannot be without the other.” (Lama Anagarika Govinda : Foundations of Tibetan Mysticism).

¹²⁰ ‘Living dead’ refers to the worldly men.

¹²¹ See F. III, V. 107, fn. e and F. II, V. 41, en. 119.

¹²² See F. III, V. 107, fn. a and F. II, V. 35. 36, en. 117, 118.

¹²³ (i) See F. I, V. 98, fn. g and F. I, V. 98, en. 71.

(ii)“ Parinishpanna (absolute perfection, Paranirvana) is the absolute perfection to which all existences attain at the close of a great period of activity, or, Maha-Manvantara, and in which they rest during the succeeding period of repose. In Tibetan it is called Yong-Grub. Upto the days of the Yogacara school, the true nature of Paranirvana was taught publicly, but since then it has become entirely esoteric, hence so many contradictory interpretations of it. Besides being the final state, it is that condition of subjectivity which has no relation to anything but the one absolute truth (Parmartha satya) in its plane. It is that state which leads one to appreciate correctly the full meaning of Non-Being, which is Absolute Being. Sooner or later, all that now seemingly exists will be in reality and actually in the state of Parinishpanna.” (HPB: The Secret Doctrine)

(iii)“Parinishpanna, or rather, parinishpanna is a term belonging to Yogacara school of Buddhists who used it to signify the highest and only ultimate truth. (Parinishpanna is a Sanskrit term. The corresponding Tibetan word is Yong-grub as mentioned by HPB, or Yons suGrub. The literal meaning is ‘supremely accomplished or effected’). They recognised three grades of truth. (In this respect they differed from the Madhyamikas who recognised only two: samvritti, the relative truth, and Paramartha, the absolute truth, Plotinus, like Yogacarins, taught three grades). The first is parikalpita, or merely apparent truth, the truth of common everyday experience which, from a higher point of view, is illusory. The second is paratantra, dependent truth, the truth that comes from seeing the world, not as so many mixed things or substances, but as an ever-changing flux coming and going with entire dependence on causal laws; this is the truth of science or philosophy. The third or parinishpanna alone is real truth, the absolute

truth reached by mystic meditation; it is the seeing of things sub specie aeternitatis. HPB has used the word to signify the ultimate Reality, the Darkness.” (Sri Krishna Prem and Sri Madhava Ashish : Man, The Measure of All Things).

(iv) Lankavtara Sutra (87) says: “Again, Mahamati, the great Parinirvana is neither destruction nor death (for) if the great Parinirvana is death, then it will be a birth and continuation. If it is a destruction, then it will assume the character of an effect-producing deed. Neither has it anything to do with vanishing. Again, Mahamati, the great Parinirvana is neither abandonment nor attainment, neither it is of one meaning nor of non-meaning.”

(v) “The Sutra of Wei-Lang (80.2):

“The Supreme Maha Parinirvana

Is perfect, permanent, calm and illuminating.

Common people and ignorant ones call it death.

While heretics hold arbitrarily that it is annihilation.

Those who belong to the Sravaka vehicle or the

Pratyeka Buddha vehicle,

Regard it as ‘Non-action’.

All these are merely intellectual speculations,

And form the basis of the sixty-two fallacious views

Since they are mere fictitious names invented for the occasion.

They have nothing to do with the Absolute Truth.

Only those of super-eminent mind

Can understand thoroughly what Nirvana is, and take up the

Attitude of neither attachment nor indifference towards it

They know that five skandhas

And the so-called ‘Ego’ arising from the union of these skandhas,

Together with all external objects and forms

And the various phenomena of sound and voice

Are equally unreal, like dream or an illusion.

They make no discrimination between a sage and an ordinary man.

Nor do they have an arbitrary concept of Nirvana. They are above

‘Affirmation’ and ‘Negation’, and they

break the barriers of the past, the present and the future.

They use their sense-organs, when occasion requires, But the concept of ‘using’ does not arise.

They may particularise on all sorts of things,

But the concept of ‘Particularisation’ does not arise.

Even during the catalysmic fire at the end of an age

When ocean-beds are burnt dry,

Or during the blowing of the catastrophic wind when one

mountain topples on another,

The real and everlasting bliss of the 'Perfect Rest' and
'Cessation of changes'
Of Nirvana remains in the same state and changes not.
Here I am trying to describe something to you which is ineffable
So that you may get rid of your fallacious views.
But if you do not interpret my words literally
You may perhaps learn a wee bit of the meaning of Nirvana."

¹²⁴ (i) Kalpa = cosmic day; literally, imaging.

(ii) See F. I, V. 6, en. 5.

¹²⁵ See F. II, V. 41, en. 119.

¹²⁶ See End Note 125 above.

¹²⁷ (i) "The three periods – the Present, the Past, and the Future – are in esoteric philosophy a compound time; for the three are a composite number only in relation to the phenomenal plane, but in the realm of noumena have no abstract validity. As said in the Scriptures: "The Past time is the Present time, as also the Future, which, though it has not come into existence, still is. 'according to a precept in the Prasanga Madhyamika teaching." (HPB: The Secret Doctrine)

(ii) "There is a 'curvature of space' which limits our desires; a curvature, rather, which ensures that they return upon our heads after many days. If we cast bread upon the waters, it will return to us some day and so alas, will those poison fruits which we are so much more ready to project. Our thoughts, too, 'these thoughts that wander through eternity', compelled by the Ring Pass-Not of their level, must return to us, their thinkers. ...These considerations show us the connection between the Ring (or rings) Pass-Not and the law of Karma which brings it about that all our acts, our desires and our thoughts, come back to us in the end."

"It is the delimitation of experience– content which is referred to as the Ring 'Pass-Not'. Just as every individual form on every level of manifestation has its 'outline'. So has every sphere of experience its limiting 'Ring' beyond which any particular grade of power cannot pass. Our unaided sight, for instance, can neither pass the limits of the horizon, nor the limits of the finite but unbounded space of modern relativity theory. In other words, our physical powers are restricted to the confines of the physical universe; our after-death integration is restricted to the confines of that more subtle world; even our most abstract thought is confined by the symbols of its expression." (Sri Krishna Prem and Sri Madhava Ashish: Man, the Measure of All Things).

(iii) It may be useful to explain the term 'Prasanga Madhyamika teaching' used by HPB in the note at (i) above.

Mahayana Buddhism is divided into two systems of thought: the Madhyamika and the Yogacara. The madhyamikas are so called because they emphasise the middle view (madhyama – pratipat). The middle view should not be confused with the Buddha's middle path. The former is a metaphysical concept and the latter has an ethical meaning. The middle way of the Madhyamikas refers to the non-acceptance of the two views concerning existence and non-existence, eternity and non-eternity, self and non-self, etc. It advocates neither the theory of reality nor that of the unreality of the world, but merely of relativity.

The Madhyamika school is believed to have originated with Nagarjuna in the 2nd century A.D. This school got divided in two groups subsequently: The Prasangika and the Svatantra. They did not alter Nagarjuna's philosophy and differed only in the method or argument for establishing the truth. The Prasangikas used the method of reduction and absurdum to establish its theory while the Svatantrikas employed direct and independent reasoning. Dialectics is the core of the Madhyamika philosophy.

The Yogacara school is said to have been founded by Maitreya in the 3rd century A.D. It emphasised the practice of meditation as the most effective method for attaining Bodhi. This school is also known as the Vijñānavāda, because, according to it, Vijñānamātra (nothing but consciousness) is the ultimate reality. It teaches subjective idealism, or that, thought alone is real.

¹²⁸ The meaning of the word 'Round', used by HPB in her annotation, has been explained by her in 'The Secret Doctrine'. She writes:

"By a 'round' is meant the serial evolution of nascent material nature, of the seven globes of our 'chain' with their mineral, vegetable and animal kingdoms (man being included in the latter and standing at the head of it) during the whole period of a life-cycle. The latter would be called... a 'day of Brahma'. It is, in short, one revolution of the 'wheel'. ...In the middle of the fourth revolution, which is our present 'Round', Evolution has reached its acme of physical development, crowned its work with the perfect physical man and from this point, begins its work 'spirit ward'.

She goes on to say that "it is in the Fifth that the full development of Manas, as a direct ray from the Universal Mahat – a ray unimpeded by matter – will be finally achieved."

¹²⁹ (i) "Let all, then, noble deeds perform,
A treasure-store for future weal;
For merit gained this life within,
Will yield a blessing in the next."

(Samyutta Nikaya, III, Warrens Buddhism in Translation)

(ii)“Merit is that which either generates a happier and more comfortable life in the future, or, alternatively, increases the scope of spiritual opportunities and achievements. One speaks of a ‘heap’ (skandha) a ‘stock’, or ‘store’, of merit because the merit which people have acquired in the course of many lives is popularly regarded as a kind of accumulation on which they can draw for various purposes.” (Conze : Buddhism)

(iii)“Two-fold merit is: Causal merit, which is the fruit of charitable deeds and otherwise known as temporal merit; and Resultant Merit, which arises from the superabundance of causal merit and otherwise called spiritual merit. The former consisting of such worldly advantages as health, beauty, wealth or position; and the latter of endowments conferring ability to comprehend the highest religious truth, such as exalted intelligence, keen powers of discrimination, indomitable faith, selfless humility, and all-embracing altruism, leading to liberation.” (Evans-Wentz: Tibetan Yoga and Secret Doctrine).

¹³⁰ ‘Neophyte’ means initiate, disciple, beginner.

¹³¹ Literally, ‘Shakya-Thulpa’ means ‘Shakya-muni’.

¹³² (i) See F. II, V. 19, fn. c and F. II, V. 67, fn. a and F. III, V. 94, fn. b.

(ii)“The ‘four paths of knowledge’ are known to Buddhists under the name of Srotapanna, he who has arrived at the stream; Sakridagamin, he who returns but once; Anagamin, he who returns no more; and Arhat, the perfected; and each of them is further sub-divided into four.... They have also been referred to in the Theosophical writings as four Initiations, which indeed they are, since each one of them marks the awakening of a new and higher form of consciousness. Only when the fourth fruit of the Arhat path is gained, does the disciple stand forth, a liberated soul, a master of the wheel, a Teacher of Gods and men.” (Sri Krishna Prem and Sri Madhava Ashish : Man, The Measure of All Things).

(iii)The fourth book of the Abhidhamma-Pitaka contains the definition of these four types. These definitions are in terms of the ‘ten fetters’, which, according to Buddhism, bind human beings to the wheel of ‘samsara’. These ten fetters are:

- | | |
|-----------------------|--|
| 1. Sakkayaditti: | the belief in a permanent personality. |
| 2. Vicikiccha: | doubt or scepticism. |
| 3. Silabbataparamasa: | clinging to rules and rituals. |
| 4. Kamarga: | sensual desire. |
| 5. Patigha: | aversion (anger). |
| 6. Ruparaga: | craving for existence in the world of Pure Form. |
| 7. Aruparaga: | craving for existence in the world of Non-form. |
| 8. Mana: | pride. |
| 9. Uddhacca: | restlessness. |
| 10. Avijja: | ignorance, delusion. |

A disciple remains an average person (prathagjana) until he has cast off the first three fetters. A Stotapatti or Srotapanna is required to overcome and cast off the first three fetters. A Sakridagamin is one who, in addition to casting off the first three fetters, has reduced considerably the force of the fourth and the fifth fetters. An Anagamin has got rid of the first five fetters completely. The work on the last five fetters is completed and they are cast off in the Arhat stage. (iv) There is some confusion about the term 'anagamin'. Sri Krishna Prem observes in his 'Yoga of Bhagavad Gita':

"Anagamin literally means one who does not come again (to birth). The common view is that the Anagamin attains Nirvana direct from some higher world after death. Actually the meaning is that having attained to the Alaya-Vijnana (the Mahat Atman), he is one with all and thinks no more 'I die or I am born.'

(v) "Men can win freedom from the compulsions of animal desire before reaching the term of human evolution. Some men classified in the Buddhist system as Anagamin are therefore able to refuse the final step into physical birth when the occasion would normally arise and from the inner world attempt to continue their spiritual path. We say attempt to continue their path, because anyone who refuses physical birth thereby deprives himself of the energies to be gained from the physical level.... The Anagamin path is open to anyone who can control his desire for physically embodied life.... The Anagamin does not represent an inevitable stage on the spiritual path. The path is not necessarily made easier by refusing physical birth, nor is it necessarily more spiritual to be without a physical body than to have one."

"... Further development of man's nature can only be achieved by personal effort, for it is now we and not the 'blind' forces of the material evolution that have to implant characteristics in the plastic nature of the psyche. At the same time, however, our effort to fly in the airy regions of the spirit raises the effectuating powers of our psychic processes to a point where they, too, are independent of the physical body. It is this achievement which is represented by the Buddhist Anagamin; he who returns no more, for then a man is able to continue the upward growth in full possession of his psychic faculties, though now without the physical body on which these faculties were formerly dependent." (Sri Madhava Ashish: Man, Son of Man).

¹³³ 'Deva-sight' and 'Deva-Hearing' refer to the faculties of seeing the world and life with the eye of the spirit and of responding to the inner voice. Deva-sight is seeing the One in all. Deva-Hearing is hearing the One Sound.

¹³⁴ The Udumbara is a mythical lotus of immense size. It is believed in the East that it blooms only when a great spiritual being like a Buddha is born on earth.

¹³⁵ ‘Midnight hour’ denotes the darkest hour before the dawn, when the aspirant seems to be utterly forsaken.

¹³⁶ (i) “Sapta-parna: such is the name given in occult phraseology to man. It means a seven-leaved plant, and the name has a great significance in the Buddhist legends. So it had also, under disguise, in the Greek myths. The T (tau) formed from the figure 7 and the Greek letter, gamma, was the symbol of life and of life eternal. Of earthly life because gamma is the symbol of the Earth (gaia); of life eternal because the figure 7 is the symbol of same life linked with divine life, the double glyph expressed in geometrical figures being a triangle and a quaternary, the symbol of septenary man. Now, the number six has been regarded in the ancient mysteries as an emblem of physical nature. For six is the representation of the six dimensions of all bodies: the six lines which compose their forms, namely, the four lines extending to the four cardinal points, North, South, East and West, and the two lines of height and thickness that answer to the zenith and the nadir. Therefore, while the senary was applied by the sages to the physical man, the septenary was for them the symbol of that man plus his immortal soul.” (HPB: The Secret Doctrine)

(ii) “Seven was a mystical number with most, if not all, ancient peoples.It may be taken as the number of the perfect circle. As an example of its use in ancient teachings, we quote from the Kabbalistic Sopher Yetziah: These seven double letters He designed, produced and combined and formed with them the Planets of the Universe, the Days of the week and the gates of the soul in man. From these seven He hath produced the seven Heavens, the seven Earths, the seven Sabbaths; for this cause He too has loved and blessed the number seven, more than all things under heaven.”

“From the material interaction of the three primal factors arise four and only four simple combinations. (We can take these factors, one at a time, a, b, and c; two at a time, ab, ac, bc; and three at a time. abc – making seven). These, taken together with the original three, give the seven which make up the major framework of the Cosmic scheme of seven levels of being or grades of experience.”

“The difference between the ‘man-plant’ and its heart may be understood... The ‘plant’ or psycho-physical organism or man is built up of the six grades of sparks of awareness. The ‘heart’ is then the seventh and central grade of spark. The very self-hood of the divine son. ...

Can we identify the seven leaves of the man-plant, the major contributions of the macrocosmic principles to our psycho-physical organism?”

For the Higher Triad, please see F. I., V. 93, en. 64.

“We have now to deal with the four lower principles, which arise from the inter-relations of the higher three.

Just as the 'Ray' of the Father-Light limited and defined the area of operation within the Matrix so our individual 'rays', our monadic natures, give us the faculty of selective attention which, by setting a limit to our activities, permits us to gain particular knowledge or to achieve particular effects.

From the faculty of selective attention comes our ability to differentiate between phenomena. Arising from this differentiation comes the unbalance in the desire forces of relationship, which makes some forms seem attractive and others repulsive. Finally, these attractions and repulsions lead us to identify ourselves with particular forms. Thus we descend from the universal to the particular.

Such an analysis is, of course, but the barest outline abstracted from what is essentially a unity of experience. The man-plant comprises the totality of man's manifest being, but it is these unseen, impalpable, psychic components which are truly of greater significance than their visible 'shadows'. Rarely, very rarely, does the man-plant blossom— as rarely as the mythical udambra tree.

We repeat that the man-plant is the totality of man's psycho-physical organisms, and its leaves are most importantly the modes of truly human experience. It would be only too easy to relate the seven leaves to any of the symbolic lists of vehicles, sheaths, envelopes, and bodies— auric, mental, astral, etheric etc. We must at least try to relate our symbols to common experience and avoid, as far as possible, the lure of exotic terminology."(Sri Krishna Prem and Sri Madhava Ashish : Man, The Measure of All Things).

¹³⁷ See F. II, V. 19, fn. c and F. II, V. 60, fn. b.

¹³⁸ (i) Secret, perhaps, because his greatness is hidden from the sight of the common man.

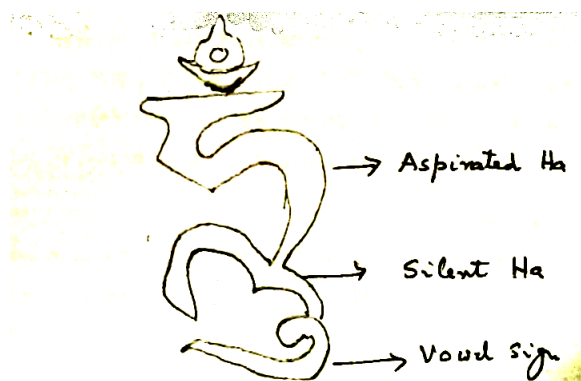
(ii) For explanation of the term 'Nirmanakaya' used by HPB in her annotation, see F. II, V. 35, 36, en. 117, 118.

¹³⁹ It refers to Mahayana Sutra and can also mean in general terms to refer to the Buddhist texts received from India.

¹⁴⁰ (i) For 'Om', see F. I, V. 6, en. 5.

(ii) For Vajrapani, see F. II, V. 14, en. 100.

(iii) 'Hum' is written as shown below:



(iv)“Om is not the highest and the ultimate in the mantric system of Buddhism, but it is the fundamental, that which stands at the beginning of the Bodhisattva way and therefore at the beginning of nearly every mantra, every formula of worship, every meditation of religious contemplation, etc., etc., but not at the end.”

“Though the same symbol (Om) is shared by both systems (Buddhist and Upanishadic), its evaluation is not the same.”

“In the experience of OM, man opens himself, goes beyond himself, liberates himself, by breaking through the narrow confines of egohood or self-imposed limitation, and thus he becomes one with the All, with the Infinite. If he would remain in that state, there would be an end of his existence as an individual, as a living, thinking and experiencing being... He (the Buddha) returned from the experience of universality to the human plane, without losing the consciousness of completeness, the knowledge of the unity of man and cosmos. And thus in the depth of his heart the primordial sound of Reality is transferred into the sound of the cosmic-human mystery (purified through suffering and compassion) which reverberates through all the scriptures of Mahayana and Vajrayana, and is the sacred syllable HUM.

OM is the ascent towards universality, HUM is the descent of the state of universality into the depth of the human heart. HUM cannot be without OM; it is the Middle Way which neither gets lost in the finite nor in the infinite.

...OM is like the sun, but HUM is like the soil into which the sun’s rays must descend in order to awaken the dormant life.

...We must pass through the experience of OM in order to reach and to understand the still deeper experience of HUM. This is why OM stands at the beginning of the mantras and Hum at their end.

...The Sanskrit syllable ‘hu’ means ‘to sacrifice, to perform a sacrificial act or rite’. The sole sacrifice, however, that the Buddha recognises is the sacrifice of one’s own self.

...HUM is symbolised in the Buddha’s gesture of touching the earth as witness of innumerable acts of self-sacrifice performed by him in this and previous existences. It is, thus, power of supreme self-sacrifice, which vanquishes the Evil one (Mara)...” (Lama Anagarika Govinda: Foundations of Tibetan Mysticism).

(v) OM Vajrapani HUM is the mantra which affords protection against Mara.

FRAGMENT III

THE SEVEN PORTALS

¹⁴¹ (i) The term ‘Gotrabhujnana’ used by HPB in her annotation means knowledge of those qualifications which entitle one to initiation.

(ii) In one of the editions of this text, the word 'acharya' is used in place of 'upadhyaya'. Reason for this difference is not known. It may be, however, mentioned that according to Manu, 'the acharya (teacher of the Vedas and all subsidiary sciences) is ten times more deserving of reverence than the upadhyaya teacher of some of the subsidiaries.'

¹⁴² (i) Generally, 'yana' is translated as 'vehicle'. 'Ya' (of yana) means 'to go', and 'Yana', 'that by which one goes'. Some scholars, however, prefer to translate it as 'path'. So Mahayana means 'Greater vehicle or path', and Hinayana, 'Lesser vehicle or path'.

(ii) The term 'Hinayana' was unknown to the early Buddhists. It is not to be found in the Pali Pitakas. Only the Mahayanists recognise this distinction.

(iii) "The difference between them is not radical or qualitative as imagined by some. It is due, on the one hand, to a general unfolding of the religious consciousness and a constant broadening of the intellectual horizon, and, on the other hand, to the conservative efforts to literally preserve the monastic rules and traditions. Both schools started with the same spirit pursuing the same course. But after a while one did not feel any necessity for broadening the spirit of the master and adhered to his words as literally as possible; whilst, the other, actuated by a liberal and comprehensive spirit, has drawn nourishment from all available sources, in order to unfold the germs in the original system that were vigorous and generative. These diverse inclinations among primitive Buddhists led to the dissension of Mahayanism and Hinayanism." (Suzuki: Outlines of Mahayana Buddhism).

(iv) "The term Mahayana was first used to designate the highest principle, or, being, or knowledge of which the universe with all its sentient and non-sentient beings is a manifestation, and through which only they can attain final salvation (moksha or nirvana). Mahayana was not the name given to any religious doctrine, nor had it anything to do with doctrinal controversy, though later it was so utilised by the progressive party.

Asvaghosa, the first Mahayana expounder known to us – living about the time of Christ - used the term in his religio-philosophical book called 'Discourse on the awakening of Faith in the Mahayana' as synonymous with Bhutatathata or Dharmakaya, the highest principle of Mahayanism. He likened the recognition of, and faith in, this highest being and principle into a conveyance which will carry us safely across the tempestuous ocean of birth and death (samsara) to the eternal shore of Nirvana.

Soon after him, however, the controversy between the two schools of Buddhism, conservatives and progressionists, as we might call them, became more and more pronounced; and when it reaches the climax which was most probably in the times of Nagarjuna and Aryadeva, i.e., a few centuries after

Asvaghosa, the progressive party ingeniously invented the term 'Hinayana' in contrast to 'Mahayana', the latter having been adopted by them as the watchword of their own school. The Hinayanists and Tirthikas then were sweepingly condemned by the Mahayanists as inadequate to achieve a universal salvation of sentient beings." (Suzuki: Outlines of Mahayana Buddhism).

(v) Geographically, the progressive school of Buddhism found supporters in Nepal, Tibet, China, Korea and Japan; while the conservative school established itself in Ceylon, Burma and Siam. Hence the Mahayana and Hinayana are also known as Northern and Southern Buddhism respectively. This is not however quite correct, because there are some schools in China and Japan, whose equivalent is not found in the so-called Northern Buddhism. Therefore, it may be more proper to divide Buddhism into three geographical sections: Southern, Northern and Eastern.

(vi) "The Buddha's doctrine is called Yana. The word means 'a vehicle', or, more to the point, 'a ferry boat'. The 'ferry boat' is the principal image employed in the Buddhism to render the sense and function of the doctrine. The idea persists through all the differing and variously conflicting teachings of the numerous Buddhist sects. Each sect describes the vehicle its own way, but no matter how described, it remains always the ferry.

To appreciate the full force of this image, and to understand the reason for its persistence, one must begin by realising that in everyday Hindu life the ferry boat plays an extremely prominent role. It is an indispensable means of transportation in a continent traversed by many mighty rivers and where bridges are practically non-existent. To reach the goal of almost any journey will require a ferry, time and time again, the only possible crossing the broad and rapid streams being by a boat or by a ford. The Jains called their way of salvation the ford (tirtha) and the supreme Jain teachers were Tirthankaras, 'those making, or providing a ford'. In the same sense, Buddhism, by its doctrine provides a ferry boat across the rushing waters of Samsara to the distant bank of liberation. Through enlightenment (bodhi), the individual is transported.

To enter the Buddhist vehicle – the boat of the discipline – means to begin to cross the river of life, from the shore of the common sense experience of non-enlightenment the shore of spiritual ignorance (avidya), desire (kama), and death (mara), to the yonder bank of transcendental wisdom (vidya) which is liberation (moksa) from this general bondage ... Standing on the nearer bank, this side of the stream, waiting for the boat put in, one is a part of its life, sharing its dangers and opportunities and in whatever may come to pass on it. One feels the warmth or coolness of its breezes, hears the rustle of its trees, experiences the character drifts people, and know that the earth is underfoot. Meanwhile, the other bank, the far bank, is beyond reach – a mere optical image across the broad and flowing waters that divide us from its unknown world of forms. We have really no idea what it will be like to stand in that different land. How this same scenery of the

river and its two shorelines will appear from the other side we cannot imagine. How much of these houses will be visible among the trees? What prospects up and down the river will unfold? Everything over here, so tangible and so real to us at present— these real solid objects, these tangible forms— will be more than remote, visual patches, inconsequential optical effects, without power to touch us, either to help or to harm. The solid earth itself will be a visual, horizontal line beneath from afar, one detail of an extensive scenic view, beyond our experience, and of no more force for us than a mirage.

The ferry boat arrives; and as it comes to the landing we regard it with a feeling of interest. It brings with it something of the air of that yonder land which will soon be our destination. Yet when we are entering it, we still feel like members of the world from which we are departing and there is still that feeling of unreality about destination. When we lift our eyes from the boat and the boatman, the far bank is still only a remote image, no more substantial than it was before.

Softly the ferry boat pushes off and begins to glide across the moving waters. Presently one realises that an invisible line has been recently, imperceptibly passed, beyond which the bank left behind is assuming gradually the unsubstantiality of a mere visual impression, a kind of mirage, while the farther bank, drawing slowly nearer, is beginning to turn into something real. The former dim remoteness is becoming the dim reality and soon is solid ground, cracking under kul-real earth— the sand and stone on which we tread in disembarking; whereas the world left behind, recently so tangible, has been transmuted into an optical reflex devoid of substance, out of reach and meaningless, and has forfeited the spell that it laid upon us formerly— with all its features, all its people and events,— when we walked upon it and ourselves were a portion of its life. Moreover, the new reality, which now possesses us, produces an utterly new view of the river, the valley and the two shores, a view very different from the other, and completely emancipated.

Now while we were in the process of crossing the river in the boat, with the shore left behind becoming gradually vaguer and more meaningless— the streets and homes, the dangers and pleasures, drawing steadily away— there was a period when the shoreline ahead was still rather far off too; and during that time the only tangible reality around us was the boat, contending stoutly with the current and precariously floating on the rapid waters. The only details of life that then seemed quite substantial and that greatly concerned us were the various elements and implements of the ferry-boat itself; the contours of the hull and gun wales the rudder and the sail, the various ropes, and perhaps a smell of tar. The rest of existence, whether out ahead or left behind, signified no more than a hopeful prospect and a fading recollection— two poles of unrealistic sentimental association afflicted with certain characters of optical effects far out of hand.

The boat is the teaching of the Buddha; and the implements of the ferry are the various details of Buddhistic discipline, meditation. Yoga-exercises, the rules of ascetic life and the practice of self-abnegation. These are the only things that disciples in the vehicle can regard with deep conviction.” (Zimmer: *Philosophies of India*).

(vii)“The philosophical explanation of the two yanas as offered by the Mahayana works is as follows:

There are two avaranas (covers) for the realization of the truth: one is the cover of impurities (klesa-avarana) and the other is the cover of ignorance that shield away the Truth (jneya-avarana). The klesa-avarana is removable by observance of ethical laws and the practice of the various forms of meditation. The Hinayanists, according to the Mahayana works, are taught only the means of removal of klesa-avarana and, as such they get free from impurities (klesas) and become arhats. But they are not taught the Truth, the exposition of which is given only in the Mahayana works, into which their intellect is unable to penetrate, and, as such, they are incapable of acquiring the highest knowledge for removing the jneya-avarana. By the removal of klesa-avarana, one can realise merely pudgala-sunyata (absence of individuality), while by removing jneya-avarana one realizes both pudgal-sunyata and dharma-sunyata (non-existence of all worldly objects). The Mahayanists remove both klesa-avarana and jneya-avarana, visualize the Truth and become Buddhas. It is for this superior attainment that they deserve the distinctive appellation as ‘Mahayanists’.

It should be observed that Mahayanism is not antagonistic to Hinayanism; on the contrary, it accepts the teachings of Hinayana in toto and adds to them its new ideas and principles. Mahayana is also derived from the same sources as those of Hinayana. ...Their doctrines gradually emerged out of the sayings of the Buddha. In many respects they (the Mahayanists) excelled the early orthodox sects, particularly in their extreme altruism, in their broader outlook, and, above all, in their inclusion of the laity in the scheme of salvation.

The Mahayanists with all their emphasis on dharma-sunyata have not denied the value of the ethical teachings of the Buddha, nor of the minute analysis of mind and other constituents of a being, nor even of cosmological speculations. On the contrary, they followed even more strictly the Vinaya (disciplinary) code of the Hinayanists and practised the meditational exercises prescribed in the Hinayana texts. They, of course, contended that all these teachings were mere expedients (upaya-kausalya) taken resort to by the Teacher in order to attract the uninitiated into his ways of thinking. When these teachings have served their purpose of elevating spiritually the mind of the uninitiated, their utility was exhausted, and the initiated were then told that what they had so long studied, observed and practised were unreal, and they should regard them as non-existent (sunya), as mirage, dream, and so forth. In the Pali texts, the disciples are also taught that the practices prescribed by the Teacher for the

purpose of spiritual training should be eschewed like a raft after crossing the stream, for even the least clinging to spiritual practices would be a hindrance to the attainment of nirvana or complete freedom of mind (*cetasa vimokkha*). Hence it is apparent that Mahayanism is not altogether a deviation from the original teachings, and that Hinayana and Mahayana doctrines are not directly opposed to each other. It is only with the development of new ideas that fresh interpretations were given by the disciples in the original sayings of the Buddha, most of which appeared in the Pali Pitakas and in course of time, the Mahayana teaching of dharma-sunyata became more appealing to the intelligentsia and put into shade the Hinayana teachings in some parts of India and Asia.

The most fundamental doctrine of the Mahayanists was dharma-sunyata, the non-existence of the phenomenal world in reality, and they claim that it was derived from the different utterances of the Buddha. They contend that the higher and deeper teaching was imparted by the Teacher secretly to a select few, who were highly advanced in spiritual culture, and the lower and the simpler teaching to the people at large among whom arose the Sravakas. They base their contention on the unwillingness at first shown by the Buddha, after the attainment of Bodhi, to preach the Truth realised by him. He said that the doctrine was very deep, difficult to visualise and comprehend, quiet, excellent, beyond disputation, subtle and realisable only by the wise. They argue that at Brahma's request what the Buddha preached was a popular form of his profound teachings while he communicated his deeper teachings to a select few who were advanced bodhi-sattvas."

"It should be remembered that the criticisms of the Mahayana writers were directed particularly against the Sarvastivada (*vaibhasika*) school of thought, which upheld the presence of seventy-five elements in past, present, and future, and not so much against the Theravadins (*Sthaviradins*), the oldest school of thought. The Theravadins have not expressly admitted the Dharma-sunyata, but they repeatedly assert the *anityata* (impermanence), *ksanikata* (momentariness) and *anatmata* (substancelessness) of the worldly dharmas, which are constituted and include the five skandhas (mass of elements), forming a being." (Cultural Heritage of India, I, published by Ramakrishna Mission).

- ¹⁴³ (i) "The Mahayanist regards the goal of the Sravakas, with whom he classes the Theravadins of the Southern school, to be self-protection like that of the Pratyeka-buddha and not the greater goal of those who tread the Path of selfless altruism of the Bodhisattvas. If the Sravakas employ upaya without prajna (born of the Bodhisattvic ideal), they realise only that Nirvana which is attainable by the Arhat while still in the fleshly body, and upon their final decease, they are liable to be fettered to the state of transcendental quiescence concomitant with such realisation.

There are thus two stages of Nirvanic Enlightenment. The first arises in virtue of having transcended the Sangsara and overcome all karmic need of further sangsaric being. The second is dependent upon realising that this mighty accomplishment is but the stepping stone to a higher evolution; the conqueror must realise, once the conquest is made, that the conquest is not of itself enough, that it must be utilised as a means to a still mightier end and not merely enjoyed as by the Pratyeka Buddha. The Sravaka Buddhist mistakenly regards the first degree, as realised by him, to be the full realisation of Nirvana. He therefore makes no effort to progress beyond it, with the result that he becomes fettered to it. Had he employed upaya united with prajna instead of upaya alone, he would have attained the second degree, or Nirvana in its completeness, and, like the Mahayanist, would have escaped the last of all possible fetters and entered upon the Highway of Supermundane Evolution.” (Evans-Wentz: Tibetan Yoga and Secret Doctrine).

(ii)HPB in her annotation has used the word ‘Sramanas’, which needs some explanation. Buddhist literature appears to speak of all the non-Brahmanical systems as ‘Sramanas’. The expression frequently used is: ‘samana va Brahmana va’. The term ‘Brahmanas’ appears to refer to orthodox schools. Of these ‘Sramanas’, Buddhists and Jains are the most important, but along with them there were other sects existing at the time of rise of Buddhism and Jainism. Their common features were:

- (1)They challenged the authority of the Vedas.
- (2)They admitted to their sect all members of the community, irrespective of their social rank and career (varna and ashrama).
- (3)They observed a set of ethical principles.
- (4)They practised a detached life with a view to liberating themselves from the worldly life etc.
- (5)They could take to a life of renunciation (pravajnya) any time after passing over the minor age.

¹⁴⁴ See F. II, V. 27, en. 113.

¹⁴⁵ (i) ‘Pa’ is a Tibetan word meaning ‘people’. ‘Dug’ means the ‘Thunder-dragon’ , and so ‘Dugpa’ refers to those who are of the Thunder-dragon school. This is one of the four chief dissenting sub-sects of the Kargyutpas.

(ii)“An unscrupulous but skilled Adept of the Black Brotherhood (‘Brothers of the shadow’ and Dugpas as we call them) has far less difficulties to labour under. For, having no laws of the spiritual kind to trammel his actions, such a ‘Dugpa’ sorcerer will most unceremoniously obtain control over any mind, and subject it entirely to his evil powers. But our masters will never do that. They have no right, except by falling into black magic, to obtain full mastery over anyone’s immortal

Ego and can therefore act only on the physical and psychic nature of the subject, leaving thereby the free will of the latter wholly undisturbed. Hence, unless a person has been brought into psychic relationship with the Masters, and is assisted by virtue of his full faith in, and devotion to his Teachers, the latter, whenever transmitting their thoughts to one with whom these conditions are not fulfilled, experience great difficulties in penetrating into the cloudy chaos of that person's sphere." (HPB: The Key to Theosophy).

(iii) Before the introduction of Buddhism in Tibet, the prevailing religion, known as 'Bon' was full of sorcery, animal and human sacrifices, animistic beliefs and devil-dances. In the second half of the eighth century A.D., the Tibetan ruler invited Shantirakshita from India to preach Buddhism in Tibet. But Shantirakshita did not meet with much success. Later, Padmasambhava, a kinsman of Shantirakshita, succeeded in establishing the Vajrayana form of Buddhism, which could find place for many of the old practices in a modified form. With the passage of time, the pure Mahayana doctrines were also introduced and consequently new sects came into existence. These new sects either attempted to do away with the old practices altogether or tried to synthesise them into the pure doctrine.

The principal Buddhist sects of Tibet are:

Rnin-ma-pa (ninpa) (followers of the old style): The Tantric sect established by Padmasambhava in the 8th century A.D. consider him as their Guru. They combine many of the old practices of the Bon religion with Vajrayana practices. They wear red caps or hats to distinguish themselves from the followers of the Bon sect, who used black caps.

In course of time, loose morals and corrupt practices found a foothold in this sect, and this gave birth to many reform sects.

Bkah-gdams-pa (Kahdampa) (those bound by the ordinances): To root out the malpractices which had crept into the religious life of the people, the Tibetan King, known as Jnana-prabha, persuaded Dipankara Srijnana, or Atisa, of the Vikramsila monastery to go to Tibet and preach pure form of Buddhism. Dipankara taught doctrines based on Yogacara traditions and advocated strict celibate life and condemned magical practices. The followers of this sect also wear red caps.

Two more sects, Bkah-rgyud-pa (kargyudpa) (followers of the Apostolic succession, or, followers of the successive orders) and Sa-skyapa, allied to Bkah-gdams-pa, with lesser reformatory zeal but trying to synthesise the old and the new also arose at that time. The famous Tibetan Yogi, Milarepa, belonged to Bkah-rgyud-pa (kargyudpa), who are also 'red caps'.

Dge-lugs-pa (gelugpa) (followers of the virtuous order). They wear yellow caps. This sect, founded in the 14th century A.D., is the latest and most important of the sects in Tibet. Its religious head, the Dalai Lama, is the spiritual head of

Tibet. It lays great stress on learning, moral purity and discipline, and hence its name as 'the school of the virtuous'.

(iv) It is wrong to use the term 'Dug-pa' as a synonym for the Red cap sect. Also, it is erroneous to say that all 'Red caps' are 'Dug-pas'. The 'Yellow caps' oppose the old unreformed 'Red caps' and the founder of their school, Padma-sambhava, as Protestant Christians oppose Roman Catholics. The 'Kargyudpas', who are a 'red cap' sect, being a semi-reformed body, avoid the two extremes of the 'Black caps' and the 'Yellow caps'.

¹⁴⁶ (i) It may mean 'master of samsara chakra'. It may also mean 'one who is willing to remain within the process of time for the sake of helping others'. More likely, it is a mistranslation of the term 'Kalachakra yogi'.

(ii) Vajrayana, Sahajyana and Kalachakrayana are the three forms of Buddhist mysticism covered by the term 'Mantrayana'. The philosophical background of these three forms is covered by the Madhyamika and Yogacara systems of Buddhist philosophy.

Vajrayana and Sahajyana can be considered together. The former lays emphasis on the exoteric aspect of the mystic ritualism, while the latter stresses the esoteric aspect.

Vajrayana attaches importance to mantra, mudra and mandala, and maintains that their practice is necessary for the awakening of psychic energy (shakti or prajna).

Sahajyana discards all formalism and emphasises the development of the state of sahaja. It maintains that by discarding all sorts of knowledge derived from external sources and giving up all rites and rituals, this sahaja state can be brought about. Sahajyana is believed to have been developed by the siddhas, traditionally believed to be 84 in number, during the tenth and eleventh centuries A.D.

Kalachakrayana is said to have been developed outside India in a country called 'Shamballa' and was introduced in Bengal in the Pala period. This school attaches importance to the factors of time, viz., muhurat, tithi, nakshtra, rashi, etc., in the matter of sadhana. The Kalachakra Tantra considers Kalachakra as a deity, embodiment of Sunyata and Karuna, embraced by the goddess Prajna. It represents non-duality and is regarded as the Adi-Buddha. As a school, it is held to have started in the 10th century A.D. The deity Kalachakra, like many other Vajrayana deities, is fierce in appearance, and is embraced by its Shakti. The mandala of the deity is considered to consist of all the planets and stars. The central deity, Kalachakra, represents the circle of Time and is surrounded by such minor deities as would indicate time.

¹⁴⁷ The 'Silent Self' could be the translation of the term 'Shanta Atman', which is the seventh principle counting from below: (1) sthula jagat, (2) kama-bhava, (3) ashuddha manas, (4) shuddha manas, (5) Mahat-Atman or Mahat-Buddhi, (6) Mula-prakriti, (7) Shanta Atman, and (8) Para-Brahman.

¹⁴⁸ (i) See F. III, V. 74, fn. a.

(ii) 'Thy shadows' can also be understood in the Jungian sense. 'The character that summarises a person's uncontrolled, emotional manifestation consists, in the first place, of his inferior qualities or peculiarities. ...I have called the inferior and less commendable part of a person the shadow'. (Jung: Integration of Personality).

¹⁴⁹ 'Aranya' means forest, so 'Aranyaka' is a dweller in forest.

¹⁵⁰ 'Tathagata' means literally 'he who has gone like-wise', that is he who has followed in the footsteps of his predecessors.

¹⁵¹ (i) "A little of that large discourse I know

Which Buddha spoke on the soft Indian eve;
So, too, I know it writ that they who heard
Were more-lakhs more-crores more-than could be
For all the Devas and the Dead thronged there,
Till Heaven was emptied to the seventh zone
And utmost dark Hells opened their bars.
While our Lord taught, and, while he taught, who head
Though he was stranger in the land, or slave,
High caste or low, come of the Aryan blood,
Or Mlech or Jungle-dweller -seemed to hear what
Tongue his fellows talked. Nay, outside those
Who crowded by the river, great and small,
The birds and beasts and creeping things- it is wrong
Had sense of Buddha's vast embracing love
And took the promise of his piteous speech."

-Edwin Arnold: The Light of Asia.

(ii) "That is certainly known to me, Bhardvaja, there are devas." (Majjham Nikaya, ii.212-213).

(iii) "There are the devas who are the Four great Regents, there are the devas of the Thirty-three, there are the devas of Yama, there are the devas of delight, there are devas who delight in creation, there are the devas who have power over the creation of others, there are the devas of Brahma's realm, there are the devas beyond that." (Anguttara-Nikaya. v.331-332).

(iv) 'Deva' means literally 'shining one'. It refers to a shining power. In ordinary parlance it is used to mean a 'god'.

(v) "Tibetan word 'Lha' generally corresponds to the Indian word 'deva' i.e., an inhabitant of higher planes of existence (comparable to the Christian hierarchies of angels). The word 'Lha' cannot be equated with the Western concept 'God'. The meaning of the word 'Lha' depends on the context in which it is used and can have accordingly the following three definitions:

1. Inhabitants of higher plane of existence, who though superior to man in certain ways, yet are subject to the laws of the world;
2. Earth-bound spirits, demons and genii of certain places or elements;
3. Mind-created forms or forces, like Dhyan-Buddhas etc." (Lama Anagarika Govinda: Foundations of Tibetan Mysticism).

(vi) Mrs. Rhys Davids disputes the translation of the word 'devas' as 'gods'. She distinguishes between devas and devatas, the latter being the lower divinities of the common-folk. About the 'devas', she writes: "The devas who now and then pay or receive visits an earth, at home, are nothing more than so many ladies and gentlemen, pleasant, courteous, respectful to great earth-teachers or earnest disciples. They have, it is true, their governors but these, too, are not immortal, but have been, and will probably again be, denizens of earth. No, Buddhist devas are not gods...."

(vii) "We are told that like Mendicants who are not yet 'absolutely freed' but flatter themselves that their work is done, the Gods are often subject to the mistaken impression that their condition is unchangeable and everlasting, and that for them there is nothing more to be achieved. (Anguttara Nikaya, iv.336, 355, 378; Samyutta Nikaya. i.142). Even a Brahma, the highest of the Gods, imagines that there is no 'further escape' from the glorious state that is already theirs. (Majjhima Nikaya. i.326; Anguttara Nikaya. iv.76; Samyutta Nikaya. i.142). We find, accordingly, the Buddha reapproaching Sariputta for having instructed a Brahman questioner in no more than the way 'to the lower Brahma worlds where there is still more to be achieved'. (Majjhima Nikaya, ii.195-196). It is always assumed that those who have not effected their Total Despiration (Paranirvana) here, if they have gone so far as to be 'non-returners', can attain to their perfection and make their final escape from whatever may be their position in yonder world; it is for that the Buddha is the teacher not only of men but also of the Gods." (A.K.Coomaraswamy and I.B. Horner: The Living Thoughts of Gotama the Buddha).

¹⁵² 'Householder' is the translation of the Hindu word 'Grihastha', one of the four stages of Hindu life. These four stages are: Brahmacharya, Grihastha, Vanaprastha and

Sanyas. The 'householder' represents the state in which a man performs his duty to society by raising and maintaining a family etc.

The jibe referred to implies disdain of another on account of his station in life. Such elitism on the part of the supposed followers of the spiritual path is contrary to any true spiritual teaching, common though it is in all religious societies.

- ¹⁵³ (i) 'Tirtha' means literally a 'crossing place'. It connotes a landing or bathing place or any shrine, which is a crossing place to the other worlds or the higher life. The Jains called their way of salvation the ford (tirtha) and the Jain teachers are called 'tirthankars', 'those making, or providing, a ford'.

(ii) The Buddha described some of the unorthodox sects existing in his time as heretics (tithiyas = tirthakars). Names of some of the teachers of these heretic sects are Purana Kassapa, Kaccayana and Gosala. These sects practised a detached life with a view to liberating themselves from the worldly existence. They advocated life of renunciation (pravajya) any time after crossing the minor age. So the different schools of Tirthikas (advocates of holy places) grew up around their own tirthas.

- ¹⁵⁴ (i) The correct interpretation of the doctrine of 'inaction' is not 'doing nothing'. It is the doctrine of right action at the right time.

(ii) The 'Akriyavada' (doctrine of non-action) as advocated by Purana Kassapa, Kaccayana and Gosala etc., had a number of shades, but it fails to inspire moral and pious action or to make an individual responsible for his actions and its consequences.

(iii) "The Teacher has praised the wisdom of the Sankhyas, but had then urged the necessity of action, the thing which, above all, was spurned by the followers of the Sankhya... The doctrine of the Karma-yogis starts from the plain fact that a cessation from actions is simply impossible. ...' Not by mere cessation of activity shall the soul rise to the state of actionlessness', and since action is a necessity, we must make an effort to come to grips with it and prevent it from exerting its fatal binding power on us.

...The yogi was to perform these actions without any desire for the fruit. ...They rightly perceived that the binding power came not from the action itself but from the desire with which it was performed, and therefore taught that if the latter could be eliminated, the poison fangs of the acts would have been removed...

... This doctrine, literally understood, like the detachment of the Sankhyas, is not enough in itself. Taken literally and by itself, it falls because it reduces the vigorous creative life of action to a dead round of sterile ceremonies and smothers the spirit under a tedious formalism quite inapplicable to the ordinary

actions of life. For them, action was but a necessary evil, inescapable when embodied and they achieved peace only by making a desert, escaping desire by shifting it under tedium. To them, as to the typical follower of the pure Sankhya, the rich and wondrous life must have been no better than a ghastly mistake, which had far better never have occurred.

This mean and ignoble view of action is by no means that of Sri Krishna. For Him, as for the Karmayogis, action is a sacrifice but one far different from the formal ceremonies of the Brahmins. The lower or sense mind is to be sacrificed to the higher and that higher to be united with the Buddhi. ... The lower self is not to be destroyed by self-mortification, but united with the higher by being trained to obey the voice of the higher under all circumstances. 'Right action' is to be performed, the test of rightness being its accord with the commands of that voice and not with any outer scriptural injunctions. ...

...Action is not only a mere physical necessity for those who are embodied. It is also a moral necessity...

... The flow which accompanies the desire-prompted actions of the worldly, the enthusiasm and zeal of youth, and the tireless energy of the ambitious, must all be preserved and transmuted into something higher and not allowed to drain away into desert sands. The true 'Vairagi' is not a dull dried up, 'holy' person of the type that has made the very name of religion a thing of nausea to so many of us, but a tireless fountain of joyful and inspired life based on the eternal ananda of the Brahman, which overflows into creation out of its own inherent fulness....

...As long as the disciple does certain acts because he likes them and abstains from certain others because he dislikes them, so long must he whirl helplessly upon the Wheel; for, though he may be of a 'virtuous' disposition, and so performs but 'virtuous' acts, yet he is none the less the victim of his own nature....

...He who acts from the dictates of the manas is freer than he who acts from those of the senses, and freer still is he whose manas is united with the Buddhi and suffused by its Light, the Light of the glorious Flame Beyond. Therefore, instead of allowing himself to be guided by the likes and dislikes of the senses, the disciple must constantly strive, by acting from a sense of duty alone, to rise to higher and ever-higher levels of his being." (Sri Krishna Prem: Yoga of Bhagavad Gita).

¹⁵⁵ 'Cloak of darkness' refers to the 'Kama-rupa' from which one struggles to escape but fails until one finds the Path.

¹⁵⁶ (i) “Jnana: Knowledge in all senses, from the purely worldly knowledge to gnosis, the intuitional knowledge of the Buddhi. In the Gita, usually in the latter sense.” (Sri Krishna Prem: Yoga of Bhagavad Gita).

(ii) “In Advaita and Dvaita, knowledge is not an attribute of the Self but is a transformation of antahkarna (the inner organ mind) as in the Samkhya ...All schools agree in holding that the Atman is of the nature of pure consciousness. Such consciousness is to be equated with pure Jnana. The Atman itself is the substrate and substance of such Jnana. It is Jnana-svarupa. This substantive Jnana has a distinguishable adjunct which inheres in it by way of inseparable concomitance like the glow in a flame. This may be considered as a form of adjectival jnana, dharmabhuta-jnana, which contracts under the influence of avidya, expressing itself as Karma or expands when the taint of expanded dharmabhuta jnana, or the transformation of the mind, i.e., antahkarna-vritti, that can alone destroy a jnana, in whatever form, either, as according to advaita concealing nescience or as, according to other systems, tainting Karma. Thus this kind of dharmabhuta jnana in its expansive character and ajnana, which makes for contraction are opposed to each other. But the Svarupa-jnana, which is pure. Consciousness in its substantive being, will be unaffected by ajnana, which may reside in it and conceal it till the ‘akhandakara-sakshatkara’ or the absolutely expansive nature of dharmabhuta jnana is attained.” (Cultural Heritage of India, Vol. III, published by Ramakrishna Mission).

¹⁵⁷ (i) See F. II, V. 1, en. 142(vi).

(ii) The rules of the doctrine are intended for the beginners and advanced pupils, but become meaningless for the perfect. They can be of no service to the truly enlightened, unless to serve him in his role of teacher, as a convenient medium by which to communicate some suggestion of the truth to which he has attained. ...Moreover, not the raft only, but the stream too, becomes void of reality for the one who has attained the other shore. When such a one turns around to look again at the land left behind, what does he see? What can one see who has crossed the horizon beyond which there is no duality? He looks – and there is no ‘other shore’; there is no torrential separating river; there is no raft; there is no ferry-man; there can have been no crossing of the non-existent dream. The whole scene of the two banks and the river between is simply gone. ...There can be an ‘other shore’ only for people still in the spheres of dualistic perception, those this side of the stream or still inside the boat and heading for the ‘other shore’, those who have not yet disembarked and thrown away the raft. Illumination means that the delusory distinction between the two shores of a worldly and transcendental existence no longer holds. There is no stream of rebirths flowing between two separate shores: no samsara and no nirvana.” (Zimmer: Philosophies of India).

¹⁵⁸ (i) “Dana must be divested of its associations with alms-giving, charitable institutions and sanctimonious merit-mongering. ...Dana is the process whereby the good things of the universe are made to circulate and penetrate the whole instead of being locked up in stagnant individual centres, and is thus obviously a means of breaking down the barriers of egoism.” (Sri Krishna Prem: Yoga of Bhagavad Gita).

(ii) The perfection of giving comprises three-fold purity. There is no apprehension of the giver, the gift and the recipient. Also, there is no apprehension of any reward for giving. There are said to be four varieties of improper charity. They relate to intention, gift, received and manner of giving. We should not make a gift if we do not feel happy about it, or while we are angry or upset, not with scorn and unfriendliness to a bad person, nor even to a beggar while chiding, threatening him.

(iii) Charity is said to be four-fold: charity of the Doctrine, worldly things, refuge and friendship.

¹⁵⁹ (i) “Ananda, good moral habits have no bad-conscience as their goal and good result; no bad-conscience has delight as its goal and good result; delight has joy, joy has calm, calm has ease, ease has contemplation, contemplation has knowledge and vision of what has really come to be; knowledge and vision of what has really come to be has dispassion due to disregard (of empirical knowledge); has knowledge and vision of freedom as its goal and good result. Thus, Ananda, good moral habits gradually go on upto the highest.” (Anguttara Nikaya. V.2).

(ii) “We find that Ethics is a matter of liberality (Dana) and of Commandments (Sila)... The term ‘commandments’ demands a further analysis. These rules of what is sometimes styled ‘mere morality’— ‘mere’ because although indispensable if we are to reach man’s last end, morality is not in itself an end, but only a means— are not quite rigidly fixed; in general, the reference is to the ‘five’ (panchsila) or ‘ten’ (dassila) virtuous habits. As five, these are (1) not to kill, (2) not to steal, (3) not to follow the lusts of the flesh, (4) to refrain from lying, and (5) to refrain from the use of intoxicants. These are essential preliminaries for any spiritual development, and are expected of all laymen. The set of ten includes the first four of the five and (5) to avoid slander, (6) to refrain from abusive speech, (7) to avoid frivolous converse, (8) not to covet, (9) not to bear malice, and (10) to entertain no false views.

...We must carefully guard ourselves from thinking that the Buddha attaches an absolute value to the moral conduct. We must not, for example, suppose that because the means are partly ethical, Nirvana is therefore an ethical state. So far from this, un-selfishness from the Indian point of view is an amoral state, in which no question of ‘altruism’ can present itself. ...For the Arhat, having

‘done all that was to be done’ (krta-karaniya) there is nothing more that should be done, and therefore no possibility of merit or demerit, injunctions and prohibitions have no longer any meaning when there is no longer anything that ought or ought not to be done. For these indeed, as Master Eckhart says of the Kingdom of God, ‘neither vice nor virtue ever entered in,’ just as in the Upanishad where neither virtue nor vice can pass over the bridge of Immortality. (Chhandogya Upanishad. VIII.4.1). The Arhat is ‘no longer under the law’; he is ‘not under the Law’ but a ‘Mover-at-will’ and a ‘Doer of what he will’; if we find that he acts unselfishly in our ethical sense of the word, that is our interpretation for which he is not responsible.” (A.K. Coomaraswamy: Hinduism and Buddhism).

- (iii) “Just as a blind man does not see forms
So one does not see the Dharma, when one is unethical.”
“Just as a man without feet cannot walk,
So also one does not become liberated when one lacks ethics.”
“Ethics and manners, like the earth upon which the movable and
unmovable rests, have been declared to be the foundation of all
virtues.” (Guenther: Jewel Ornament of Liberation)

¹⁶⁰ (i) See F. III, V. 55 fn. b.

(ii) It means ‘patience, forbearance, endurance, indulgence, the state of saintly abstraction’.

(iii) Patience Involves (a) to put up with sufferings, (b) forbearance of insults by others, and (c) a firm mind regarding the Doctrine or the Path. Essence of patience is to be prepared for every event. Patience, which puts up with misery, means not to be fatigued by hardships involved in treading the Path to Enlightenment and to accept those hardships cheerfully.

- (iv) “The misery I have to endure in realising
Enlightenment is measurable.
It is like probing a wound
To stop the pain caused by what is lodged therein.”
(Bodhicaryavatara.vi.22)

¹⁶¹ (i) See F. III, V. 56, fn. d.

(ii) Vairagya is often translated as ‘desirelessness’. In this context, it will be useful to bear in mind the following injunctions of ‘Light on the Path’:

Kill out desire of life.
Kill out desire of comfort.
Respect life as those do who desire it. Be happy as those who live
for happiness.
Kill out desire for sensation.
Kill out the hunger for growth.

Grow as the flower grows, unconsciously.
It must be the eternal that draws forth your strength
and beauty, not desire for growth.
Desire only that which is within you.
Desire only that which is beyond you.
Desire only that which is unattainable.
For within you is the light of the world.
Desire power ardently.
Desire place fervently.
Desire possessions above all.
But those possessions must belong to the pure soul
only... The peace you shall desire is the sacred peace which nothing
can disturb, and in which the soul grows as does the holy flower
upon the still lagoons. And the power which the disciple shall covet
is that which shall make him appear as nothing in the eyes of men.

(iii)“Vairagya, detachment, is a word which conjures up in our minds a picture of ascetics naked and perhaps smeared with ashes, filled with disgust at the world, leaving wife and children, to go and dwell in burning grounds or remote Himalayan caves. But this is to confuse Vairagya with one of its occasional manifestations. Vairagya does not mean disgust with the world nor an abandonment of duties and responsibilities, but detachment from the world and a detached performance of duties, and it can be as highly developed in the busy householder as in the carefree wandering ascetic.

Having learnt to distinguish that which is eternal from that which is temporary, the aspirant must resolutely turn away from all that is subject to death and change. This does not mean that he should run away from his social duties. It is not so easy as that, for the most flexible and changeable of all things is his own mind and that will go with him wherever he may go. Neither does it mean that he should brood incessantly on all the disgusting and painful elements of life. The disgusting sides of life are not more real or lasting than the beautiful and inspiring aspects. The majestic ocean is as much a part of the world as the ugly and evil-smelling drain, and to meditate continually on the evil and disgusting, though it may be occasionally useful in special circumstances, is a thoroughly unsatisfactory attitude and one which is far removed from the balance which, as the Gita says, is the very essence of yoga. *Samatvam yoga uchyate*.

True vairagya consists, not in contemplation of decaying corpses and such like sights, but in an inner detachment from all things that are temporary, from pleasant things no less than from painful ones. The ordinary man feels a violent attraction to pleasant experiences and equally violent repulsion from painful ones. The vairagi is one who sees that both pleasure and pain are feelings which serve certain purposes in evolution and who refuses to allow his inner self to be

attracted or repelled by them. He identifies himself with the witnessing consciousness (Sakshi-chaitanya) which is the same in pain as in pleasure, and he allows the varied experiences of life to unroll before him like the pictures of a cinematograph in show, learning from all but attaching himself to none.

It is this inner detachment which is essential and the aspirant can acquire it while fulfilling the ordinary duties of life better than by going off to dwell in caves and burning grounds. When life brings pleasant experiences to him, he should check his natural tendency to rush out and embrace those pleasures and to cling to them desperately when, in the natural course of things, they depart from him. When, on the other hand, painful experiences are his lot, he must check the tendency to shrink away in fear. Practising constantly in this manner, every little experience of life will become a step in the ladder which leads to the Goal and with each success, however partial, he will find himself nearer to that utter detachment from pleasure and pain which constitutes the crown of vairagya and is the habitual attitude of him who is established in the Eternal.” (Sri Krishna Prem: Search for Truth)

¹⁶² (i) ‘Virya’ is a difficult word to translate in English. It connotes energy, determination, courage, indomitable will. Without this trait of character, it is not possible to go through the trials of the Path to the end.

(ii) “Just like a serpent which has crept over one’s lap,
Has to be quickly thrown away,
So also, when dreaminess and lassitude have come,
They must at once be discarded.” (Bodhicaryavatara.VII, 71)

(iii) The aspirant is advised to attend to the inner work ‘like an elephant entering a lake when struck by mid-day heat’, meaning thereby that one should strive joyfully, eagerly and quickly. When there is strenuousness, there is Enlightenment. The essence of strenuousness is to strive for the good and wholesome. It involves giving up of lassitude, faintheartedness and laziness.

¹⁶³ (i) Here ‘dhyana’ does not refer to the fourfold ‘dhyana-marg’, but to that which comes naturally.

(ii) “Thought may be stilled to the point of trance but unless the self is surrendered to the Atman, there can be no yoga in the true sense of the word. True, the preliminary effort at concentration is made from the lower level, but the complete stilling of the mind by sheer will is like balancing a pyramid upon its apex, a feat of balance which, even if accomplished, is so precarious that no useful result can be achieved.

The true concentration comes when the disciple is able to surrender himself to, and identify himself with, the Atman, that Self which is present as the unchanging witness of every thought and every sensation. It is only where this is

achieved that the mind of the yogi becomes steady 'like a lamp in the windless space', a state which, to anyone who has seriously tried to concentrate from the lower level alone, will always seem an almost fantastically difficult feat of mental acrobatics. The true process is certainly hard enough, but it is infinitely easier than the lower one; failure to achieve which is a source of depression to so many." (Sri Krishna Prem: Yoga of Bhagavad Gita).

(iii) Guenther, in his commentary on 'Jewel Ornament of Liberation', quotes a few verses from some Buddhist texts. These may be useful in understanding the term 'dhyana' used here.

"When tranquility is not realised
Super sensible cognition does not arise;
One who is without this power
Cannot work for sentient beings." (Bodhipathapradipa.44.40)

"When we do not practice meditation, discriminating awareness born from wisdom does not rise so that enlightenment is not attained."
(Suhrllekha.107)

"When we practice meditation, the desire for vulgar things is abolished, supersensible cognition is born and many doors to meditative absorptions are opened to our consciousness."
(Prajnaparamita Samacayagatha)

"All conflicting emotions are conquered when we practice meditation and when with the help of it we have acquired discriminating awareness born from wisdom." (Bodhicaryavatara.VIII.4)

"The meditative concentration of the Bodhisattva is (i) devoid of all dichotomy, (ii) produces relaxation of tension in the mind and its functions, (iii) is completely tranquil, (iv) without arrogance, or (v) emotional evaluation, and (vi) is devoid of all determinate characteristics." (Bodhisattvabhumi)

"There is tranquility and insight
In relying on the real foundation (of life)
Because of fusing mind with mind
And discriminating the whole of reality."
(Mahayana-Sutralankara. XVIII.66)

¹⁶⁴ The correct spelling is 'Naljor' and not 'Narjol'. It is equivalent of the Sanskrit 'yoga', and 'Naljorpa' is a 'yogi'. But in the present text, 'Naljor' is used to signify the latter.

¹⁶⁵ See F. II, V. 6, en. 92.

¹⁶⁶ (i) The term 'Dhyani Buddha' was coined by the Western scholars to distinguish the symbolical figures of the Buddhas and Bodhisattvas visualised in meditation

(dhyana) from the historical Buddha and his predecessors. In Tibet, 'Shakyamuni' is the term used always for the historical Buddha.

(ii) "From the point of view of the five groups (skandha) or aspects of individual existence, in the process of Enlightenment, or on the way towards it, the principles of corporeality (rupa), feeling (vedana), perception (samjna), karmically decisive mental formations or volitional tendencies (samskara), and consciousness (vijnana) are transformed into the corresponding qualities of Enlightenment-consciousness (Bodhicitta).

Through the knowledge and realisation of the Universal law (dharma), the narrow, ego-bound individual consciousness grows into a state of cosmic consciousness, represented in the form of Vairocana, the Radiating One, the Illuminator. At the same time, the principle of individual corporeality is converted into the universal body, in which the forms of all things are potentially present and are recognised, according to their true nature, as exponents of the Great Void (Sunyata) by the consciousness of the Mirror-like Wisdom, which reflects the forms of all things without clinging to them, without being touched or moved by them. This is represented by the figure of Aksobhya, the Immutable. ...In a similar way, self-centred feeling is converted into the feeling for others, into the compassion for all that lives, through the wisdom of Equality, as embodied in the form of Ratnasambhava. ...Sense-perception and intellectual discrimination are converted into the transcendental faculties of inner vision and spiritual discernment in the practice of meditation, which is the special function of Amitabha, the Dhyani Buddha of 'Infinite Light'. ...The ego-bound karma-creating volition is converted into the karma-free activity of the saint, like that of a Buddha or a Bodhisattva, whose life is no more motivated by desire or attachments but by universal compassion. This is embodied in the figure of Amogha-siddhi, 'The Realiser of the Aim'." (Lama Anagarika Govinda: Foundations of Tibetan Mysticism).

(iii) The Guhya-samaja Tantra gave each of the Dhyani, Buddhas a 'Shakti'. From the Dhyani-Buddhas and their Shaktis arose their families of Bodhisattvas:

Aksobhya (Dvesha family): Principal Bodhisattva is Vajrapani

Vairocana (Moha family): Principal Bodhisattva is Samantbhadra.

Amitabha (Raga family): Principal Bodhisattva is Padmapani.

Ratnasambhava (Chintamani family): Principal Bodhisattva is Ratnapani.

Amoghasiddhi (Samaya family): Principal Bodhisattva is Vishvapani.

¹⁶⁷ "The 'path' between the two" means the feeling of separateness between the personal self and Impersonal Self.

¹⁶⁸ (i) The annotation by HPB imparts a rather unusual meaning to the term 'Antahkarana'.

(ii)“Most schools of Indian Philosophy propound three entities, namely, buddhi (intelligence or knowledge), ahankara (ego), and manas (mind), all of which in some way or other belong to Atman (Self). But mind in Western Philosophy is an all-inclusive term connoting all the three entities besides Atman. ...Further, Atman is not the personality of the Western Psychology, for while this treats personality as an empirical product, Atman is non-empirical. What corresponds in Indian Philosophy to personality in Western Psychology is ahankara (ego) or Jiva (soul) with its accumulated experience. We may therefore say that the ‘mind’ of Western Psychology roughly corresponds in Indian Philosophy to buddhi, ahankara and manas, taken together and often called ‘antahkarna’ or inner sense... Mind, in the Advaita, the most important of the Vedantic systems, is the internal organ (antahkarana). The external organs are instruments of either action or perception. Hands, feet, etc. are organs of activity; eyes, ears, etc., are organs of sense perception. The five sense-organs have as their objects, sight, hearing, touch, taste and smell. Mind is capable of establishing contact with all the external organs. The entire apparatus of the internal organ consists of four divisions: manas, buddhi, ahankara and citta. The function of manas is doubting (whether the object is X or Y), of buddhi is determining (that it is X), of citta is recollecting, and of ahankara is the attribution of the experience to the ego. ... The Advaitins often include ahankara in manas and citta in buddhi, and divide antahkarana into buddhi and manas only.

...The Sankhya account of mind is akin to that of the Advaita. Mind is called Antahkarna or inner organ and consists of only three divisions, buddhi, ahankara and manas. No place is given to citta, as in the Advaita, and buddhi is made to perform its duty also.” (Cultural Heritage of India, Vol.III, Published by Ramakrishna Mission).

(iii) “That voice which has in some schools been called Antahkarna is in reality the Bridge which leads from the lower to the higher Self i.e., from Shade to Light. But, just as we saw that Shade and Light were found on several scales, so is this Voice. It may be the Bridge between the personal and individual selves, or between that higher enduring Ego and the One Self of all beyond. In all cases, however, it is a manifestation of the principle of buddhi. In the Gita, for instance, we have two charioteers, Sri Krishna himself being the charioteer of Arjuna, the enduring Higher Ego, and Sanjaya, charioteer of Dhritrashtra, the lower of personal self. Both these are manifestations of the same principle but on different scales. It is important to realise this as they may or may not be given different names to suit the requirements of a particular teaching.” (Sri Krishna Prem: Yoga of Kathopanishad).

(iv)“The link should not be conceived as anything material, but as the purely mental connection between the two aspects of what is in essence one. When the lower thinks of the higher, the latter’s knowledge shines upon the former and is manifest in the form of what Plotinus, following Plato, termed memories, but

what is perhaps more closely described as perception of value -truth, beauty or goodness. This is the root of what is usually termed conscience, though it must be carefully distinguished from the voices of social, family, and racial prejudices which are often dignified by that name. By some teaching it is termed 'antahkarna', 'inward turning', though usually in Hindu philosophy that term is used as meaning inner organ, for the various mental faculties taken as a whole. It is the draw-bridge of the inner fortress, the mediator through which the Higher is heard by the lower." (Sri Krishna Prem: Yoga of Bhagavad Gita).

¹⁶⁹ (i) See F. I, V. 91, en. 64(i).

(ii)"Dharma: Lex aeterna, ideal or absolute Justice or Righteousness; the proportionate part of the Justice, which pertains to an individual is his own justice' (sva-dharma), the vocation, social function, or duty as determined for him by his own nature." (A.K. Coomaraswamy, quoted by Zimmer in 'Myths and symbols of Indian Civilisation').

(iii)Dharma might stand for law, virtue, duty and religion, either jointly or severally.

(iv)" The Sanskrit noun dharma, from the root dhr, 'to hold, to bear, to carry' (Latin *ferre*; cf. Anglo-saxon *faran*, 'to travel, to fare'; cf.also *ferry*), means 'that which holds together, supports, upholds. 'Dharma refers not only to the whole context of law and custom (religion, usage, statute, caste or sect observations, manner, mode of behaviour, duty, ethics, good works, virtue, religious or moral merit, justice, piety, impartiality), but also to the essential nature, character or quality of the individual, as a result of which his duty, social function, vocation or moral standard is what it is. Dharma is to fail just before the end of the world, but will endure as long as he plays the role. The word implies not only a universal law by which the cosmos is governed and sustained, but also particular laws, or inflections of 'the law' which are natural to each special species or modifications of existence. Hierarchy, specialisation, one-sidedness, traditional obligations, are thus the essence of the system. But there is no class struggle; for one cannot strive to be other than what one is. One either 'is' (*sat*) or one 'is not' (*a-sat*), and one's dharma is the form of manifestation in time of what one is. Dharma is ideal justice made alive; any man or thing without its dharma is inconsistency. There are clean and unclean professions, but all participate in the Holy Power. Hence 'virtue' is commensurate with perfection in one's role." (Zimmer: *Philosophies of India*)

¹⁷⁰ (i) Probably a distorted translation. It perhaps implies the danger in 'resting on one's oars'.

(ii)It may also refer to 'mental changes of Verse (67) of Fragment III, meaning change of 'bhava', e.g., this is too hard, why not try something easier etc.

-
- ¹⁷¹ (i) “There is but one real man, enduring through the cycle of life and immortal in essence, if not in form, and this is Manas, the Mind-man or embodied consciousness. (HPB: The Key to Theosophy).
(ii) See F. I, V. 56, en. 44.
(iii) See F. III, V. 74, fn. b and F. III, V. 74, en. 193, 194.
- ¹⁷² “The verbal root budh means ‘to wake, to rise from sleep, to come to one’s senses or regain consciousness; to perceive, to notice, to recognise, to mark, to know, understand or comprehend; to deem, to consider; to regard, esteem, to think, to reflect.” (Zimmer: Philosophies of India).
- ¹⁷³ See F. III, V. 13, fn. h and en. 153; F. III, V. 39, fn. c.
- ¹⁷⁴ Give to others what knowledge you possess.
- ¹⁷⁵ What is night to the ordinary man is day to the seer. Cf. Apuleius: “I have seen the sun shining at midnight.”
- ¹⁷⁶ (i) The Vogay tree is like the fig tree, which does not flower but only gives fruit. The flowering of the Vogay tree is a mythical event, occurring rarely.
(ii) See F. II, V. 62, en. 134.
- ¹⁷⁷ (i) ‘Amit’ means ‘boundless’; ‘abha’ means ‘light’. So ‘Amitabha’ means ‘He of boundless Light’ or ‘He who illuminates or enlightens’. ‘Amitayus’, meaning ‘He of boundless age’, is the active aspect of ‘Amitabha’.
(ii) Mahayanist text, ‘Aperimatayusa-sutra’ or ‘Sukhavati-vyuha’, contains an account of Amitabha and his paradise. This text was translated into Chinese in the second century A.D. In this, Amitabha appears for the first time as the presiding deity of Sukhavati or the Akanistha heaven, where he is believed to have brought into existence Avalokiteshvara.
(iii) “Avalokiteshvara being the spiritual offspring of Amitabha, the Buddha or Boundless (or Immeasurable) Light, resides in Amitabha’s Western Paradise, known to Tibetans as Deva-chan (Abode of Devas) and in Sanskrit as Sukhavati (‘Realm’ of Happiness). For the pious Mahayana Buddhist who is far below the evolutionary states of Buddhahood, Sukhavati is the heaven-world wherein he aspires to dwell during the interval between the two incarnations. ...Esoterically, it is said that Amitabha, the fourth of the five Buddhas of Meditation, represents the Buddha-Essence innate in man, and that to be born in his paradise implies the awakening of this Buddha-Essence.” (Evans-Wentz: The Tibetan Book of the Great Liberation).

(iv)“The reader must not think that there is but one Pure Land which is elaborately described in the Sukhavati-vyūha Sutra as the abode of the Tathagata Amitabha, situated innumerable leagues away in the west. On the contrary, the Mahayana texts admit the existence of as innumerable pure lands as there are Tathagatas and Bodhisattvas, and every single one of these holy regions has no boundary and is co-existent with the universe, and, therefore, their spheres necessarily intercrossing and overlapping one another. It would look to every intelligent mind that these innumerable Buddha-countries existing in such a mysterious and incomprehensible manner cannot be anything else than our own subjective creation.”

“Modern Mahayanists do not think that all these mysterious Tathagatas or Bodhisattvas who are sometimes too extravagantly and generally too tediously described in the Mahayana texts are objective realities, that the Sukhavatis or Pure Lands are decorated with such worldly stuff as gold, silver, emerald, cat’s eye-pearl and other precious stones, that pious Buddhists would be transferred after their deaths to these ostentatiously ornamental heavens, be seated on the pedestals of lotus-flowers surrounded by innumerable Bodhisattvas and Buddhas, and would enjoy all the spiritual enjoyments that human mind can conceive. On the contrary, modern Buddhists look with disdain on these egoistic materialistic conceptions of religious life. For, to a fully enlightened soul, of what use could those worldly treasures be? What happiness, earthly or heavenly, does a soul dream of, outside the bliss of embracing the will of the Dharmakaya as his own.” (Suzuki: Outlines of Mahayana Buddhism).

¹⁷⁸ See F. III, V. 23, en. 166(ii).

¹⁷⁹ These refer to the seven portals of the text.

¹⁸⁰ See F. I, V. 89, en. 63 and F. III, V. 23, en. 160.

¹⁸¹ Dorje (Sanskrit: vajra) is applied to anything of an exalted religious character, which is lasting, immune to destruction, irresistible and occultly powerful. See F. II, V. 14, en. 100(i).

¹⁸² See F. III, V. 23, en. 161.

¹⁸³ (i) “The misery of human existence is eightfold, as is recorded in the Garbhavakranti-sutra: (1) birth, (2) old age, (3) illness, (4) death, (5) to be separated from those who are dear, (6) to meet those who are not dear, (7) not to obtain what we covet, and (8) difficulty of guarding our possessions.”

“Actually the term Sdug-bsnal, usually translated by ‘misery’ and unsatisfactoriness, not only indicates an unpleasant and often painful feeling

tone, it also implies a 'problem situation', or what the psychologists call a 'conflict'." (Guenther: Jewel Ornament of Liberation).

(ii) "Eight limits, or Eight frontiers (or Ends), with reference to eight worldly aims, which taken in four pairs are: gain and loss, good name and bad name, praise and defamation, happiness and misery." (Evans-Wentz: The Tibetan Book of the Great Liberation).

¹⁸⁴ (i) "Tathagata: 'Who has come (agata) in truth (tatha).' Tatha, 'suchness'; the indescribable way or state that can be expressed only by tatha, which means simply, 'thus, such manner', or 'yes'. The Tathagata is the Buddha." (Zimmer: Philosophies of India).

(ii) "The original meaning of the word 'tathagata' is no longer known. Later commentators explain the term as composed of the two words 'Tatha', 'Thus', and the past principle 'agata', 'came', or 'gata', 'gone'. In other words, the Tathagata is one who has come or gone. The explanation stresses the fact that the 'historical Buddha' is not an isolated phenomenon, but that he is just one in an endless series of innumerable Tathagatas who appear throughout the ages in the world and always proclaim the same doctrine. The Tathagata is, therefore, essentially one of a group. Sets of seven, or twenty-four, or a thousand Tathagatas were particularly popular. In Sanchi and Bharhut, for instance the seven Tathagatas, i.e., Shakyamuni and his six predecessors, are represented in art by the seven stupas which contained their relics, or by the seven trees under which they won enlightenment. In Gandhara, Mathura and Ajanta, the seven Buddhas are shown in human form, one practically indistinguishable from the other."

"About 950 A.D., some Tantric scholars, who lived near the Jexartes, came to regard a near-monolithic cosmogony as the very centre of the Buddhist doctrine. Upto this the Tathagata had been the one who delivers the true teaching about the cause of the universe. Now the Tathagata himself becomes the cause. In the Kalachakra Tantra, and in some Chinese systems, the Buddha acts as a kind of creator. As 'Lords of the Yogis', the Buddhas were transformed into magicians, who created the worlds by their meditation. All things are their magical creations. Everything that exists, they see in their creative meditation. And what they see in their meditation must be real because except for this meditation, nothing at all exists... It has been usual for many centuries in Yogacara circles to describe ultimate reality as the 'womb of the Tathagata'. It is now from the womb of the Tathagatas that the world is said to issue." (Conze: Buddhism).

(iii) "Tathagata-garbha literally means Tathagata's womb, a treasure, a store, in which the essence of Tathagatahood remains concealed under the veil of ignorance. It may rightly be called the Womb of Universe from which issues forth the multitudinousness of things... The Tathagata-garbha, therefore, may be

explained ontologically as a state of suchness quickened by ignorance and ready to be realised in the world of particulars, that is, when it is about to transform itself to the duality of subject and object, though there is yet no perceptible manifestation of mobility in any form. Psychologically, it is the transcendental soul of man just coming under the bondage of the law of Karmic causation.” (Suzuki: Outlines of Mahayana Buddhism).

(iv) Cf. Bhagavad Gita. XIV.3.4.

“The Brahman is a womb for me, in which I cast the seed. From that, O descendant of Bharata, is the birth of all things. Of the bodies, O son of Kunti, which are born of all wombs, the main womb is the great Brahman, and I am the father, the giver of the seed.”

¹⁸⁵ Here ‘killing’ has been used as a verb and not qualifying ‘action’

¹⁸⁶ ‘Gate of balance’ means ‘viraga’ portal, the fourth gate.

¹⁸⁷ See F. III, V. 34, en. 170.

¹⁸⁸ (i) ‘Aham’ means ‘I’; ‘kara’ means ‘making’. So ‘Ahamkara’ means the ‘I-maker’.

(ii) “Ahamkara, literally the I-maker, is a term that can be applied either on the level of the personal self or on that of higher self, the true individual. In later writings, is usually employed in the lower sense, but in the Gita manas is generally used for the lower self and ahankara for the higher. The term higher manas is not used in the Gita, though, is referred to in Maitri Upanishad (vi.34) as Shuddha (pure) Manas. The term ahankara has the same significance, but emphasises not its cognitive but ego-nature.” (Sri Krishna Prem: Yoga of Bhagavad Gita).

(iii) “Ahankara (the ego-function) causes us to believe that we feel like acting, that we are suffering, etc.; whereas actually our real being, the purusa, is devoid of such modifications. Ahankara is the centre and prime motivating force of ‘delusion’ (abhimana). Ahankara is the misconception, conceit, supposition, or belief that refers all objects and acts of consciousness to an ‘I’ (aham). Ahankara— ‘the making (kara) of the utterance ‘I’ (aham)— accompanies all psychic processes, producing the misleading notion ‘I am hearing; I am seeing ; I am rich and mighty; I am enjoying; I am about to suffer;’ etc., etc. It is thus the prime cause of the critical ‘wrong conception’ that dogs all phenomenal experience; the idea, namely, that the life-monad (purusa) is implicated in, nay, is identical with, the processes of living matter (prakriti). One is continually appropriating to oneself, as a result of ahankara, everything that comes to pass in the realms of the physique and psyche, superimposing perpetually the false notion (and apparent experience) of a subject (an ‘I’) of all the deeds and sorrows.” (Zimmer: Philosophies of India).

¹⁸⁹ (i) Names of some of the hosts of Mara are: Trishna, Raga, Kama, Patigha (hate), Ruparaga, Uddhachaha (self-righteousness), etc.

(ii) See account of Gautama's Enlightenment in Edwin Arnold's *Light of Asia*.

¹⁹⁰ (i) "The Tibetan word Lha means a spirit or god... To speak of these powers (functional powers which complete the Psycho-physical organism) as spirits or gods is apt to be misleading to modern man who associates the words with superhuman beings, but these non-personal modalities of living powers are just what the ancient world meant by 'gods'— powers which provide man with attributes, yet at the same time rule him by determining the extent of his functions. These are the Adhishthatri devatas of the Upanishads, allegorised in the Kenopanishad as the gods who can do nothing without the Brahma-power of which they themselves have no knowledge." (Sri Krishna Prem and Sri Madhava Ashish: *Man, the Measure of All Things*).

(ii) "The Lhas are the conscious powers of the levels—Gods, Devas, Dhyanis, Buddhas, Archangels. They are not persons as we understand personality, though because every power in the universe has subscribed something, whether to man's physical form or to his mental-emotional make-up, they are sometimes represented in human form. Perhaps the closest we can get to experiential knowledge of them is by abstracting our powers of perception from our perception, our powers of action from our acts. These faculties belong to and in some sense are the Lha. They are the cosmic hierarchies of conscious, powers, intense concentrations of the powers of knowing, powers that demand clarity of outline, distinctness of form, exactitude of number, certainty of perception." (Sri Madhava Ashish: *Man, Son of Man*).

(iii) Elementals dislike man's intrusion into their domain. Nature-spirits are joyous creatures but they play mischievous tricks which are tiresome. These are not tempters. The thought-forms of man himself play that role.

¹⁹¹ 'Courting success' arises out of fear of failure. One must make 'effortless effort', pressing on without worrying about getting on.

¹⁹² See F. II, V. 9, fn. b and en. 148.

¹⁹³ See F. II, V. 6, en. 92.

¹⁹⁴ (i) "...beyond all creatures on the earth man is twofold; mortal because of body, and because of the essential Man, immortal." (Hermes Trismegistus in Premandres).

(ii) "The Thumb-like Purusha, the Inner Soul, is ever-seated in the heart of all beings. Him one should patiently separate from one's body like a reed from its

outer sheath. Know him to be the pure, the Deathless. Yes, know him to be the Pure, the Deathless.” (Kathopanishad.vi.17)

“In the midst of our being stands the Dweller of the size of a thumb, the Lord of the Past and Future. He (who has attained) shrinks away from Him no more. This verily is That.”

“The Dweller of the size of a thumb is like Smokeless Flame, Lord of the Past and Future. He alone is Today and He, Tomorrow.” (Kathopanishad.iv.12-13)

(iii)Commenting on the above-quoted verses of Kathopanishad, Sri Krishna Prem observes:

“The Dweller of the Heart is the Purusha often termed as the Higher Ego. (Atman is called Purusha because he lives in the city (pur) of the body. ...He is the thumb of Power and of creative manifestation, the Fiery Will that is the heart of Man. ...On account of his central position he is the Lord of Fate. ...He is the one-whose-hour-shall-never-strike; he is beyond the cycles; time’s flow as known to us has ceased for him, and past and future blend in one Eternal Present.”

He explains further:

“The inner Self, the centre of our whole being, is poised between two worlds, ‘the light-wrapped’ region above and the ‘dark-rayed’, ‘gloom-wrapped’ land below. The process of birth is the self-identification of that Central Soul with the latter and with a physical body in particular, the physical body which to the Orphic Initiates was known as the Tomb. The process of Yoga is the withdrawal of that projection, the gradual severing of that bond of identification, and the consequent return to the regions of Light which are the Soul’s true home. ...It is by believing that we find ourselves embodied and the belief which liberates from embodiment must be one of equal power and vividness if it is to be effective. Such a belief is only possible to a mind which has been purified by long and preliminary training in Yoga. It is only in such a mind that the knowledge of the Buddhi can be reflected.”

¹⁹⁵ Dhyana-marga should not be confused with doing dhyana. The Dhyana-marga implies simply getting out by knowledge (Jnana) alone. Perhaps that is why in one of the editions of the present text, the word ‘Jnana-marga’ has been used in place of ‘Dhyana-marga’.

But, here in this verse, HPB appears to be referring to the sixth gate or Dhyana, and not to Dhyana-marga. Apparently, there is some confusion between Dhyana and Dhyana-marga.

¹⁹⁶ See Bhagavad Gita, vi.19.

¹⁹⁷ See F. III, V. 79, en. 195.

¹⁹⁸ See F. II, V. 14, en. 100.

¹⁹⁹ See F. II, V. 35, 36, en. 117, 118 and also F. II, V. 41, en. 119.

²⁰⁰ See F. II, V. 60, fn. b and en. 132; F. II, V. 19, fn. c; and F. II, V. 67, fn. a.

²⁰¹ (i) 'Manvantara', the term used by HPB in her annotation, means the period of reign of one Manu. See additional note, Fragment I, Verse (6), Note (6)(ii).

(ii) 'Master of the Day' will mean 'Master' in the whole cycle of manifestation.

²⁰² (i) "Mount Sumeru- the great central mountain of the world, which, like a gigantic Babylonian Ziggurat -a natural, cosmic tower of Babel-lifts its summit into the loftiest spheres of celestial bliss, and then soars beyond. What lies beyond is Brahma-loka, the realm of formless being and purely spiritual bliss." (Zimmer: *Philosophies of India*).

(ii) "The lotus of Brahma is called, by the sages versed in the sacred tradition, 'the highest form or aspect of the earth'. It is marked with the symbols of the element earth. It is the goddess Earth, or moisture. Out of this Earth arise the holy, towering mountains, saturated with the life-sage of the lotus: the Himalayas, the mountain Sumeru, Mount Kailasa, the Vindhya mountain. Sumeru, or Meru, is the central peak of the world, the main pin of the universe, the vertical axis. Kailasa is the residence of the king Kubera, king of the genii (yaksas); also a favourite resort of Siva. The Vindhya mountain, which separates the North-Indian plain from the highlands of the Dekkan, is the summit over which the sun rises to begin its daily transit of the firmament. All these peaks are the abodes of hosts of gods, celestial and superhuman beings, and accomplished saints who bestow on the pious the fulfillment of their wishes. Furthermore, the water that flows down from these mountains is as salutary as the elixir of immortal life. It runs into rivers that are the holy goals of pilgrimage." (Zimmer: *Myths and Symbols of Indian Civilisation*).

²⁰³ (i) It is not clear why HPB has equated Amitabha with 'Parabrahman' in her annotation.

(ii) See F. III, V. 51, en. 177.

(iii) HPB in her annotation has given the names of the two Bodhisattvas as 'Kwan-shi-yin' and 'Tashi-shi'.

The Chinese 'Kwan-shi-yin' is equivalent to the Sanskrit 'Avalokiteshvara' and the Japanese 'Kwannon'. 'Kwan' means 'looks on'; 'Shi'; the region; 'Yin'; voice, sound. So, 'Kwan-shi-yin' means the Lord who looks down in compassion. HPB states in 'The Secret Doctrine' that 'Kwan-shi-yin and Kwan-yin are the two aspects (male and female) of the same principle in Kosmos, Nature and Man, of divine wisdom and intelligence. They are the 'Christos-Sophia' of the mystic

Gnostics– the Logos and its Sakti.” But usually these two terms ‘Kwan-shi-yin’ and ‘Kwan-yin’ are regarded as variant translations of the Sanskrit ‘Avalokitesvara’.

(iv)“Some eastern scholars maintain that the original term was ‘avalokitesvara’ literally the looked-at-sound. This ‘sound’ which is ‘seen’ reminds one of the Vedic rishis who were said to have seen the mantras of the Vedas while in a state of ecstatic meditation. This does not mean that they saw a prehistoric form of writing, but that their vision was at a higher level than that at which sensing is differentiated into five different channels. At that level, the level of Universal Mind, there is truly neither seeing nor hearing, but the experience has to be translated into such terms when relating it to this environment.” ...“There is much evidence in support of the latter term (avalokit-svara), but in neither case can the past principle ‘avalokita’ (Isvara, or, Svava) mean he who looks down or the down-looking but has to be looked, seen, viewed or observed.” (Sri Krishna Prem and Sri Madhava Ashish: Man, the Measure of All Things).

(v)As regards the Bodhisattva ‘Tashishi’, it has not been possible to gather any information. Attention may, however, be drawn to the statement made by Conze in his ‘Buddhism’ that “at first, Avalokitesvara is a member of a Trinity, consisting of Amitayus, Avalokitesvara and Mahasthamaprabhata (i.e., the one who has attained great strength).”

²⁰⁴ See End Note 203 above.

²⁰⁵ (i) According to an ancient Vedic conception, the universe comprises three worlds (triloka), (1) the earth, (2) the middle space or atmosphere, and (3) the firmament or sky.” (Zimmer: Myths and Symbols of Indian Civilization).

(ii)Buddhists have a different conception of ‘Trilokya’. Evans-Wentz writes in his ‘Tibetan Yoga and Secret Doctrine’:

- “(1) The six sensuous paradises, together with the Earth, constitute the Region of Sensuousness (Kamadhatu), the lowest of the three Regions (Trilokya) into which the Buddhists divide the cosmos.
- (2) Then are the seventeen heavens of Brahma which constitute the Region of Form (Rupadhatu), the second of the three regions, wherein existence and form are free from sensuousness.
- (3) Then are the four higher Brahma heaven wherein existence is not only non-sensuous, but is also formless. These, the highest sangsaric state, constitute the Region of Formlessness (Arupa Dhatu), the third of the three Regions.

Beyond these is the supra-cosmic state, beyond all heavens, hells and worlds of sangsaric existence– the Unborn, Unmade Nirvana. The Stupa esoterically symbolises the way to Nirvana through the three Regions.”

²⁰⁶ A 'kalpa' is one day of Brahma. See F. I, V. 6, en. 5.

²⁰⁷ "The Four Great Guardians are the four celestial kings who guard the four quarters of the universe from the destructive forces of evil, the four Great Guardians of the Dharma and the humanity. Dhritrashtra guards the East and to him is assigned the symbolic colour white; Virudhaka guards the South and his symbolic colour is green (blue). The red guardian of the West is Virupaksha and the yellow guardian of the North is Vaishravana." (Evans-Wentz: Tibetan Yoga and Secret Doctrine).

Dhritrashtra is the head of the Gandharvas, the spirits of the air; Virudhaka is the head of the Kambhandas, the spirits of water; Virupaksha, the head of the Nagas, spirits of the Fire; and Vaishravana, the head of the Yakshas, spirits of the Earth.

²⁰⁸ See F. II, V. 41, en. 119.

²⁰⁹ See F. II, V. 35, 36, en. 117, 118

²¹⁰ (i) These are the powers of earth, water, fire and air.

(ii) See F. III, V. 106, en. 207.

(iii) Explaining the quaternity of powers, Sri Krishna Prem and Sri Madhava Ashish write in 'Man, the Measure of All Things':

"...the 'Formless Square' or immaterial quaternity of powers which are the peculiar property of the Son. The four moments of this 'square' are the now familiar four modes in which the unmanifest content is objectified, whether in the inner, imaginal worlds or in the outer worlds of sense. They are placed in the causal hierarchy because they are the means by which the transition is made from the Unmanifest to the Manifest, from the archetypal worlds of the inner Seven to their counterparts in externality..."

(iv) Sri Madhava Ashish has dealt with the powers of earth, water, air and fire at length in his book, 'Man, Son of Man'.

²¹¹ (i) Myalpa: Tibetan, dmyal-ba: 'niraya', which is the realm of infernal pain.

(ii) "The only world of which the Buddhist speaks is the conscious universe which can be experienced in the microcosmos of the human mind and which is represented by the various stages of life and realised by innumerable kinds of living beings. If we speak of the 'human world', the 'animal world', the 'plant world', etc., we do not think of different places, different material worlds, and yet we know we speak of something which is as real or even more real than any material object which we can see and touch. Likewise, the Buddhist universe deals with facts, the reality of which does not depend on their materiality (which may or may not exist) but on their psychological truth, the possibility of their

experience. All the heaven and hells are within ourselves, as possibilities of our consciousness.”

“Kamaloka, the realm of sensuous desire, is divided into six main planes, according to their respective degrees of bondage and suffering. They are in ascending order:

- (1) The place of suffering par excellence (niraya-purgatory in popular parlance).
- (2) The plane of animals (tiracchana-yoni).
- (3) The plane of unfulfilled desires (of beings whom the desire outweighs the possibilities of satisfaction) (petti-visaya).
- (4) The plane of prevailing antagonism (aversion) (asura-kaya).
- (5) The human plane (manussa).
- (6) The six planes of higher beings with the sense-world (deva-loka).”

APPENDIX I

Extract from the Letter of Sri Madhava Ashish to MKS Dated 12.12. 1976

Dear Mahesh,

Your work on 'the Voice' has impressed me, given me many ideas, and inspired me to have another go at it. Along with the copy of your work I am sending a draft of another attempt.

Only after typing it out have I come to see something that should have been obvious years ago – I hope you have already seen it. This is the statement in F.I, V.19, 'There is but one road to the Path; at its very end alone the "Voice of the Silence" can be heard.' I had always loosely assumed this to mean that the Voice can be heard at the end of the path. But this is nonsense. Another (unpublished) text I have says: 'United with this Voice, 'thou puttest thy first foot on the first rung of the ladder'. This means that the Voice of the Silence = the Master's voice must be heard at the beginning of the Path, at the end of the ROAD which leads to the Path. In the light of this, it becomes obvious why so many verses begin with 'Before...'. Before approaching, entering, treading, travelling the Path, a whole lot of cleaning and purifying has to be done.

This means that the PATH, as here understood, means something very different from what we loosely think it to be. This PATH appears to begin, roughly speaking, somewhere towards the middle of the total process. The path of fourfold dhyana seems to take little account of the first four limbs of the Ashtanga Yoga, but concerns itself mainly with Pratyahara, Dharana, Dhyana, & Samadhi. Consider the following comparisons:-

1. Yam. F.I, V.18. The light from the Master will not warm the heart nor will the sounds reach the ear... at the initial stage.
2. Niyam. F. I, V. 39, 40. To hear and see, this is the second stage.
3. Asanam. (third)
4. Pranayam. F. I, V. 77. Inner touch (Vayu). fourth stage.
5. Pratyahara. F. I, V. 87. (Akash, sound, hearing). fifth stage.
6. Dharana. F. I, V. 92. Dharana. sixth stage.
7. Dhyana. F. I, V. 93,95. Dhyana. seventh stage. Nada.
8. Samadhi. F. I, V. 111. Samadhi. eighth stage.

In the Buddhist version of the Shatachakra Yoga, I have found a similar lack of concern with the first four chakras.

Also consider F. I, V. 6, 'In order to become the knower of ALL SELF (Mahat Atman), thou hast first of SELF (Jivatman = Shuddha Manas) to be the knower. To reach the knowledge of that SELF, thou hast first to give up Self to Non-Self (give up the Lower Self to the Higher SELF).

To me this throws a flood of light on how the Voice of the Silence should be arranged. My present draft is therefore hopelessly inadequate. But, since I only saw the point after typing it out, and since I need to take a rest from the job, I am offering it to you to work on

it, in the hope that you have been away from it long enough to have gained detachment. There are so many possible leads that one needs to take a break from time to time, otherwise the mind gets confused.

What I now feel fairly sure of is that the original layout in three sections is correct. The plan of the work, as I see it, is as follows:-

1. The Voice of the Silence. Intended as an exegesis of 'The Fourfold Path', fourfold Dhyana, the simple, straight through path of the Yogi or the Pratyeka Buddha. I admit it to be possible that the Yogi is supposed to change his mind at the last moment and become a Bodhisattva and that much of the material now at the end of the Seven Portals should come in at the end of the Voice. This would make the Two Paths start correctly with 'O Teacher of compassion', but it would also take much of the point away from the text of The Two Paths, since it would have been preceded by an account of the two paths. However, I have worked on the assumption that all the 'compassionate' matter should be removed from the first fragment. This, at least, has the advantage of making the main issue more clear.

It is possible that a few verses of the Kala-chakra-yana (Would'st thou become a Yogi of Time's Circle - F. III, V. 7) which is a Tibetan form of Tantra Yoga have got mixed into the text and are confusing things (F. I, V. 23, 104, 105). Despite the mixtures, however, I think there is enough to make a consistent text, beginning with the preliminary 'Road', proceeding to the 'path of seeing, the path of hearing', and on to the end.

2. The Two Paths. A straight exegesis of the alternatives, albeit so heavily loaded in favour of the Heart doctrine that the only real alternative to following the Heart is to do good deeds until one is ready to follow the Heart. It is not a description of the path.
3. The Seven Portals. An exegesis of the Paramita path of the Bodhisattva, starting with the assumption that the choice has already been made and that no further reference or explanation is necessary until the moment of final choice.

Our task is complicated by the fact that many sections being more or less complete in themselves, could be appropriately placed in any one of the three fragments without seriously affecting the main issue. Also, many of the aphorisms and exhortations can be attached to a number of verses indifferently. These are relatively unimportant issues. The important thing is to get the anatomy right. It might even be helpful to cut out the flesh and first get the bones into their proper order. Some of the vertebrae may be missing, but we are supposed to know enough to be able to arrange the ones we have and to spot the gaps.

Do have another go at it. And then I hope we shall be able to go through it together. It seems to me to be taking shape even better than I had hoped. But one has to appreciate that there is going to be a lot more work before one can be satisfied that the job is done as well and truly as it should be.

Madhava Ashish

Appendix II

(New Verse No. refers to Rearranged Verse No. in this book, Corresponding Original Verse No. refers to Verse No. in the Adyar Centenary 1982 Edition)

Fragment I

New Verse No.	Original Verse No.	New Verse No.	Original Verse No.	New Verse No.	Original Verse No.	New Verse No.	Original Verse No.
1	1	32	243A	63	27	94	137B
2	243C	33	54B	64	28	95	89
3	244	34	72	65	29A	96	264
4	169	35	73	66	33C	97	265
5	170	36	66	67	34	98	249
6	19	37	67	68	35	99	216
7	20	38	68	69	36	100	218
8	21	39	82	70	29B	101	219
9	151	40	83	71	33B	102	217B
10	56	41	10	72	30	103	243B
11	52	42	79	73	31	104	38
12	250A	43	9	74	32	105	39
13	164	44	6	75	33A	106	40
14	165	45	7	76	37	107	256
15	168	46	8	77	84	108	270
16	53	47	57	78	3	109	269
17	80	48	77	79	4	110	240B
18	81	49	78	80	5	111	90
19	69A	50	11	81	63	112	91
20	58	51	12	82	156	113	92
21	51	52	13	83	157	114	93A
22	129A	53	14	84	64	115	93B
23	55	54	15	85	75	116	94
24	41-48	55	16	86	74	117	95
25	49	56	17	87	85	118	96
26	2	57	18	88	50	119	97
27	69 BDC	58	22	89	279	120	98
28	70	59	23	90	86	121	99
29	71	60	24	91	65	122	100
30	76	61	25	92	87		
31	54A	62	26	93	88		

Fragment II

New Verse No.	Original Verse No.	New Verse No.	Original Verse No.	New Verse No.	Original Verse No.	New Verse No.	Original Verse No.
1	101	35	140B	69	190		
2	103-106	36	141	70	178		
3	109-110	37	142	71	303-305		
4	111	38	143	72	189B		
5	127	39	145	73	194		
6	128	40	146	74	195		
7	102	41	184				
8	121	42	185				
9	122	43	186				
10	120	44	187				
11	119	45	188				
12	112	46	191-192				
13	113	47	193				
14	114	48	147				
15	115	49	148				
16	198	50	150				
17	199	51	139				
18	200	52	135A				
19	296	53	153				
20	297	54	149				
21	298	55	154				
22	299	56	155				
23	300	57	156				
24	301	58	157				
25	302	59	158				
26	108	60	159				
27	107	61	160				
28	294	62	172				
29	295	63	173				
30	179	64	174				
31	180	65	175				
32	181	66	176				
33	182	67	201				
34	183	68	189AC				

Fragment III

New Verse No.	Original Verse No.	New Verse No.	Original Verse No.	New Verse No.	Original Verse No.	New Verse No.	Original Verse No.
1	196	35	246	69	251	103	288
2	197	36	116A	70	252	104	291
3	221	37	116B	71	253	105	292
4	220	38	117	72	254	106	293
5	226	39	171	73	137A	107	306
6	227	40	161	74	138	108	307
7	131	41	162	75	255	109	308
8	132	42	163	76	257	110	309
9	133	43	259A,118	77	258	111	310
10	134	44	140A	78	259B	112	311
11	123	45	144	79	260	113	312
12	124	46	59	80	276	114	313
13	125	47	60	81	266	115	314
14	126	48	61	82	267	116	315
15	135B-136	49	62	83	268	117	316
16	152	50	230	84	261		
17	130,129B	51	231	85	262		
18	177	52	232	86	263		
19	202	53	233	87	272		
20	203	54	235B	88	273		
21	204	55	236	89	274		
22	205	56	237	90	275		
23	206-213	57	238	91	277		
24	214	58	235A	92	278		
25	215	59	234	93	280		
26	217	60	54C	94	281		
27	222	61	239B	95	282		
28	223	62	240A	96	283		
29	224	63	241	97	284		
30	228	64	247	98	285		
31	225	65	248	99	286		
32	229	66	250B	100	287		
33	239A	67	242	101	289		
34	271	68	245	102	290		

